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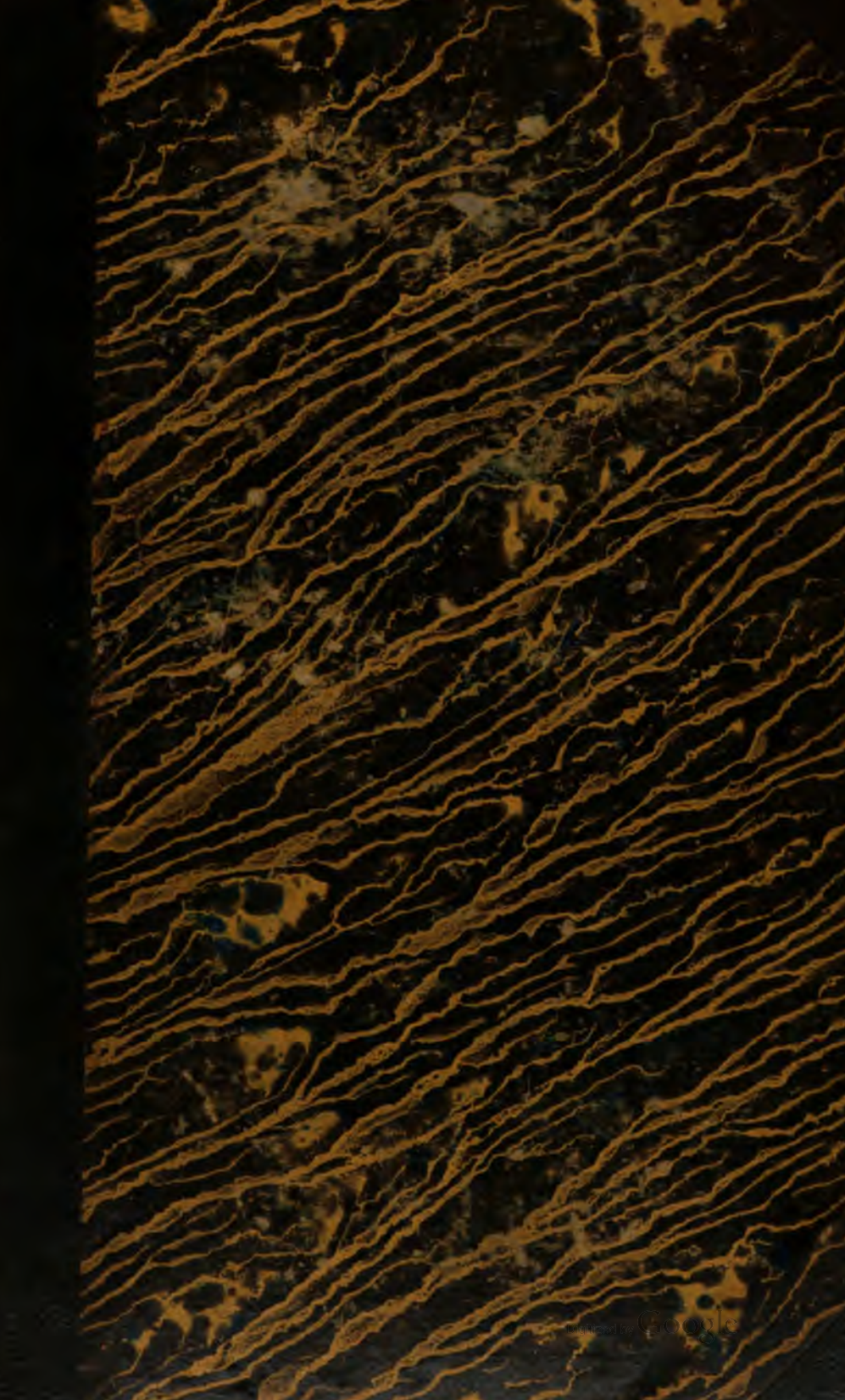
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VOL. XXIII

JANUARY, 1843.

NO. 1.

American Baptist Board of Foreign Missions.**Tavoy Mission.**

In the autumn and winter of 1841-2, Messrs. Wade and Mason made their accustomed annual excursions to the out-stations in Tavoy province, to ascertain the state of the Karen churches, revise their acts of discipline and the labors of the native assistants, administer the ordinances, and generally to promote the progress of the gospel by its public and private ministrations.

LETTER OF MR. WADE.

The places first visited by Mr. Wade, accompanied by Mrs. Wade, were the "new village," or Newburg, and the Yé Karen village. The former is on Tavoy river, a few miles above Tavoy, and was located the year before by Mr. Wade, in hope of being able to reside there during the rains. (See p. 123 of the last volume.) The Yé Karen village is situated at the head waters of the river, and has been under the care of the mission several years. The following extracts from Mr. Wade's letter of March 8, 1842, show the condition of these out-stations as last reported.

Yé Karens—Twelve baptized.

After the rains, as soon as the weather would admit of travelling, (that is, about the middle of November,) Mrs. Wade and myself proceeded to the new village, where we spent a short time; and then ascended the river to visit the Yé Karens, with whom we stayed two Sabbaths. The native preacher, who spent the rains in this place, was spoken of very highly, and his labors appear to have been much blessed. Fifteen asked for baptism, of whom twelve on examination were unanimously received by the church and baptized. The school during the rains consisted of

eleven pupils, whom I examined, and found they had made satisfactory progress. In these native schools, (i. e., schools under the entire superintendence of a native teacher,) the studies are reading, writing, and a scripture catechism.

On the last Sabbath which we passed with the church, I administered the Lord's supper, previous to which I examined every member, one by one, as to his conduct the year past and his present state of mind, (our uniform practice in all the churches;) and was happy to find nothing to require church discipline. There were cases, as there always are, requiring reproof and instruction, but nothing sufficient to set any one aside from the communion table. Thus the great Shepherd graciously watches over this little flock in the wilderness, and defends it from the great adversary, who "goeth about as a roaring lion seeking whom he may devour."

On returning, Mrs. Wade was left in charge of a boarding-school at Newburg, and Mr. Wade proceeded to Matak by the way of Tavoy, stopping awhile at a Karen village, two days distant from Tavoy, where there is a branch of the Matak church.

Arrival at Matak—Applicants for baptism.

On Monday I pursued my journey to Matak. The head man, with some others, came out several miles to meet us, and, though we missed each other by taking different roads, it was a pleasure to have this evidence of their cordiality. On my arrival, I had many other gratifying evidences of the affection of the people. One seemed to vie with another in furnishing various native eatables, drawing water, bringing wood, and whatever else they could do

for my comfort. By the time of evening worship, many who live at the distance of two and three miles came in, and the season was a very pleasant one.

Several of the succeeding days, except when interrupted by sickness, were spent by Mr. Wade in visits from house to house or in public religious services, and in reviewing a case of discipline. On the Sabbath, members of the church living at a distance came to the village, and attended religious worship; preaching in the morning by Mr. Wade, and in the evening by his native assistant, Kaulapau. The letter proceeds,

On Monday evening I commenced the examination of applicants for the ordinance of baptism. They are mostly those who applied last year, and were desired to wait another year on trial. The assistant stationed here, and other members of the church, appear to have done little the past year for the conversion of souls; they have acted mostly on the defensive; yet when any of the heathen party have *come among them*, they have testified to the truth. The assistant has also made two short excursions in different directions in the course of the year. By these means a few new inquirers are reported among the Pghos, but no decided conversions. Last Sunday, in my sermon, I endeavored to impress the minds of the Christians with a sense of the obligations which lie upon them to let their light shine before others, and to seek the advancement of the kingdom of Christ in efforts for the conversion of others.

Pgho Karens—Need of native assistants—Siamese Karens.

On Tuesday I set out on a visit to the Pgho settlements, where I was prevented from going last week by illness. Visited the native Christians who live on the way, and arrived at the nearest Pgho settlement at sunset. Suffered from exposure to the heat during the day, having to travel in an open boat without any thing to shield me from the burning rays of the sun except an umbrella, and being, at the same time, but partially recovered from the attack of last week. The Pghos received us with much kindness; quite a congregation came together in the evening to hear the gospel, and I believe they generally bowed with us in prayer at the end of the discourse. The whole neighborhood, I have no doubt, are *almost persuaded* to embrace Christianity.

These, and the Pghos of the other settlements which I visited, seem like trees almost chopped off and ready to fall in any direction that the next gust of wind may chance to blow. The Pgho head man, mentioned in my journal two years ago, is evidently convinced of the truth, and according to his own statement, nothing hinders him from embracing Christianity except the opposition of his children. He said he thought the time was near, when himself and a multitude of his people would become Christians. There is a Karen prophet, who, at present, has much influence among them. He has lately taught them to renounce demon worship, refrain from ardent spirits, and sing and pray in imitation of Christian worship. The Pghos of those settlements which we visited, are evidently in an interesting and critical state. I have no doubt, if we could place an active assistant among them the next rains, a good number would be gathered into the fold of Christ. But I fear the state of the funds of the Board will not allow any addition to our present number of native assistants.

On Sunday, having returned to Matak, I preached in the morning from John vi. 67. "Will ye also go away?" One of the native assistants preached in the evening.

Monday morning I started with a number of the native Christians on a visiting tour up the north branch of the Matak river; called on all the Christians living on the stream, conversed and prayed with each family, and then went half a day's journey farther up, to a settlement of Siamese Karens, who are still heathen;—found a village of ten houses. They received us kindly, but showed very little inclination to listen to the gospel. The Christians from Matak distributed themselves through the settlement, some visiting one house and some another, in order to make the most of our time and means, but they succeeded in inducing a small number only to attend evening worship; many promised to come, but they came not. I preached to the few who did come, among whom was the head man. He staid and conversed sometime after worship was over, but I fear the truth did not touch his heart.

On returning again to Matak, I commenced the usual examination of the members of the church preparatory to the Lord's supper. This occupied several evenings. I was happy to find fewer cases of delinquency than at

other like examinations for three years past,—fewer cases of quarrelling, Sabbath breaking, foul language and the like, sins most prevalent among the Karens.

Sickness, and return to Tavoy.

The administration of the ordinances of baptism and the Lord's supper, which was to have taken place the following Sabbath, was painfully prevented by a sudden and severe attack of the complaint to which Mr. Wade has been occasionally subject for several years; and which compelled him to return as speedily as possible to Tavoy.

The excruciating pain continued with very little abatement during forty-eight hours, aggravated by extreme nausea. O my God, Thou alone knowest the extremity of my suffering during that period; but thou art just in all the chastisements of thy hand. In the course of Monday the pain so far abated, that I thought I could bear being carried on a doolie; and the native Christians very kindly offered their services to carry me into town, where, through the mercy of God, I arrived on Wednesday evening. Our very kind physician lost no time in calling upon me. He had heard of my illness that morning, and at first determined to go out immediately himself to see me; but finding he must be absent four days at least, and having two or three patients in the hospital, who were dangerously ill, he concluded to send his apothecary with the medicines which might be required, and he was just on the point of starting when I arrived.

The great kindness of my physician and others, the unexpected meeting with my dear companion, who, I supposed, would be up at the new village, and the contrast between these circumstances and what I had so recently suffered with no attendants but natives, melted my heart; and my eyes, though unused to weep, poured forth a flood of grateful tears. My heavenly Father had chastened me sore, but now his own hand seemed to be pouring oil and wine into the wounds made by the strokes of his rod. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases."

On recovering from his sickness, which continued about ten days, Mr. Wade returned to Newburg accompanied by Mrs. Wade, and

subsequently with Mr. Mason to Toung-byouk. The church at Toung-byouk was in a prosperous state. Two candidates applied for baptism, one of whom was received. At Newburg, the school taught by Mrs. Wade "was of an interesting character, not only on account of the progress the pupils made in their studies, but especially the hopeful conversion of eight or nine of the youngest, the older pupils being already professed Christians."

EXTRACTS FROM THE JOURNAL OF MR. MASON.

The route pursued by Mr. Mason in his visit to the out-stations appears from the following extracts to have been first to Matak, and thence down the Tenasserim river.

Pyaung-pyet creek—Improved condition of Karens.

Dec. 21, 1841. Under the invigorating breezes of the morn, we hurried along through the Burman villages, and soon left behind us the last of the pagoda-crowned hills that adorn the eastern landscape as seen from the suburbs of the city. Then, and not till then, the men laid down their loads to rest and refresh themselves with some cold rice and colder water from the brook that crossed our path. Here I was glad to find a Karen and his wife, who live at the foot of the eastern mountains, and whose house I have repeatedly visited; so while the men ate, I preached. The man and his wife listened, and appeared convinced, but they concluded that they could not tell exactly whether they believed or not; at least so said the woman, who was the principal speaker. She was loud in her praises of the English government, and repeatedly testified to the many comforts that they now enjoyed, of which they were deprived in the days of the Burman rule. I endeavored to make her feel that all these blessings came from God, and the fact she was willing to admit.

We passed on at rather a rapid rate till we reached the fish pond, or lake, a deep, still place in Pyaung-pyet creek, filled with large fish, at the foot of a hill on which a pagoda was formerly built. Here, having nothing else to do while the people rested, I amused myself by examining the geology of the hill. We pushed on again and crossed Khat brook, on which, I remembered as I passed, lives a household that I baptized. I mention it because an argument has been drawn against us from

the fact, that Baptist missionaries seldom mention the baptism of households. The truth is, it never before occurred to me to mention the thing, though I must have baptized at least as many households as are mentioned in the New Testament.

While we mourn over the little effort that the Karens put forth to improve their circumstances, we ought not to forget the little they do make. This family has more than a thousand areca trees, with many other fruit trees; most of which have been planted under the influences of Christianity and a Christian government. Passing through the Burman village of Ngapyia, before 2 o'clock we reached Tha-lu, where I was gratified to find a new zayat in the midst of a fine areca garden, awaiting the teacher. Here are some seven or eight hundred trees, all planted by one of the Christians that lives close by, long after I commenced my labors among them. His house, too, much room as there confessedly is for improvement, is still much in advance of what it was in former years.

All the Christians near have been up to bid me welcome, and I do not find any thing among them that calls for censure. In this valley of Pyaung-pyet creek, there are at present eighteen Karen houses, eight of which are inhabited by unbelievers and ten by Christians; that is, the heads of the families are Christians; but quite a number of their children are growing up in an unconverted state, some of whom are married or marriageable. Among all, I do not find one that professes to have obtained a new heart. We ought to have an assistant here, to teach school as well as preach; for the children are growing up in ignorance, and unless the young people are converted, the neighborhood, in the ordinary course of events, will retrograde in a few years; for there are none here now to take the places of the old people in the church.

22. Life is made up of lights and shades, poetry and prose. The light and the poetry we love to look upon and talk of; but the shades and the prose are condemned usually to silent oblivion. That which is unpleasant to feel is unpleasant to write, and unpleasant to read if written. Suffice it then to say, that yesterday was a poetical day, to-day a prosaic one. I was unwell last night, and had to walk among the high, wet grass this morning, which aggravated my complaint. We are

now encamping on the east declivity of the mountains, in a damp, chilly gorge.

23. We slept about a quarter of a mile in perpendicular height above the plain that lay at our feet, and the steep, rugged descent cost us no little fatigue; but a night's good rest, either above the dews or the tall forests intercepting it, made the morning walk pleasant; the more especially because the path lay by a tumbling torrent, and amid the music of twenty cascades. In one place the stream, Heda creek, falls perpendicularly some sixty or eighty feet into a chasm with smooth upright walls of green-stone rock, on each side a hundred feet high above the surface of the foaming lake at their base.

I have not been anxious to reach Matah to-day, as I thought half a day spent by the way among some of the wandering sheep, could not be better employed. Near the foot of the mountain, I found a man living who has been excluded from the church for fornication. He denies his guilt altogether, and I know nothing of the evidence against him, though I presume it was sufficient. He complains grievously of bad usage, in being compelled to take up his abode here, away from the native brethren. Another house in sight, and the only other one near, is inhabited by a member of the church that was formerly a prophet, or conjurer, as we sometimes call him. He ran away in a fright from Matah, when his wife died of cholera, but he has discovered that he cannot run away from death, for two of his children have died since he removed to this neighborhood. He is, I believe, in good standing in the church, but is in a low state of mind according to his own confession. I took dinner with them and spent the time in conversation with one or other of the men, or with their families; and after closing with prayer, came to the place where I was spending the night. Here are some half a dozen houses of Siamese Karens, scattered hither and thither; but I have taken up my abode in the house of a man that was among the earliest baptized by Dr. Boardman. He either has been excluded, or ought to be, for abandoning Christian society, breaking the Sabbath, and the like. He is by far the most hopeless character I have ever met among the Karens. He boldly says that he does not pray to God, and that there is no use in praying. His wife joins in with him, as

most Karen wives do with their husbands, either for good or for evil. At worship, however, he called his wife and children to attend, and he knelt down at prayer, which was more than he had led me to expect. Some members of a Siamese family were also present, that gave good attention. In coming, I stopped to see them, and they followed me here, and after much conversation and reading they returned home, but came back to worship in the evening.

Present population of Matak—Descent of the Tenasserim.

24. Matak. There are twelve houses reported as inhabited here at present, and twelve more in the neighborhood. The people are as kind as ever, and have been pouring in their contributions of rice for myself and men while descending the river. Moreover, in the three or four days' notice which they had of my intentions, two strong rafts have been made of a peculiar large and light bamboo, which grows up the river. Three rafts will, however, be necessary for us, and one more man than I have engaged, to manage them. I have engaged a hard-working, industrious Karen that has been with me before, to make up the necessary complement.

25. Ten of the people have areca gardens near, most of which are bearing fruit; and were this a rising, instead of a falling place, it would be a fine location for a missionary; but things in the wane lose their beauty. Growing things are pleasant to look upon, because they are growing, and because imagination adorns them with *prospective* beauties. For disease, decay, and death, imagination has no colors; all is shade.

26. Sabbath. In the morning nearly three hundred persons were at worship, but that I learned was double the usual number. In the evening, I listened to a discourse from Sau Qua-la. He reproved the people for talking, whispering, and betel-chewing in meeting, when the teacher or teacheress was not present; and for treating each other with disrespect, and for neglecting to come to meeting when there were none but Karen preachers.

27. This morning I was up, and had all the company up several hours before day, as it proved afterwards, having mistaken the moonlight in the fog for the dawn. The Great Bear, or the

cross, is my time-piece in starlight nights.

We have three small rafts to carry us, for large ones cannot live on this stream. Mine is made of nine bamboos tied together with ratana. In the middle, I have a small bamboo platform raised about three inches above the floor of the raft; and over this is raised a roof high enough for me to sit under, of wild palm leaves. It is so portable that we have dragged it up a few feet on the bank for me to sleep on; and have ranged the two other rafts behind it, as a defence from the alligators, and have made a row of fires in front to keep off the wild beasts; and between my raft and the fires, the people are lying down to sleep.

28. Far more bedding and thick clothing are necessary for the jungles, than consist with our ideas at home, of a tropical climate. The great difficulty with me is, to keep myself warm! Chilly north-east winds blowing down from the wintry mountains of China, at one time, and heavy river fogs at another, put in requisition my whole wardrobe, and a good fire to boot. Breakfast was cooked and eaten, and our baggage tied on the rafts ready to start, this morning, before it was light enough for us to see our way, so as to avoid the rocks that every way bestud these rapid waters.

29. From Matak to our present encampment, the country has never, apparently, been cultivated, and, probably, never will; for there is not a rood of cultivatable land to be seen throughout the whole distance. Hills continually rise from the river banks, varying from five to fifteen hundred feet high. Ledges of rocks from the points of these hills, run across the river and produce rapids and falls. We venture over the most of them; but two, or three, or four, are met every day, which we dare not risk our baggage over; so we carry it round them by land, and take the rafts over empty.

30. This morning the face of the country suddenly changed. The hills receded from the river, and rich plains covered with a thick forest of hopia trees, spread out as far as the eye could reach. The clay slates, porphyry, and old sandstones, that have crowded the banks from a short distance below Matak, have all disappeared, and beds of gravel and boulders take their place.

31. We rose alarmed this morning at the sound of the wild cocks grow-

ing, thinking that it was dawn; but we cooked and ate our breakfast, sung a hymn and prayed as usual, and still the heavens were no lighter than when we first awoke. Knowing, however, the general character of the country, and that the rapids all ran over pebbly bottoms, we pushed off by the pale light of the moon shining through a thick fog, and made several miles before daylight.

We are spending the night below where there was a settlement of Karens last year, but their Siamese masters have ordered them all back again over the eastern mountains; for although this is English territory, it is occupied by Siamese Karens only, when occupied at all, and the government require taxes of them, the same as when they are in their own country, and the Karens are foolish enough to pay, and obey all their orders.

Jan. 1, 1842. I began the day meditating on my past unprofitable life, and with strong desires to be more useful hereafter; and as I lay turning over these matters in my mind, it occurred to me that it was the first day of a new year. I have a strong desire to consecrate the *whole* of my time and powers to God. I desire to give up every study, and every book, and every pursuit that does not help me to be useful, and *most* useful. I wish to be the servant of God as his angels are, and do his will, and all his will, and his will only.

[To be continued.]

COMMUNICATIONS FROM MESSRS. BRAYTON AND INGALLS.

Messrs. Brayton and Ingalls are connected with Mergui station, the former having charge of the Pgho Karen department, the latter of the Sgau Karen and Burman. During the period of the rains they have heretofore resided at Mergui. More recently Mr. Brayton has selected a site for a Christian village* on the Tenasserim river, a short distance above the ruins of ancient Tenasserim, and "two tides" above Mergui, which he hopes will be found to be a healthy residence throughout the year. All the members of the church at Ka-mah-kah have also removed to the Tenasserim river.

Mr. Ingalls continues to reside at Mergui during the rainy season, but devotes a part of his time to visiting the Karen churches in the

interior. In January of 1842 he made his first visit for the season to Kabin, the church at which place he found in a prosperous state, with several applicants for baptism. In the following month he attended the annual meeting of the Karen Association at Mazau. Of his visit to this and other villages he gives the following journal.

Associational meeting—19 baptized—Liberality of the Karens.

Feb. 11, 1842. This meeting has become dear to the native brethren, and they make great efforts to attend it. It also begins to attract the attention of the heathen. Last evening the members from different villages arrived with several inquirers, who with the inhabitants of this village gave us a good assembly; and we bowed and prayed and worshipped with joyful hearts. In the evening br. Brayton with several members of the Pgho church arrived, which gave new interest to the meeting. This day was passed in prayer and confession, in which most of the little difficulties which had been collecting during the year, were removed. One who had fallen away was restored.

13. Sabbath. Early this morning commenced the examination of candidates for baptism. After hearing the relation of their christian experience, we resorted by boats to a chosen spot delightfully shaded from the burning sun, when after the usual exercises fifteen Karens were baptized; four of this number had been received at Kabin. A large number of Burmese lined the banks of the stream, who gave good attention. Few days of my missionary life have ever passed this in interest. In the evening we commemorated the love of Jesus in the supper. About 100 members present; after which a collection amounting to 24 rupees and 8 annas was taken. This was a most liberal effort for so poor a flock. The meeting was then adjourned to meet at Ulah, br. Brayton's new village on the Tenasserim, next year.

16. Was informed by a Catholic merchant of this place, that two priests are on their way from France, and are daily expected at this place to labor among the Karens. One of them is for Tavoy.

19. Kabin. For two days I have been at this village. This evening a man who for three years has been trying to live the Christian while neglecting God's positive commands, came forward, confessed his sins and requested baptism.

* The village is called Ulah (hope); pron. u as in unit, and accent on last syllable.

20. Sabbath. This holy day was ushered in by a morning prayer meeting. Several, among whom was the head man, arose long before day and retired to the silent woods for prayer. After our morning service four were received for baptism, and were baptized in the oft-frequented waters that flow in front of the zayat. These being the last fruits we expect to gather from the Karen harvest the present season, made it an interesting time. May the harvest hasten! May the fields whiten! The duties of this blessed day closed with the celebration of the Lord's supper; after which some of the brethren who were not present at Mazau, wished to make a contribution, and presented 4 rupees and 4 annas. They then came forward and raised by subscription 73 baskets of paddy for the boarding school. It has been with great reluctance that I have consented to take these contributions, from the fact, that they have made it not from their abundance, but their deep poverty. They have made it however most willingly, and God will accept this offering.

23. Today went by land to Thingboun, to break bread to the small church at this village. It cost me a tiresome walk of six hours beneath a burning sun.

24. Left with Mrs. Ingalls in the mission boat for Kata, which we reached on the 25th. On the Sabbath, not having any zayat, we met in the glorious temple of God. In the evening we commemorated the dying love of Christ. At this thirsty village, where no converts for some years have been born, evidences of good begin to appear,—two families have come out on the Lord's side. May the heavenly Spirit descend gloriously upon the many Burmans and Karens who inhabit this region of darkness! One Burman and two or three Karen assistants attended me, who labored faithfully, and were of great assistance.

In a letter accompanying his journal, Mr. Ingalls urges the importance of sustaining an additional laborer at Mergui, as follows:—

Br. Brayton, as you have been apprised, has made arrangements to spend the rains on the Tenasserim, which leaves me quite alone. The dry season must be spent in visiting the Christian villages; and thus Mergui is left for several months entirely destitute. This is exerting a most disheartening influence in putting back the cause. Could we have but one more missionary lo-

cated at Mergui, the influence would soon be felt and our hands would be strengthened. Labor is increasing, and it weighs down the mind. It is in fact distracting, to have so many branches of labor concentrating on one individual. I am not *complaining*, nor implying that I am doing a *great deal*; but br. B. is wholly devoted to the Pgho department, and will soon be engaged in translating; so that the Karens of the Sgau tribe, among whom are several small churches, with the Burman department, devolve on my hands. I am desirous of serving them all faithfully, but I cannot efficiently; and for more than a month past, the duty of writing you on this subject has pressed on my mind. I desire to spend more time with the Karens, but do not feel at liberty to wholly give up the Burmans. Life too is uncertain, and there is no brother in the field to take this station if the Master should call me hence. I need not add, that to labor alone among a heathen people has peculiar trials. The seventy and the twelve were sent two and two.

The following joint communication from the Mergui missionaries is submitted to our readers in the hope that it will obtain something more than a merely momentary regard. It illustrates not only the injurious consequences of withholding the supplies solicited by our missionary brethren, but the large amount of good that may be effected among the heathen by a comparatively inconsiderable enlargement of pecuniary contributions. The sum required in the present instance to enable the mission to conduct its operations prosperously, was only 500 rupees, less than \$250. The missionaries, after stating their extreme reluctance to present their case except from a constraining sense of its urgency, proceed as follows:

Your communication of June 16, respecting the limitation of our expenses for schools, native assistants, itinerating, &c., reached this place while Mr. Brayton was absent on a tour up the Tenasserim. He returned a few days since, and after having read your letter we examined our accounts; and found, that what we *have* charged since the commencement of the financial year, together with the salaries of our regular assistants to the close of the year, exceeds even the amount fixed upon by the Board.* The question of course at

* Thus far we have gauged our expenses on the supposition, that the Board would allow 500 rs. for the Pgho department, as we requested.

once arose, "What shall we do?" The dry season has but just commenced, and we have not a single pice with which to itinerate. There are several little churches in different places in the jungles, where it is impossible for us to go during the long rainy season. These little bands of Christians are now, with anxious hearts, eagerly looking and waiting for the annual visit of their teachers to their respective villages. And must we be under the painful, the *heart-depressing* necessity of sending to them, saying, "We cannot visit you this year. The churches in America do not furnish money enough to hire our boatmen."

Must we dismiss our assistants, and say to them, "We cannot employ you any longer to preach the gospel to your dying countrymen. Though they are walking on the brink of hell and know it not; and though you are anxious to spend your whole time in pointing out to them the way of escape from the wrath to come, still we can employ you no longer for the want of funds. The Christians in America tell us their money is spent, and that we must now dismiss our assistants, and say to them, 'If your friends have all cast you away, and will not give you food or employment on any other terms, you must go back to your idols, and worship your graven images.'" We say, *must we*, can we do this? No! We would better at once dismiss ourselves and go back to America. After thinking and praying over the subject, we have come to the calm conclusion, that it would be better for one, or both of us even, to retire from the field than to stay here with our hands thus tied. And we would hereby wish to say to the churches, that if they cannot sustain the cause, we wish them to recall us. We throw the responsibility upon them. As for ourselves, we dare not take the responsibility of desisting from our work. We have therefore resolved to continue it the present season, and call upon the churches to say whether we shall do so another year, or whether they will recall us from the field. When they sent us forth, they solemnly pledged themselves to sustain us; and now we wish them clearly to understand our situation, and then say whether they will redeem this pledge.

We do not say this because we feel any disposition to leave our spheres of labor and turn our faces homeward. No! It would be the severest trial we had ever been called to endure. But

we say it from necessity; and because we believe it would be better for the cause to have few missionaries *well* supplied than many *half* sustained. When we left our native land, we did it for the sake of the heathen. We felt it a privilege to make the sacrifice of home and kindred, if we might but be instrumental in saving souls from eternal death. And now, if the cause *demand* it, we are ready to make the still greater sacrifice of leaving the heathen, to return to our native land. But we can but hope and pray that we may be spared this severest of trials. We submit our case to the churches, and shall wait with deep anxiety for their reply. May it be one which God will approve, and which they will be willing to meet, when they shall be called to give an account of their stewardship. "*Brethren, pray for us.*"

The subjoined letter from Mr. Ingalls, under date of Dec. 30, 1841, is of the same tenor as the preceding, but more particularly refers to the employment of native assistants. An account is first given, in illustration of the value of their services, of the

Labors and character of Ko Shwai.

At the time this narrative was written, Ko Shwai was in a declining state of health, and, apparently, about to die; which led to a more full expression of opinion concerning him than would have otherwise been given. We are happy to learn, from a letter of later date, that his health is reestablished, and he has resumed his work. Mr. Ingalls writes,

Ko Shwai went with me to Rangoon in 1836, and for nearly a year boldly preached to multitudes. Every day, with a pile of tracts by his side, he took his seat in the verandah of the mission house, and not unfrequently had an assembly of fifty or sixty hearers at a time. Some days he gave 300 tracts and portions of scripture a day, giving but one copy to an individual, and only to those who manifested an interest in receiving. His labors soon attracted the attention of the governor, who sent an order for him to visit the court. He obeyed without the least intimation of fear; br. Webb attended him. To the interrogation, "Do you worship the foreigner's God?" his reply, in presence of the whole court, was noble. "Do you call that sun a Burman show or foreigner's sun? so of the Eternal God," &c. Not unfrequently he was abused, but never re-sented. As he sat one day preaching,

a passer-by threw a club or stone and hit him. "May the most excellent blessing be upon you," was his only answer.

His style of preaching when surrounded with a multitude, was most worthy. After a few introductory remarks, to gain attention, he would commence with the first of Genesis,—*"In the beginning God created the heavens and the earth,"* and pass on from creation to the advent and death of Christ, almost entirely in scripture language, with an energy really surprising. He has committed to memory a vast amount of scripture, and repeats nearly whole chapters with great readiness. The effects of his preaching were most manifest at Rangoon. There was a time, just before the revolution which suspended all direct labor, when all Rangoon seemed to be under an excitement on the subject of religion. Companies would assemble within hearing of the mission house, and discuss the claims of the Christian religion until twelve at night, if not later. The elevation of Tharrawaddy blasted all these bright prospects. Still, multitudes heard the way of life, who, doubtless, would have descended to the grave without the knowledge of salvation had it not been for this faithful assistant; and some even in that city will, no doubt, be as stars in his crown in the day of the Lord Jesus. After his return to Maulmain, he continued to labor amid much opposition, if not danger, as he, and his wife, and others say, that frequently Burmans came under their house and thrust their spears up through the bamboo floor.

I do not mean to intimate that Ko Shwai is superior to other assistants; by no means: he is but one of many almost unknown and unpraised servants of Christ and the church, who labor with a small monthly stipend for the subversion of idolatry and the establishment of the glorious kingdom of our Lord Jesus Christ. Wonder not, then, if your missionaries complain, when such preachers of righteousness have to be dismissed for want of funds. I told this assistant, when he came from Maulmain, that I could pay him but 10 co. rs. per month, about \$4.50, as our funds were low. "Pay me just what you please, I do not preach for money," was his prompt reply.

The number of native assistants in the Burman department of Mergui station was at this

time three, including Ko Shwai, and in the Karen department only one. Speaking of this Karen assistant, Mr. Ingalls says,

I could give you a good report of this man's labors, if time permitted. He travels by land and water from village to village. When he goes by water, I furnish him with boatmen, but they are all Christians, and preach every opportunity. They (the boatmen) receive only 11 cts. per day; the assistant, 8 rs., \$3.50 cts. per month. The people of our charge are scattered over a large region of country. I have not yet been able to visit half the villages in this province; and if I had been, and they were all converted, the Karens of Siam bordering on this province are accessible, if not to me, to assistants who are desirous of going. But, alas! we stop amidst our labors to ponder upon the tidings from our native land.

Cherokees.

LETTERS OF REV. E. JONES.

It has been customary the past year to hold religious services for several days consecutively, in connection with the monthly meetings of the Cherokee churches, attended by Mr. Jones and some of the native preachers. These have been, ordinarily, occasions of great interest, large additions being made to the churches, and their members being edified in religious knowledge and "comfort of the Holy Ghost." Accounts of the same have been given at pp. 262 and 287, last vol., with reports of the baptism of 16 Cherokees and 1 black at Amohee in July and August, 8 at Taquohee, and 4 at Tseyohee. In a letter of Nov. 11, Mr. J. reports the baptism of 5 more at Amohee, and 10 at Taquohee. Of the meeting at Taquohee Mr. J. writes,

On the 23d of Sept. a meeting of four days was commenced with the branch of the Dsiyohee church, meeting at Taquohee. The brethren here, last year, erected a hewed log meeting-house, forty feet by twenty. Against this meeting, they added a shed forty feet square. They also prepared comfortable provision and several cabins, for the accommodation of those who staid on the ground during the meetings. We had several solemn and encouraging seasons. The congregations were quite large, and a considerable number of anxious inquirers came forward for prayer,

The following letter is under date of Nov. 14. The principles adopted in the constitution of Taquohee church are an honorable comment upon the character of its teachers, and augur well for its perpetuity and efficiency. In regard to the printing press alluded to, it will be recollected that a letter from our Cherokee brethren was published in the October Magazine, representing their earnest desire "to have more of the book of God," and inquiring if the Board were able to send them a press. The Board answered in the affirmative, but proposed that the printing office should be built by the Cherokees.

Organization of Taquohee church—Printing press for the Cherokees.

Yesterday we concluded a very interesting meeting at Taquohee. The brethren of that vicinity have, for several months, had the ordinances administered among them as a branch of Dsiyohee church. Some time ago they presented a petition for dismission, in order to be constituted into a separate church. The request was cordially complied with, and brethren deputed from the other churches, attended, to aid in the services at the organization. The meeting was quite interesting. The members of the new church manifested a disposition to engage heartily in all the scriptural duties devolving on them in their new relation. Among the duties they cheerfully acknowledged to be binding on them, were the sacred observance of the Sabbath day, family worship, religious instruction of their children, the support of the ministry, and the diffusion of the gospel throughout the world.

After the conclusion of the services, br. Bushyhead read your letter to me, of Sept. 28, and that to brethren Oganaya, Lewis Downing and John Foster, of the 29th. Their contents were

received with unmingled satisfaction and gratitude.

In my letter of the 3d inst., I said the brethren would erect the buildings for the printing office, excepting the floors, doors and windows, and inside arrangements. Br. Oganaya proposed, "That we gratefully accept the conditions of the resolution of the Board, in regard to the establishment of a printing press at Cherokee, and that we cheerfully engage to provide buildings for its accommodation, without any exceptions as to floors," &c. The proposition was gladly accepted by all present. And I am requested to communicate the same to you, for the information of the Board.

In another communication Mr. Jones thus writes of the

Cherokee Missionary Society; and the encouragements to missionary labor among the Indians.

Our Missionary Society is fully organized, and accepted by all the churches. I do not wish to be too sanguine, but I believe it will do much good. You will not expect much fruit off a young tree growing in so poor a soil. Yet I hope it will bear enough to indicate a healthful vegetation.

The hopes of Christians in this country are brightening, and their prospects widening. The missionary field could be enlarged indefinitely, on every side—Cherokees, Creeks, Choctaws—the fields are white unto the harvest. The Choctaws and Creeks seem to be like "the isles, waiting for his law," and the Cherokees are, to some extent, rejoicing in its blessings. We could employ two or three more native preachers to great advantage.

Miscellany.

DENMARK.

The London Baptist Magazine for November, contains a letter from the Rev. P. C. Mønstær, dated Copenhagen, Oct. 4, 1842, giving some further account of the sufferings of our Danish brethren. The following is an extract:—

In spite of all obstacles by which it has been attempted to prevent our increase, the Lord has, from eleven, the number of

the congregation first established three years ago, augmented our flock to more than two hundred regenerated souls; who, in the ardor of first love, praise the Savior for their liberation from Egyptian thralldom. But still we have a severe conflict remaining. Still the magistrates,—slavishly yoked to an obsolete law against Anabaptists, which is pretended to apply to Baptists,—continue to imprison, prosecute, condemn, and distract to the last

rag. Thus cows, sheep, and furniture, have been seized and sold from the pastor of the congregation in Western Sealand, because he holds devotional meetings ; and, besides, a separate action has been brought against him for administering the Lord's supper. The sentence will, in temporal respects, *completely ruin him*. In Langeland, an action has now for the fifth time been brought against the pastor, and he is sentenced to pay a considerable fine. Several brethren of the different churches are still under prosecution, and *must atone for the fines to which they are subjected, by disgraceful imprisonment and living on bread and water*. I should myself, for the sake of example, willingly have in this manner atoned for the fines which I was sentenced to pay ; but our laws do not allow to any body who is in the rank of a citizen this mode of atoning for fines ; when, however, there is nothing more to be seized from them, such persons are, by a protracted simple arrest (in which two pence a day and one pound of bread an allowed them for their sustenance) made to atone for their fines.

The bodily distress in our churches is very great, as they consist mostly of poor people, and the few who had some property have sacrificed it for the common good. We are, however, sure of victory if we only endure and remain faithful unto the end. And if religious liberty can be obtained in Denmark at so easy a purchase as the sacrifice of a little bodily liberty, health, and temporal goods, it is to be counted as nothing when compared with what it has cost our relations in England ; who, two hundred years ago, through the Lord's power, were victorious in the conflict which we have commenced, relying on the same Lord who gave the victory to them, whose power also is perfected in our infirmity.

THE COMPARISON.

We have often mentioned as a fact, worthy of special notice, that our English Baptist brethren are far in advance of American Baptists in liberality of contribution to the cause of God. Their numbers are less than one sixth of ours ; their ability in proportion to their numbers is much smaller ; their taxes for the support of government, and also of the Established Church, are exceedingly heavy and oppressive ; and yet for the single object of Foreign Missions, they contribute annually more than *one hundred and twenty-five thousand dollars*.

In the "Monthly Notice" of the Methodist

Episcopal Church of this country, we find a comparison of the liberality of English and American Methodists, that exhibits similar results. In the financial year 1840-1, the English Wesleyan Missionary Society received \$437,384 ; the American Methodists, \$141,363. Upon this subject, the editors say —

The systematic operations of our Wesleyan brethren, in relation to finance, are deserving of all praise, and furnish an excellent model for successful benevolent effort. In regard to the numerical and pecuniary strength, they are greatly behind the Methodist Episcopal Church in America, yet in respect to the extension of their missionary field, and the number of missionaries employed, they are far in advance of it. With little more than one third of the amount of our membership, and less of wealth even in proportion to their numbers, they manage to raise more than treble the sum for missionary purposes than is raised by our numerous connection in this country. And during the last year, without interrupting in the slightest degree the ordinary channels through which their annual supplies are obtained, they have succeeded in liquidating two-thirds of their missionary debt, which amounted to about one hundred and forty thousand dollars.

The New York Evangelist gives the following as the result of an investigation touching the amount contributed by the several religious denominations in this country for the spread of the gospel :—Baptists, about twenty-five cents each per annum ; Methodists, thirty-five cents ; Episcopalians, fifty cents ; Presbyterians, seventy-five cents ; Congregationalists, one dollar.

FREEWILL BAPTIST MISSION.

By the last Annual Report of the Freewill Baptist Foreign Mission Society, we learn that the Rev. Isaac G. Davis has been appointed to missionary service, and is expected soon to sail for India. It is also mentioned that others are ready to go to that great field as soon as the Board shall have been furnished with the means of sustaining them. By the Treasurer's report, it appears that from Sept. 29, 1841, to Oct. 7, 1842, the sum of \$3,556.42 had been paid into the treasury of the Society, of which \$3,254.09 had been expended. The sum of \$693.95 had been received towards the purchase of a printing press for the Orissa Mission. Miss Sarah Chapin, of Campton, N. H., lately deceased, had bequeathed to the Society her whole property, estimated at \$1,000.

The officers for the year are as follows, with the addition of a large number of directors —

John Buzzell, President; Eli Noyes, J. Woodman, and D. Jackson, Vice Presidents; E. Hutchins, Corresponding Secretary; D. P. Cilley, Recording Secretary; William Burr, Treasurer; A. K. Moulton, Auditor.

WHERE LIES THE FAULT?

Our Presbyterian brethren observed the third day of October last as a day of humiliation and prayer. On the evening of that day, the Rev. Dr. Potts delivered an address in one of the New York churches, with special reference to the "peculiar and critical exigency" of their "Foreign Missionary Cause," which has since been published in "The Foreign Missionary Chronicle." Many of the sentiments are adapted to the missionary interests and efforts of other Christians. Let all ministers read and ponder well the subjoined extract:—

At no time have the gifts thrown into this treasury furnished an amount which, if divided among the individual professors of religion, in number about 160,000, would make the average gifts of each exceed one third of a dollar! Nor is this the whole or the worst view of the case. We look at our statistics, and find that some whole churches have done nothing, and that after all, what has been done, has been done by a fraction of the whole body. Nor is even this the worst we have to mourn over. Although our General Assembly recommended an increase in our contributions for the coming year,—the startling fact is, that thus far, since the financial year has commenced, the amount received is not only not equal to, but four thousand dollars less, than the amount received during the corresponding period of last year!

Now here is a strange contradiction. Let us take the most favorable view of the causes of a phenomenon which, (pardon me if I speak warmly) might almost stagger our faith in the efficiency of Christian principle, as it most certainly does in the consistency of Christian profession. It is said that *many of our churches are poor*: but is there any one of them so poor as to justify this? It is said that *they have been suffering*, ever since our work commenced, *under unexampled embarrassments*. It is true they have: but have they economized in other things as they have in this? It is said they *need information of the wants of the world*: be this also true, then must we come to the sad conclusion that their ministers have been awfully criminal in not

disseminating the requisite information. I use the word advisedly, and repeat that if this be the cause of our meagre receipts, their ministers have been awfully criminal.

Dear brethren, pause here and consider this picture. Surely, surely the professing Christians—the ministers of our Zion, cannot but be moved by such a statement of facts, when it shall be laid before them, as it now is before you. What else can we do than spread it out before you, mortifying as it is. It is humiliating, it is alarming in whatever light it is considered. It calls for universal motion through all the churches of our connexion. An universal cry should be raised—*Where lies the fault?* Could we persuade ministers and people to put this question, we should consider the work done.

Where then lies the fault? *Does it lie at the door of the brethren appointed for the management of the work?* They have with great solicitude asked themselves the question. What more can they do than they have attempted to do? what appeal could they have made which has not been made? what service rendered which they have not rendered? Let the church point out any reasonable claim upon them, and they will cheerfully comply, although if it were the will of God, they would gladly be released from the heavy responsibility of working almost without means. They are very sad at this moment, dear brethren, for they are overwhelmed in spirit with calls for help, and discussions, perplexities, dependencies, which cannot be spread upon the printed page. But tell them what more they can do, and they will do it.

Where lies the fault? *Is it to be found at the door of our ministry?* I must speak out my convictions—I dare not conceal what I conceive to be the truth. The largest, by far the largest share of accountability for the meagreness of our condition, is to be borne by them. Let me then speak to them, who myself often feel my need of the rebukes of the truth.

My brethren, did you fire up with zeal for the glory of Christ, the results would be speedily manifest. Did you give palpable demonstration that this duty in your eyes is one of paramount interest, did you in season; out of season,—in prayer to God at your own firesides, in the social circle, in the sacred desk—in exhortations and faithful admonitions in private—did you in your Sessions, Presbyteries and Synods, in your pulpit discussions of any subject which would warrant an introduction of it even remotely—did you, when standing at that high vantage ground, and during that holy time of covenant-sealing, the supper

of our Lord, the great missionary—did you in all these ways show that the conversion of the world to Him to whose service you are pledged, and whose blessings lie thick around you, was not merely an item in your creed, but a reality interwoven with all your Christian experience—oh, think you, you would be long without a greater enlargement of the *spirit* of missions among your people, leading to an enlargement in missions themselves? Take a case: say that one of our churches is very poor: a public collection is annually taken up for foreign missions amounting to ten dollars: (I do not suppose an imaginary case:) I ask now, is it not certain that a little personal exertion of the minister of the flock would double that sum? And may not the possibility of an increase be supposed universally, except perhaps in the cases of a very few large contributors? I speak as a pastor who knows the sinking of heart which follows after an unsuccessful public appeal: but I admit my own fault: I feel that I have not been sufficiently urgent, and especially, that I have not been sufficiently watchful for fair opportunities in private, which if improved are the best opportunities for pressing home any truth or duty. While I remember this I am humbled, and fear even to seem to cast a stone at the most faulty. But let the truth be spoken, and let it be received in humility by those who feel their need of it.

I say then, that there is reason to fear that our ministry is in danger of neglecting this duty in their avowed zeal for another. Have they not in their *defence* of the truth, forgotten its *propagation*? Have they not been content that *their* share of obligation to the truth shall consist in standing guard over the precious deposit to see that it be not rifled? But might it not almost as well be rifled as hid away out of sight of the *world* for which it was intended? What avails it if we have orthodoxy in profession, if the orthodoxy of action be wanting? or that Christ should be preached so that not a single flaw can be discovered in the theological accuracy of the teaching, if Christ be not so preached as that every believer shall be inspired to pray, and give, and labor to have his salvation made known, not in their own Jerusalem only, nor in their own Judea only, nay, nor even to the dispersed of their own people merely, but to the *Gentiles*? Is that the true trumpet of the gospel which does not summon the church to this war? Oh, my brethren, may the appointment of this day arouse first of all the *ministers of Christ*, and make us humble and bow us down for our lagging zeal, and rouse the smouldering embers of our love for the world, until it

shall flame so high and so steadily as that none can mistake that we are men of one calling and purpose—the conversion of the world to God. Then only shall we have no cause left to fear that our other ministrings are selfish, and our other offerings at the altar like those of Nadab and Abihu. Oh what a fear is that! Can we conceive of a more terrible condemnation than that which must await the professed leader of God's people, who, instead of grasping the interests of the world, has been absorbed in taking care of his own; instead of going forward, has held back; instead of firing the zeal of others for Christ's glory, has shed around them an atmosphere of death. Our pulpits may glitter with the beauties of learning and eloquence and orthodoxy, but if learning, eloquence and orthodoxy be not warmed with love, universal love, their glitter will prove like the brilliancy of that region where all is chill and dead. In any degree to do this, is to abuse the truth, and forfeit the final welcome. Well done good and faithful: ye have done it unto these—ye have done it unto me.

Then, oh my brethren in the ministry, let us see to it for ourselves. Let no weariness overcome us, let no opposition of the inimical, no indifference of the lukewarm, let no danger of being stigmatized as beggars, let no disheartening contrast between the grandeur of the cause and the smallness of our success in gathering means to carry it forward, let no poverty which is not absolute, prevent us from giving ourselves, and laboring to induce others to give. The poorest church is rich, compared with the destitution of the perishing. I admit that my own faith sometimes almost faints when I contrast the wealth, which sits in many of our places of worship, with the fact that out of our abundance we give to the poor, poor Lazarus who lies at the gate, only the crumbs which fall from our table! I could hide my head when I behold the energy of the church when the world's purposes are to be secured: how mountains are cut through, and rivers crossed, and a vast mechanism constructed by the people of a single city, for the purpose of securing pure water for the body; and still more how unnumbered thousands are spent by those who profess the truth, for baubles or luxuries. We would not recall the days of ascetic monkery; we ask not that a race of barefoot friars should be raised up to preach the gospel—but we do ask, and you, dear brethren, must demand from the church, (and let those who refuse to hear, do it at their peril,) that a fair portion of its superfluity, and if there be no superfluity, then some fruit of personal self-denial,

shall be given to carry the bible and the missionary into all the world.

THE TWO JUBILEES.

At a jubilee meeting, held by our English brethren in Exeter Hall, London, the Rev. J. Watson, of Edinburgh, is reported to have said:—

There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee; nevertheless, the former may furnish us with a few hints. It was a year of release; and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, 'The Lord hath need of it;' and yet how little many have done for this sacred cause. When Bonaparte, in the course of his campaigns, came to a place where he found silver statues of the twelve Apostles, he ordered them to be melted, and turned into currency, saying that they had no business to stand there when their Master sent them all over the world. I would also have the respected Treasurer of this Society released. He has long borne the heat and burden of the day; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the Society in such a position, that we shall no longer be in his debt. Let the Committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many missionaries whose spirits are burning with zeal to be let loose on the fields of heathenism.

SANDWICH ISLANDS.

The last "general letter" from the Sandwich Islands Mission, as published in the Missionary Herald for December, says, that since the commencement of the mission, 25,362 members have been added to the churches, of whom 2,393 were admitted in the year 1841. The number in regular standing at the close of 1841, was 18,510. The number of common schools exceeds 300, instructed by about 500 teachers. The number of pupils is more than 18,000.

The missionaries say:—

As in former years, the bulwarks of our Zion have sustained continued assaults from two great master evils. We allude to Romanism and Rum, two of the most

powerful and formidable confederates that ever came up from the pit. Romanism has unquestionably made some considerable advances during the past year. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. As the man of sin advances, he develops more and more of his real character. He waxes bold and insolent; speaks great swelling words; changes times and laws; desecrates the holy Sabbath by feasts, sports and secular pursuits; sets himself in array against those in authority, and looks with haughty contempt upon every thing that does not bear the impress of the mother church. But his days are numbered; his bounds are fixed: beyond these he cannot pass.

There are some indirect benefits resulting from the spread of this heresy among us. It has a tendency to humble our hearts before God and make us feel our dependence on him for the prosperity of our cause. Whilst we had no formidable rival in the field, we were in danger of being lifted up with our success, or of relapsing into a state of apathy or self-complacency. But there has been given unto us a thorn in the flesh, the messenger of satan to buffet us, lest we be exalted above measure. By the deadly march also of this baneful enemy, we are pressed in spirit to preach the word more abundantly in every place; to ply our presses and furnish the whole population, as far as they can profit by them, with a copy of the Scriptures and other useful books; to devise expedients and zealously execute them for the benefit of the rising generation. Our churches too are being sifted, that the precious and the vile may appear. Thus the Lord is bringing good out of evil and causing the wrath of man to praise him. It is very certain that we should not be so laborious, especially in unfolding the golden treasures of the bible to the islanders, were we not thus environed by the legions of the prince of darkness. But while it is not wrong to beseech the Lord that this evil may depart from us, as did the apostle, we can contend against it so long as we hear him say, "My grace is sufficient for thee, for my strength is made perfect in weakness."

The letter gives an interesting account of the progress of the temperance reform, and of the formation of a national temperance society of which the king is president, and some of the chiefs, members of the executive committee. The king, who had previously been very intemperate, "ordered his cellar to be cleared of whatever of the deadly stuff it contained.

Seven barrels of rum, brandy, gin, &c., were rolled out and returned to the merchant who had furnished them."

ANDREW FULLER.

The following sketch of this great and good man is from the pen of the Rev. Dr. Cox, of Hackney.

Fuller was a kind of oak of the forest; sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive. His perceptions were clear, his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity, uniting with the harsher elements of his spirit, made him bold as a lion.

He had not, like Carey, to use a favorite phrase of his own, a *turn* for languages; but notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly because judgment rather than imagination or passion predominated; nor till he had frequently revised his thoughts did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided, he was the most immovable of men. Give him time and space, he was an admirable controversialist; but he was

not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility, fairly perplexed and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never-ceasing torrent of powerful reasoning, or confusing eloquence, rapid words and pungent satire of his friend. He was at length compelled, in his own emphatic manner, to exclaim—'Well, brother Hall, I cannot answer you off-hand; but put it down on paper, and I will meet you.'

Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations: in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labor, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having once embarked and taken the helm, he was ever at his post, watchful, firm and persevering at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honor to admiring generations.

TREASURY OF THE A. B. C. F. M.

The last No. of the *Missionary Herald* gives the following facts:

The first quarter of the current financial year terminated on the 31st of October. During those three months the contributions to the treasury have amounted to \$46,787 85. During the corresponding three months of last year the receipts were \$65,171 04; and the average receipts during the corresponding three months of each of the last five years, has been \$51,032. The re-

ceipts for the first quarter of the current year are, therefore, less than those of the corresponding quarter of last year by \$18,383 19; and less than the average for that quarter for the last five years by \$4,244 15. During this quarter the disbursements have exceeded the receipts by \$17,300 20.

DEFICIENCY OF MISSIONARY FEELING.

Its causes, and the remedies.

At the late Missionary Conference, held at Worcester, the following document was read by the Home Secretary. As it produced at the time a deep and solemn impression, we lay it before our readers, soliciting for it a careful consideration, and cherishing the hope that its principles and spirit will be largely transfused into the minds of others. The paper read by the Foreign Secretary was published in our last number.

In listening to the papers read by the Foreign Secretary, and by the Treasurer, all must have been painfully impressed with the vast disproportion between the missionary enterprise and the efforts put forth in its behalf by American Baptists. For the accomplishment of an object so vast, the means which we are employing are altogether inadequate.

This disproportion arises, in part, from too faint an impression of the extent and serious nature of the command of Christ, "go ye into all the world and preach the gospel to every creature."

But it is to be feared that it arises chiefly from a want of a proper degree of sympathy for the heathen. If the hearts of Christians were deeply penetrated with pity for the heathen, there would be no want of efforts to convey to them the saving blessings of the gospel.

Hearts filled with tender mercy would not wait for an express command. The first and only inquiry would be, Can our benighted brethren be made to believe on Christ?

Were the young men in our churches, especially candidates for the ministry, *strongly moved* by a view of the perishing condition of those millions of our race, who are the victims of pagan superstition, there would be no want of missionaries. The thrilling appeal for aid, addressed to them from those already in the field, and sinking under their accumulated toils and cares, would call out a host of fresh laborers, each saying, "Here am I, send me."

Again, if there were to pervade the

church, a strongly and permanently excited sympathy, a burden of soul, because so many of our sinful race are living and dying, ignorant of Christ, as the resurrection and the life, the funds of the society would be vastly increased. Reference is not now had to the present condition of the treasury. If there be any present diminution of funds, it may be accounted for chiefly by the fact that the present is a period of unparalleled scarcity of money, and, also, by the fact that some of the wealthiest churches have delayed the time of their collections, in consequence of having recently commenced a new system of making them. The results of these new organizations are not yet realized. But we have never contributed what our Master has required. The Baptists, though not rich in comparison with some other denominations, though they have not accumulated capital, yet they have, in the aggregate, great resources. We are a new and thrifty people. We are free from every ecclesiastical embarrassment. Our churches are composed of that class of persons, who, in every period of the church's history, have done the most to promote the Savior's cause on earth. Were our brethren's *feelings* deeply enlisted, they could and would carry forward the work of Foreign Missions on a magnificent scale.

The same is true of prayer for the conversion of the world. The public intercessions for the heathen, of ministers, are deficient in fervor. The monthly concert of prayer, if not wholly neglected, is too often thinly attended, and it is to be feared that few, even the most pious, are able in their closets to wrestle with God for the salvation of distant idolaters, as they do for those whom they personally know. These things would not be so if the heathen were objects of lively commiseration. "Great heaviness and continual sorrow of heart" instinctively seek relief in prayer. This is a burden which the soul can lay off only at the feet of divine mercy.

Causes of this want of missionary feeling.

It is a subject deserving the most serious consideration, how far this want of sympathy results from a generally defective piety. It may be improper for us, assembled in this missionary conference, to express an opinion as to the character of the piety of our brethren who are absent. But if we, who are present, are as a body sensible that we are deficient in this respect, it certainly becomes us, on this occasion, to humble ourselves before the Savior, whom we have wronged, and before

one another, whom our unworthy example has mutually hindered in the divine life. The essence of true piety is love—love that impels its possessor to beneficence. It brought the Son of God on his mission to earth. It constrained the apostles to visit all lands, as the heralds of salvation. And in every age, a self-denying effort to convey the gospel to those destitute of it, has been deemed the natural fruit and the most convincing evidence of its power on the hearts of its professors.

But whatever may be the character of our piety, it is obvious that our religious sympathies and influence are not sufficiently directed toward the heathen world.

For this fact there are several causes. One is that the condition of the heathen, however deplorable, is nothing new. This, it is true, is not peculiar to our denomination. All Christians experience on this account a difficulty, in exercising that deep interest in the religious condition and prospects of the heathen which they know they ought. Were it something into which so many of our brethren had recently and suddenly fallen, Christians would weep day and night, prayer would be made without ceasing unto God for them. Though the fact that 20,000,000 of accountable beings are annually entering eternity unpardoned, is not less, but more solemn, because the same has been tried for ages, yet it wants that freshness so indispensable to touch the heart and open in it a full gush of pity.

Besides this, the field is so large, and the consciousness that we can cultivate but a small portion of it is so oppressive, that Christians are liable to turn away in despair. On a smaller and more definite field the mind could be more easily fixed, and the feelings would become more easily interested.

But over and above these difficulties, which are common to us and to other denominations of Christians, the energies of American Baptists have hitherto been necessarily employed to a great extent in nurturing new and precarious interests at home. This expenditure, however, will be henceforth unnecessary. In the larger part of New England, which is the portion of the church represented by this meeting, the Baptist denomination has arisen to a state of maturity, in which they are able, and ought to exert a powerful influence on foreign fields. In New England the crisis is passed. Nothing can now harm us but our own unfaithfulness. We have more to fear from an offended Savior on account of our lukewarmness, than from all other causes. He cannot consistently bless those who are indifferent to his command, or who harden their hearts against those for

whom he has endured the cross. Admitting there has been a time when New England Baptists had an apology for not prosecuting with greater energy the work of missions, they can find an apology no longer. Ought not we who are present, and the churches of which we are pastors or members, ought not the Baptists of New England to awake and address ourselves afresh to this blessed work? It must be carried on with greater energy than has hitherto characterized our efforts. We have too long slumbered over a plain duty, the nature and moral grandeur of which are adapted to arouse all the energies of the human soul.

Remedies.

The question urges itself upon us, What shall be the remedy, and where shall it begin? Is there one present who is not prepared to reply it shall begin with himself?

After the immediate officers and agents of the Board of Managers, there is no portion of the church on which so weighty a responsibility rests as on pastors. There is a sense in which the hearts of the people are in their hands. Were pastors, both in private and in the pulpit, to bring their influence to bear on the cause of foreign missions, there would be opened fountains of sympathy for the heathen, hitherto unknown.

1. The ministry in general do not investigate the subject of missions sufficiently either to become interested themselves, or to be qualified to interest their people. It must be confessed that some have not easy access to full sources of information on this subject.

But it is to be feared that the chief reason why pastors are no better acquainted with the condition of the heathen, and with the operations of missionary societies is, they have the impression that the knowledge acquired from this source is useless beyond the direct interests of missions, and, so wanting in zeal for that, they in a great measure neglect the subject.

Both of these causes are wrong. The interests of missions alone demand that he be thoroughly versed in all that is necessary to nourish the zeal of his own soul, or that of his people. But the knowledge connected with the subject of missions may be made to the preacher in the highest degree professional. The countries where our missions are located, not only embrace a very great variety of character, but some of the most interesting portions of the human race. Their geography, their past history and present condition, their social habits, their civil and religious institutions, are both deeply interesting and supremely

worthy of the thorough investigation of every preacher of the gospel. The manners and customs of eastern nations are themselves a commentary on the bible. The degradation, vice and idolatry of these nations are a standing proof of all that God has declared in his word concerning the wickedness of the human race. And from no source can such a rich variety of impressive illustrations be drawn to enliven and give effect to the ordinary discourses of the Sabbath. He who confines his observations on the character of our race to civilized society, is still ignorant of much that is essential to be known. And such is the wide difference between the developments of human nature as seen in the western and oriental world, that he who has not scanned them both, has seen but half of the nature of man. But still for its own sake, every pastor should be thoroughly read in the subject of missions.

2. Many pastors fail to excite a spirit of prayer in the church in behalf of the heathen world.

For all those spiritual results which we seek, the gifts and power of the Holy Ghost are indispensable. But for this, God will be inquired of by the house of Israel.

8. There is, in many instances, the same indifference to the methods of collecting the offerings of the people.

It is not enough that the people be convinced of the duty to contribute. The amount of funds collected depends very much on the system adopted in making the collections. It may not be always necessary or best that the pastor make personal application for money; but he should see that a system, one that will reach every person, old and young, be adopted, and then he should keep the soul alive to the subject.

But while this weighty responsibility may be supposed to rest on pastors, who are the most powerful instruments of good to this fallen world which God has ordained, yet, next to this is to be classed the influence of those teachers to whom is committed the intellectual and moral training of the rising ministry. A greater missionary spirit must somehow be infused into our colleges and divinity schools. The office of the missionary must be magnified. Around it must be thrown a halo of glory as holy as that which led Christ to offer himself a sacrifice on the cross. The influence of the teacher in this respect may be very great. It is doubtful whether the illustrious Franke, of Halle, accomplished so great good in any other way as in the influence he exerted in the cause of missions. On it he brought to bear the

weight of both his labors and his personal influence. Not only were Ziegenbalg and Schwartz, one the first protestant missionary to India, and the other the model of all missionaries, sent forth from his immediate instruction, but for more than forty years the friends of the Tranquebar mission looked to him for missionaries as their principal hope.

But although this reformation in the cause of missions ought to begin with the pastors and teachers, yet it must not end there. A deep missionary feeling ought to pervade the entire church. It would do so if a new impulse could be given to those who hold the keys of knowledge. There is no portion of the Baptist churches in New England, nor indeed in America, who can, and therefore who ought to do so much towards arousing the public mind to the claims of the perishing heathen as the members of this conference. If in our own hearts a fresh missionary flame shall be enkindled, it might go from us to others like an electric spark, till every heart in our wide spreading church should be touched and quickened into new life.

On the spirit and movements of this meeting, it cannot be doubted, heaven looks down with interest. On the measures we adopt are suspended consequences which are to affect the social, and civil, and moral condition of entire nations. The results can be understood and appreciated only in eternity. Their vastness overwhelms the understanding; their solemn importance, involving as they do the glory of the Redeemer and the eternal happiness of millions of our race, oppresses the soul. Who is sufficient for these things?

JUST SENTIMENTS.

The following is an extract from a letter written by the Rev. Dr. Alexander, of Princeton, N. J., to the Secretary of the Board of Missions, and published in the Domestic Missionary Chronicle. After showing that "we shall be held responsible at the tribunal of Jesus Christ, for the communication of the gospel to our contemporaries," he says:—

The time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the gospel, will be done away—when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labor, is the hope of gaining something, that we may aid in furthering the cause of God. The

excuses for our want of liberality are utterly futile—they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonor the sacred name, by a base, selfish, avaricious spirit, which keeps back from the treasury of the Lord, what is due. If we are Christians, indeed, we owe not only our wealth, but *ourselves* to the Redeemer, who has bought us with a price. Was He willing to purchase our salvation, by pouring out his blood, and shall we be unwilling to give liberally of what He has given us, to promote his cause? The very heathen will rise up in judgment against narrow-hearted Christians; for they expend ten times as much on their idols, as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them!

BOOKS THAT OUGHT TO BE READ.

Great Commission, by Harris; Origin and History of Missions, by Smith and Choules; History of American Missions, by Tracy, Peck, and others; Memoirs of David Brainerd, Harriet Newell, Levi Parsons, Pliny Fisk, Ann H. Judson, George D. Boardman, William Carey, William H. Pearce, Elias Cornelius, Sarah Lanman Smith, Harriet Winslow, John Williams the "Martyr of Erromanga," Andrew Fuller, Samuel Pearce, Henry Martyn, T. T. Thomason, Dr. Milne, Felix Neff, C. F. Swartz, Mary Mercy Ellis.

These books, and others of similar character, ought to be in every church library, and read by every individual. Pastors should possess, and read, and recommend, and loan them.

THE PLEDGE.

Is it faithfully redeemed?

At the Missionary Conference, held in Worcester, the Committee on Increase of Missionary Information, of which the Rev. Dr. Wayland was chairman, presented an interesting report, and recommended the subjoined resolution, which, after mature consideration, was adopted—more than a

hundred ministers of the gospel rising to signify that they cordially and solemnly assumed the obligation:—

Resolved, That we who vote for this resolution will, for the following year, make the subject of missions a part of our weekly study, so far as our circumstances will permit, and that in our labors on the Sabbath, and at the Monthly Concert of Prayer, we will endeavor to imbue our people with the spirit of the missionary enterprise.

MRS. ELIZA G. JONES.

A memoir of this most estimable missionary has been published at Philadelphia, by the American Baptist Publication and Sunday School Society, in a small volume of 172 pages. Whether written by her husband, Rev. J. T. Jones, of Bangkok, Siam, or by some intelligent friend in this country, we know not; but we are happy to say that it furnishes a picture of *character* such as the humble, the devout, the self-denying love to contemplate. No single trait or class of traits is made to project with unusual prominence, as if to awaken our admiration of *peculiarities*, while other qualities, equally desirable, are set back in shaded obscurity. The representation, derived mainly from her correspondence and her private journal, contains nothing startling, nothing to stimulate applause by its extraordinariness; but it exhibits to us a whole character, none too common, in which the parts have that harmonious and well-proportioned development which is indispensable to moral beauty—"the beauty of holiness."

We commend the book to the perusal of all, and especially of young ladies who would learn how the elements of true loveliness appear, when combined in the living, acting, useful Christian.

It is occasion for gratitude to God that he has supplied our missions with so many female missionaries of preëminent worth. Setting out of the account their usefulness in other departments, the direct missionary labors of some that have departed, and of several that remain in the field, have contributed largely to that success by which our missions have been signally dis-

tinguished; and we are sure that no one who carefully examines the facts touching the service which they render on heathen ground, would venture the wish that they had staid at home, or advocate the theory that no woman, married or unmarried, should be sent to convert the pagan world. Who would take the responsibility of saying that such women as Harriet Newell, Ann H. Judson, Sarah Lanman Smith, and Eliza G. Jones, should never have gone to teach their own sex in idolatrous countries the religion of Jesus, and to show them living specimens of what christianity does for woman, purifying, elevating, ennobling her

as the companion of man,—the immortal, accountable creature of God? Our prayer is that the heathen may see many more such, and be blest by the teachings of their holy lips and holy lives.

MISSIONARY ECLECTIC.

A series of valuable missionary works, under this title, is about to be issued in quarterly numbers, under the editorial supervision of Rev. J. A. B. Stone, of this city. The first number will be issued in a few days, containing the first volume of Dr. Cox's new *History of the English Baptist Mission*.

Recent Intelligence.

OJIBWAS.—In the month of September Mr. Bingham visited La Pointe, on Magdalen island in the south-western part of Lake Superior, to consult with the missionaries of the A. B. C. at that station, as to the adoption of a common orthography in writing the Ojibwa language. The interview was harmonious, and will probably result in securing the important object in view. Mr. Cameron is now engaged in the translation of the Ojibwa New Testament, and for this purpose resides during the winter at St. Mary's. Miss H. H. Morse arrived at the station Nov. 6, and will succeed Mr. Foster in the care of the mission school, his services having been engaged temporarily. The school was in a prosperous state, and will probably contain 10 or 12 boarding scholars beside day pupils.

SHAWANOE.—Our last information from Shawanoe was to Nov. 23. The missionaries at that station, Messrs. Barker and Pratt, had been ordered by certain of the Shawanoe chiefs to leave the territory, in consequence, as is supposed, of some extraneous influence. It was a subject of congratulation that the agent of the Board, Rev. J. S. Bacon, who was appointed to visit the Shawanoe Mission, had arrived a few days previous, as his "presence and counsel would probably go far towards allaying the excitement." The missionaries who accompanied Mr. Bacon, on their way to Cherokee, had been prospered in their journey, except in the sickness of Miss E. S. Morse.

MAULMAIN AND TAVOY.—Letters of Feb. last, which had been delayed on their way to this country, detail the circumstances of the passage and reception of the missionaries who sailed in the *Louvre*, which were pleasant and auspicious. They reached Maulmain Jan. 9. More recent advices inform us that Mr. Chandler has taken charge of the bindry and foundry departments, assisted by *Awung*, and will probably execute soon a fount of Burman type from the matrices carried out from this country. Mr. Bennett arrived at Tavoy on the 28th of March, and immediately began his preparations for printing in Karen, for which there was urgent demand. The Karen fount which he took with him, and which was commenced in this country, had been nearly completed before his departure from Maulmain.

Two Karens were baptized at Dong Yahn by Mr. Stevens in May.

CHINA.—The missionaries connected with the China Mission of the A. B. B. F. M. are Rev. Messrs. J. L. Shuck, W. Dean, and I. J. Roberts, now at or near Hongkong island, and D. J. Macgowan, M. D., who left New York for China on the 3d of last November. Mr. Shuck arrived at Macao in September, 1836, where he remained till March 18, 1842, when he removed to Hongkong. Mr. Roberts left for Hongkong in February preceding; having been connected with the station at Macao since April, 1841, at which time his relation to the Roberts Fund and China Mission Society was transferred to this Board. Mr. Dean, formerly member of the Chinese department of the Siam Mission at Bangkok, arrived at

Macao near the close of last April, and at Hongkong June 21.

Hongkong island is situated 40 miles eastward of Macao, east of Lamma channel and near the main land. At the time of its capture by the British its population was several thousands, and it has been rapidly increasing. The principal city, Hongkong, was supposed by Mr. Shuck in June last to number 20,000 Chinese. "There is also an immense influx of people, and the city is rapidly rising. It bids fair to be a modern Tyre, and all the mercantile establishments, it is expected, will be removed there from Macao before the close of 1842. Hongkong at this moment is a populous British settlement, and vast indeed are the improvements going on." It has a "magnificent harbor," and was declared a free port in Feb. 1842. It has its post office, a well supplied market, &c., and "the shops are of a better description and better furnished than those in Macao."

On the application of Mr. Shuck, a mission lot was granted to the mission by the government in Feb., on which he has erected a comfortable mission house. The house is well located between the two bazaars, and near to and commanding a view of the harbor. Mr. Shuck has also been engaged in the erection of several native chapels. Two of these are in Hongkong city, and were completed in June last, and a third was about to be built at Chek-chu, a city of 1000 people on the opposite side of the island, occupied as a missionary station by Mr. Roberts. To defray the expense of these chapels, and other buildings designed for native schools, a liberal subscription was taken up by Mr. Shuck from foreign merchants and others, before leaving Macao, amounting to \$1700. \$50 have also been received from Sir Henry Pottinger, the British Plenipotentiary in China, and a like sum from Sir Thomas Herbert, commander in chief of the British naval forces in that vicinity, for missionary purposes. A church was organized at Hongkong in May, consisting of five members, to which four have since been added.

The following is extracted from a letter of Mr. Dean, dated at Hongkong, June 22.

I came to this place yesterday, having a passage of twelve hours from Macao, where I left Mrs. Dean and our infant child in comfortable health. Here I find br. Shuck and his family well, and in circumstances of encouragement. He has two chapels; the one in the bazaar is completed and well adapted for native worship and conference meetings; the lower rooms being occupied by the assistant and his teacher, block cutter, &c. The other

chapel will accommodate two hundred persons, after taking off two rooms from one end to be occupied as a study or for some other purpose. Both are well located and every way adapted to the end proposed.

Among the brethren constituting the little church which has recently been organized here, one was baptized by br. Osgood, another by br. Vinton of Burmah, and others have been baptized by br. Shuck here. They appear, from the interview I enjoyed with them last evening, to be pious and worthy brethren. The Chinese assistant, Hok-Heng, who came with me from Siam, is here, but from poor health since his arrival and the want of Chinese speaking his dialect, he has done but little missionary work. The population is rapidly increasing, and among others are some Tie-chew men, but whether it ever becomes an important field for labor among that class of Chinese, is still a question. I propose going to-morrow to the opposite side of the island, where br. Roberts is located, and where it is said there are a few hundred Tie-chew men living together.

Intelligence from Kolongsoo continues to be encouraging for efforts in that region, and I met yesterday an old acquaintance in a Chinaman from Amoy, who offers to take me home with him, and says that the passage may be made in three days.

Amoy is the capital of Fokén (or Fukien,) one of the eighteen provinces of China, and stands on Amoy island, in about lat. 24° N. and six miles from the channel of Formosa, from which it is separated by a chain of islands. The island is nearly 10 miles long. "The city is a principal third class city of China, and from its excellent harbor and situation appears to be well calculated for commerce." "It is very compactly built and contains a large population." It came into possession of the English, together with Kolongsoo, in August, 1841. Kolongsoo (or K'olong-sú) is a small island, 1½ mile long and half as wide, on the west of Amoy, from which it is separated by a channel of about 600 yds. wide.

In a letter of a previous date, from Macao, Mr. Dean writes as follows, of the eligibility of Amoy as a missionary station.

The most favorable position, so far as we can at present discover, will be in or near Amoy. The dialect there spoken is intelligible to us, and two or three of our missionary friends here are making arrangements to go there. Mr. Abeel is now residing at Kolongsoo, an island in sight of and about one mile distant from Amoy city. The brethren who have been there and speak from personal observation, regard it as an eligible field for missionary work, and

think that it will become an important place of foreign trade. The people are said to be accessible and of an encouraging character. The climate is cool and healthy. The brethren who propose locating there are good men and agreeable associates; among the number is Dr. Cumming, baptized by Rev. W. R. Williams of New York.

LATER FROM CHINA.

Since the foregoing was prepared, there have been later arrivals, bringing gratifying intelligence of the termination of the war in China, and also of the war in Afghanistan.

Letters from Hongkong state that the chapels completed at that place had been opened for religious worship. The Queen's Road chapel was dedicated July 17. The building, which is designed both for English and Chinese services, is upwards of 70 ft. long by 27 ft. wide, with a large vestibule, two vestry rooms, cupola, &c., and cost less than \$1000. The Bazaar chapel is 35 ft. by 16, two stories high, the chapel room occupying the upper story. Mr. Dean, having had the offer of a free passage, had gone to Amoy, Chusan, &c., upon an exploring tour, with special reference to a field for future labor. The prospects of the mission are encouraging, and the door seems now to be widely opened for a considerable increase of missionary effort in China. Shall the Board be furnished with the means for the desired enlargement? They have now but six missionaries, four males and two females, for all the millions of that empire!

Donations,

FROM NOVEMBER 1 TO DECEMBER 1, 1842.

Maine.

Wiscasset Fem. Miss. Soc., Miss Margaret Waters tr., per J. A. Boutelle,	5,00
Sedgwick, 1st Bap. Fem. For. Miss. Soc., Mrs. Hepzibah A. Cole tr., per John O. Sargent, do., 1st Bap. Benev. Soc., D. Morgan tr., for Burman Miss., Thomaston, Oliver Robbins Mount Hope, Mary Johnson Acton, a friend do., John Brackett do., Rev. Mr. Jameson's family	20,25 14,31 1,00 20 1,00 1,14
	2,34
per Rev. Lucian Hayden, Agent of the Board,	2,84
	43,40

New Hampshire.

New Hampshire Bap. State Convention, A. Gault tr., A lady of a Congregational church,	2,00
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Newport Assoc., T. J. Harris tr., Claremont Bap. ch., mon. con., do. Fem. Miss. Soc., New London Male do. do., do. do. Female do. do., Collect. at Assoc.,	11,00 21,30 9,78 18,00 10,15
	70,23

Dublin Assoc., L. Willard tr., Meredith Assoc., J. Spaulding tr., Portsmouth Assoc., G. C. Brown tr., Collection at Assoc.,	27,50 51,97 82,78 7,03
	89,81

Stratham and Northwood, friends, for Nowgong schools, Dover Bap. ch. per Rev. Lucian Hayden, Agent of the Board, Portsmouth, Ladies' Miss. Soc., Miss Rebecca Hardy tr., per Samuel Cleaves,	6,42 19,52 267,55 20,00
	287,55

Vermont.

Thetford, Silas Follet, on account of his bonds to pay the Board \$5000 in twenty years,	60,00
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Massachusetts.

G. L., per Dr. Pattison, Charlestown, a lady, in part of \$100, as "one of eighty," Newburyport Bap. ch. and soc., Jubilee col., per Rev. Albert N. Arnold, Framingham Bap. ch. and soc., Jubilee col., Warren Nixon tr., per Rev. James Johnson, Boston, a friend in Bowdoin Square church do., Federal Street Bap. ch., mon. con., do., Charles Street Bap. ch., mon. con., per Ward Jackson, do., Boylston Street Bap. ch., mon. con., per Perez Gill, do., Bowdoin Square and Baldwin Place churches, united mon. con. for November, per Benjamin Smith, do., Baldwin Place ch. and cong., Jubilee col., per Levi Conant, Cambridge Female Judson Soc., Mrs. Martha F. Cook tr., per Levi Farwell, Bellingham Bap. ch. and soc., Jubilee collection, A widow's mite per Rev. N. G. Lovell, Cabotville Bap. ch. and soc., Jubilee col., per Rev. J. G. Warren, Worcester, a lady, per Rev. Mr. Jennings, do., Mrs. Eunice Fuller, per Rev. John Waters, do., a few female friends	5,00 30,00 60,00 60,00 38,13 5,00 8,28 13,97 55,68 55,27 210,00 53,18 18,15 50 18,65 30,00 1,00 1,00 2,50
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Oakham, Luther Spear, per Rev. John Waters,	1,00
East Brookfield Bap. ch. and soc., per Rev. Joel B. Boomer,	21,08
Chickopee Falls ch. and soc., Jubilee col., per Rev. R. F. Ellis,	50,00
Dedham, a friend, per Dr. Bolles,	2,00
Berkshire Bap. Assoc., Austin Hayden tr.,	56,79
Wenham Bap. ch. and cong., Jubilee col., per Rev. George W. Patch,	6,38
Newton, Upper Falls, Fem. Assoc., Miss. E. Jameson sec., per Isaac Keyes,	5,50
Westminster Bap. ch., John Whitney tr., per Rev. G. D. Felton,	
For Greek Mission,	2,00
" general fund,	4,78
	6,78
	737,19

Connecticut.

Killingaly Bap. ch., Jubilee col., per Rev. T. Wakefield,	11,87
Rev. T. Wakefield	1,00
	12,87
Thompson Bap. ch. and soc., per Rev. Silas Bailey,	31,62
Hartford, South Bap. ch., Jubilee col., per Albert Day,	227,06
Colchester Borough, Jubilee col. (also a gold ring,) per Rev. M. G. Clark,	17,00
Saybrook, 2d Bap. ch., per G. H. Andrews,	100,00
Pomfret, a friend, for African Mission	50
Tariffville Bap. ch. and soc.	5,00
Avon do. do. do.	2,00
Canton do. do. do.	7,75
Colebrook, 1st do. do. do.	13,08
do. 2d do. do. do.	32,27
Pleasant Valley do. do. do.	1,00
Torrington do. do. do.	15,25
Litchfield do. do. do.	12,00
Southington do. do. do.	3,87
New Britain do. do. do.	37,78
Meriden do. do. do.	32,00
Bristol do. do., for support of a native preacher under the care of D. L. Brayton,	50,00
General fund,	65,00
	115,00
per Rev. Joseph B. Brown,	
Agent of the Board,	277,00
	666,05

New York.

Washington Union Assoc., G. M. Baker tr.,	17,00
Canisters River Assoc., W. Martin tr.,	2,28
Gorham, E. Picket	4,00
Knowlesville, Rev. S. Marshall	81
Utica, Broad St. Sab. Sch. Miss. Soc., for support of Karen teachers,	25,27
do., Bethel Bap. ch., Jubilee collection,	25,65
Onondaga Assoc., J. Hough tr.,	82,57
Cayuga Bap. Assoc., A. Case tr., (also 2 yards of broadcloth,)	28,12

Ontario Bap. Assoc., per A. Spear,	
A. W. Howe	1,00
Seneca Falls ch.	4,47
Geneva, 1st ch.	12,00
Bristol, 1st ch.	15,00
	32,47
Clinton Bap. ch., per J. Corwin,	4,47
per Messrs. Bennett, Backus and Hawley,	205,64
Frankfort Bap. ch.	7,01
Asa Sheldon	10,00
Justin Babcock	1,00
Miss Matilda Huff	25
Peleg Slade	25
S. Morse	35
Gold ring	50
Homer Bap. ch., mon. con., per J. Osborn tr.,	23,38
Horace S. Babcock	5,00
A friend	50
Mrs. Mary Rowe	50
Mrs. Sarah Phelps	2,00
Chautauque Assoc., per J. Moore tr.,	19,35
A friend	10
do. do.	31
do. do., per J. Moore,	50
Rev. D. Platt	25
A friend	25
James Green	5,00
Rev. J. C. Stoddard	1,00
Buffalo Arcade ch., per P. W. Powers,	15,00
per Rev. Alfred Bennett, Agent of the Board,	92,50
Carmel Bap. ch., Jona. Cole tr.,	40,00
do. do. do., Jubilee col.,	17,43
New York city, Misses C. & E. Pine, of the Baptist Tabernacle,	10,00
do. do. do., sundry friends, towards the support of Bap. brethren in Copenhagen, per Rev. C. G. Sommers,	43,25
Franklin Bap. Miss. Soc., per William Stilson tr.,	30,63
Union Bap. Assoc., Alanson Kniffin tr., per Rev. Nathan A. Reed,	75,18
Staten Island, North Bap. ch., A. Reed tr.,	30,00
Dutchess Assoc., G. W. Houghton tr., per Rev. Elisha Tucker,	
Rhinebeck Bap. ch.	20,00
Stamford, a lady	10,00
Pine Plains Bap. ch.	10,51
Stanford, a friend, per Rev. Mr. Benedict,	5,00
Pawlings Bap. ch.	4,30
George D. James	5,00
Armenia Bap. Fem. Soc.	50,00
North East Baptist do. do.	12,25
do. do. do. ch.	7,00
Fishkill, 1st Bap. Fem. Soc.	22,00
Dover, 2d Bap. Fem. Soc.	12,00
do., do. do. ch.	6,00
Franklindale do. do.	10,00
	174,07

Harmony Assoc., J. B. Burrows tr.,	19,58
Catskill Bap. ch., per F. M. Wilson,	10,00
Sand Hill do. do., William Stetson tr.,	5,79
Stephentown Bap. Assoc., E. E. Griggs tr.,	43,00
Seneca Bap. Assoc., James McLellan tr.,	68,94
per William Colgate,	510,44
Hamilton Institution Soc. of Inquiry, per J. A. Nash,	40,00
	<hr/> 923,01

Pennsylvania.

Harrisburg, 1st Bap. Sab. Sch., to educate a boy in Africa to be named Matthew Semple,	25,00
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Maryland.

Baltimore, William Crane	100,00
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Virginia.

Richmond, 2d Bap. ch., Jubilee col., per Mrs. Susan M. Magoon,	50,00
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North Carolina.

North Carolina Miss. Soc., per Rev. E. Kingsford,	125,82
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South Carolina.

Edgefield Bap. Assoc., per Rev. Dr. Johnson,	103,16
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Georgia.

Augusta, W. H. Turpin	100,00
Bap. Convention of the State of Georgia, Absalom Janes tr., For Burman Miss.,	80,03
" support of Rev. E. A. Stevens,	50,50
" African Mission,	11,50
" general fund,	681,02
	<hr/> 823,06
	<hr/> 923,05

Alabama.

Nanafalia, Harvey Nettles, per Rev. Dr. Maclay,	5,00
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Louisiana.

Rev. J. A. W. Poole, per Rev. Dr. Maclay,	30,00
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Kentucky.

China Miss. Soc., per Rev. Wm. C. Buck,	90,00
Cave Johnson	10,00
G. H. Leott	2,50
per Rev. A. Bennett,	
Agent of the Board,	102,50
Bracken Assoc., per Rev. Wm. C. Buck,	10,00
	<hr/> 112,50

Ohio.

Greentown ch., per H. Coe-ner,	5,00
Mohecan Association	7,12
Rev. Benjamin White	,50
Wooster Association	9,00
David Alter	3,00
Rev. J. G. Vanvelkenburgh	,25
William Field	1,00
Wooster, Jubilee col.,	25,00
Norwalk, do. do.	16,00
do. ch., mon. con.,	8,55

Mrs. Bemis, per Rev. S. B. Webster,	12,00
Mrs. Betsey Skinner	,50
C. D. Hall	1,00
Abraham Case	,50
E. Thomas	,06
Oliver Webb	,50
Edward Thomas	,55
Henry Croman	,25
Joseph Boswell	,25
Monroe ch., mon. con., per D. Hubbell,	3,62
D. Hubbell	,38
Miss Belinda Griffin	,50
A friend to missions	,41
Huron Association	21,50
Fairfield ch., mon. con., per Rev. A. Abbott,	11,36
Samuel Foot	1,00
Mrs. Bemis	,50
Daniel T. Brooks	,12
P. G. Smith	1,00
Benjamin Bailey	,50
Philo W. Sandford	1,00
Miss Martha Smith	1,00
Peru, Jubilee collection,	7,54
Mrs. Roxana Terry	5,00
Miss Abby A. Gale	,10
Arunah Eaton	3,00
Seneca Association	11,10
Lockland ch., per J. Smith,	12,00
Mr. Ewing	,50
Honey Creek ch.	3,75
Springfield ch., mon. con., per A. D. Marenus,	18,66
per Rev. Alfred Bennett,	
Agent of the Board,	195,37

Indiana.

Indianapolis Fem. Miss. Soc., Laura K. Brown tr., for support of a Karen boy at school,	39,00
Indiana State For. Miss. Soc., Jas. M. Brown tr.,	29,85
	<hr/> 68,85
Augusta, Rev. M. Hume, per B. F. Hill,	5,00
	<hr/> 73,85

Michigan.

Michigan Conven., Rev. M. Allen tr.,	20,00
Mrs. Ruth Keyes	,50
	<hr/> 20,50

Scotland.

Carver, James Douglas, for Burman Miss., per Eliza F. Clibbon,	71,24
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Legacies.

Providence, R. I., legacy of Nicholas Brown, deceased, (in part),	200,00
Farmington, Me., Mrs. A. A. W. Hathaway, deceased, per Rev. L. B. Hathaway,	5,00
Bellingham, Mass., C. B. & E. B. Lovell, deceased, for Burman Mission, per Rev. N. G. Lovell,	2,55
	<hr/> 207,55
	<hr/> \$4760,24

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII

FEBRUARY, 1843.

NO. 2.

American Baptist Board of Foreign Missions.**Arracan.**

A part of the journal of Mr. Kincaid, extracts of which will be given in the subsequent pages, relates to the Kemmees, a mountain tribe of Arracan, living northward of Akyab, the station occupied by Mr. K., from 100 to 150 miles. The earliest notices received of this interesting people, were published in the last volume of the Magazine, pp. 211 and 215, from Mr. Kincaid's journal for May, 1841. At that time he was visited at Akyab by the principal chief of the tribe and some of his followers, and as the chief understood the Burman language, Mr. K. informed him of the object of his coming to Arracan, and offered to instruct both him and his people in the knowledge of God. These overtures were apparently regarded with indifference at first, but soon after the return of the chief to his mountain home, a paper was sent to Mr. Kincaid, subscribed by him—"Chetza, the great mountain chief"—and thirteen petty chiefs, accepting Mr. K.'s proposition, and requesting him to visit them immediately. They "were anxious to know the true God, and be taught the true book." The names of 273 children were also given, whom they wished to place in school. These solicitations were renewed by the chief in person in July following, and again in December. On this last occasion, a second petition was presented, of the same general import as the first. The originals of both have been forwarded to the Board by Mr. K.

Immediately on the presentation of the second petition, Messrs. Kincaid and Stilson, who had made previous preparations for the expedition, set out for the Kemmee Hills. An account of their tour, and of the character of the Kemmees, may be found at p. 267 of the last volume. Leaving Akyab harbor, they ascended the Koladan, "a broad and noble

river," from 70 to 80 miles, when they entered the Kemmee country. The village of the "mountain chief" was found on the Moe, an eastern branch of the Koladan, and distant from Akyab 150 miles, in lat. 22° 3' N. The entire extent of the Kemmee country from south to north, was estimated at about 200 miles. Their reception by the chief was most cordial. A well-constructed zayat had been built, and other unwonted arrangements made for their accommodation; and a "degree of intelligence and earnestness" in the object of their visit exhibited, wholly unanticipated. On being told that the visit would be repeated by Mr. Stilson, and that they might build a house for him, the chief exclaimed that it "gave him more joy than thousands of gold and silver;" "If we have the knowledge of God, I shall die in peace."

From a letter of Mr. Stilson, dated April 13, 1842, we learn that he returned to the chieftain's village after an interval of a few weeks, accompanied by Mrs. S. and family. "It was thought advisable," he remarks, "that I should spend some part of the present dry season with them, and try to obtain a sufficient knowledge of their language to reduce it to writing. Then, if means should be furnished, a few small books could soon be prepared in which a beginning might be made of instructing them in their own tongue. No suitable teachers could be found who would be willing to go among them and teach in the Burmese language; and besides, very few of the Kemmees understand much of the Burman tongue." Unhappily, the object of this visit was but partially effected, owing to several disastrous circumstances. Mr. S. and family arrived at the village January 19. This was in the midst of the cold season, and their house not being completed, they were compelled to occupy the open zayat about two weeks. Meanwhile Mrs. S. and children fell

sick with fever. Mr. Stilson had also hoped to obtain a Christian assistant, who might interpret in Arracanese, but could find none suitable. "At length, however," Mr. S. writes, "I succeeded in employing a brother of the chief, who has resided where the common spoken language approaches most nearly the Burmese. With him I spent all the leisure moments I could find, in collecting words and phrases. I found the language exceedingly simple; and I fully believe that one year's residence among them would put me in possession of nearly all the words, provided I were blessed with usual health. My teacher stated, of his own accord, that I had written about one third of his language. As to the pronunciation, I found some local peculiarities and variations, which may occasion inconvenience, when reducing their sounds to writing; but, from the best information I could obtain, I believe that the pronunciation given by my teacher, does not differ essentially from that of the mass of the people."

JOURNAL OF MR. KINCAID.

On the 13th of March Mr. Stilson was joined by Mr. Kincaid and family, from Akyab. They had left the station on the 9th, but on their way stopped at several large villages to distribute tracts and bound volumes.

March 12, 1842. Have distributed nearly all the tracts (500) in seven large villages. Spent nearly all the afternoon in one village finely shaded with tamarind and palm trees. Sitting under the shadow of an aged tamarind, with a bundle of tracts, I was soon surrounded by men, women and children. Most of the men and a few of the females listened very attentively while I read and explained the greater part of the 4th chapter of John's gospel. One man, to show his superior attainments, began to repeat scraps of Pali; when a venerable old man checked him, by saying that he had understood Pali for sixty years, but it had not taken away the fear of hell, and he should like to hear more about this religion if it could save him from the torments of hell. I told the old man he was right; if there was any religion that could save the soul, it was just what all human beings needed, for all had souls to be saved or lost, to be happy or miserable forever. All men know they have sinned, and that the consequence of sin is death—eternal death; but all men do not know that there is a way of life,—a way to escape the torments of hell. "This is very true," replied the old man, "and I shall read this book."

13. Lord's-day. Without a moment's rest we pursued our journey the whole of last night in order to reach the village of the mountain chief this morning. A strong wind obliged us to remain at a village till near dark, and I encouraged the men to work all night, as we were aware that Mr. Stilson and his family were without food except what they could procure from the natives in the hills; and also that their two children were suffering from fever, if not already dead. We were truly happy to find them all alive, though the little children were pale and haggard. We had an attentive congregation in the evening, and after the sermon the chief and several of the principal men came and listened to further expositions on the great subject of eternal life through Christ.

The extracts which follow are a narrative of a short tour up the Moe river, on which, as has been noted, the village of the chief is located.

Burial customs of the Kemnees—Singular lodging-places—A tropical storm—Method and practice of intoxication.

March 16. Yesterday Mr. Stilson and I left the village, in a small boat or canoe furnished by the chief, intending to go to the head waters of the Moe, and visit all the villages along this stream. We had five men, who propelled the boat through the water at a rapid speed.

I should suppose the villages on an average to be about a mile or a mile and a half apart. Our design was to go up as far as we could in this small boat, and then return leisurely, visiting the people in their villages. We made a short stay however at a burying ground, the first one we have seen among the hills. It occupies a conspicuous place on a low hill, which rises abruptly from the water; and taking a small winding path, we soon stood among the monuments erected by this people over the ashes of departed friends. They burn their dead, and then collect the bones and bury them, and over these they build a miniature house, about two feet wide by three long. Some of the houses before us were larger. They are neatly constructed, and in form are exactly like their own dwellings; and are all furnished with the same kind of utensils, such as eating, drinking, fishing, hunting, weaving, agricultural, &c., as the individual was accustomed to use when

alive. The garments which they had worn, were also fastened to the building. In two or three of these monumental houses, we saw several musical instruments, and learned from this fact that the individuals had been celebrated musicians. Over two or three we saw very neatly wrought fish nets. Over some the quiver, bow, and spear had a conspicuous place. In some were little baskets, filled with cotton, together with the primitive spinning-wheel and the loom; also utensils for cooking, and bringing water, which showed that here rested the remains of some matron. We saw a beautiful white jungle fowl, about the size of a pigeon, in a cage tied under the eaves of one of these mansions for the dead, and under the cage was nearly a pint of paddy, but the little fowl could not reach it. This fowl is sacrificed for the peace of the dead. The design is explained by their belief in the agency of evil demons. All evil, physical and moral, is traced directly or indirectly to these unseen, yet ever active agents. They preside over fountains, streams, hills, trees, diseases, &c., and must be propitiated. The sacrifice of a fowl appears to be peculiarly grateful to these demons. We counted between forty and fifty new graves, or such as had probably been made within twelve or fourteen months.

As we went up the stream the hills became more lofty, and yet many of them were cultivated to the very summit. Occasionally we saw a house, large enough for three or four persons to sleep in, perched in the top of a tree thirty or forty feet from the ground. It was truly picturesque to see a house, or more properly a lodge, constructed in the top of a tree growing on the very summit of a hill five or six hundred feet high. In these the keepers of the field lodge, and are secure from tigers and elephants. The latter in particular are numerous among these mountains. These airy buildings are constructed, among these mountains, beside paths leading from one part of the country to another. They illustrate a passage in Jeremiah, "O that I had in the wilderness a lodging-place of way-faring men." In the afternoon, masses of dark clouds began to gather over the tops of the hills, hurried by strong gusts of wind. Occasionally a vivid flash of lightning and the roll of heavy distant thunder warned us of the approach of a tropical storm. We began to think our proposed journey must be

given up, but the men plied their oars more diligently than ever. At length the storm came down. A cloud seemed to burst and pour out all its waters at once. Our cloaks and umbrellas were only a partial covering. For a few minutes there was a slight breaking away, and then another burst of rain, of lightning and thunder. These came in rapid succession, and we could not proceed without great discomfort and even hazard, as the commencement of rains as well as the close is the worst time for jungle fever. Coming to a village we concluded to put up for the night, and after climbing about 100 feet up a steep and slippery bank, we entered the stockade and were conducted at once to a new large room having a good roof and floor, but the sides were not yet enclosed. Mats however were soon spread on the floor, and fastened round the sides; and earth brought in and a fire built on it, so that our clothes could be dried and our rice cooked. We were happy to find so comfortable a shelter from the inclement weather. The people received us kindly, and in a few minutes several grave, elderly men came in, and we explained to them the object of our visit. They appeared to be pleased. A brother of the mountain chief was with us, and he explained every thing, which they did not fully understand, in their own language.

At sundown the storm broke away long enough to walk around the village, and in passing one door we observed seven or eight men sitting round a large black earthen jar that stood in the centre of the room. We had the curiosity to look in, when they invited us up into the house. This turned out to be a *drinking* party, and we found ourselves fairly in a *drunkery*, as it is very appropriately called. Their method, though rude, is nevertheless certain to secure an intoxicating drink; it is this. A quantity of rice is moistened, and then bruised into a paste, when it is moistened still more and left to ferment in a jar ten or twelve inches in diameter and fifteen or sixteen inches in length. Here it remains till fermentation takes place. There is an apparatus so placed as to leave a small open space at the bottom of the jar, and then a small hollow reed reaching from the bottom to the top. Such a jar full is sufficient to intoxicate six or seven persons. When all is ready for use, a pint of water is poured on to the top of this paste, and a man sucks through

the reed the intoxicating fumes from the bottom of the jar. Another person sits on the opposite side of the jar, holding his nose, and he continues to suck till the water has disappeared. A pint of water is again thrown in and another man takes his turn at the reed, some one kindly holding his nose for him. In this way they go on till the intoxicating quality is all drawn off, which takes from two to three hours. One old man more thoroughly drunk than any of the rest and excessively "good natured" withal, urged me rather rudely to take hold of the reed; and to get rid of him I had to speak severely. This brutalizing scene revived in my mind the recollection of those still more brutalizing and infamous *drunkeries* which I had so often seen in my native land, and where too I had so often seen the deadly poison prepared and administered by men who professed to be disciples of Christ. These naked savages debase themselves in their own estimation, and will not be guiltless at the bar of God; what then will be the infamy and guilt of those around whom the light of Revelation shines, and who yet for gain will brutalize the souls and bodies of their fellow men! I thought it was far better to be born and to live and die a savage among these mountains, than to be a rum-selling professor of religion under the full blaze of gospel light.

We gave out word that we should preach, and the whole village assembled. Our room was full and two or three other houses that stood but a few feet distant, and all was silence and attention. After the sermon, we explained more fully some of the primary doctrines of the bible, as the perfections of God, the consequences of sin, and the great redemption by Christ; and I trust a good impression was made. Between 9 and 10 in the evening they all retired, and we spread our mats for sleep, thankful to our heavenly Father that we had been permitted to preach the glad tidings to so large a number of our fellow immortals.

It had been the design of Mr. K. and Mr. S. to ascend the Moe to its head waters, as above stated; but the storm continuing, with a prospect that there would be repeated and heavy showers, and the danger of incurring the jungle fever being imminent on that account, they concluded, though with great reluctance, to leave the mountains as soon as possible. On the 17th they returned to the village, and on the 18th took their departure for Akyab,

where they arrived the 21st. The following incidents, which occurred at a village not far distant from Akyab, shew to what extent and how favorably, in many cases, the native population have been impressed with the claims of the gospel, and how indispensable, nevertheless, the enlightening operations of the Holy Spirit.

20. This village stands on a beautiful plain, near a range of high hills, about three quarters of a mile from the river, and contains a population of about 1200 inhabitants. There is but one monastery, and the head *pong-gee*, or priest, is an interesting and intelligent man, whom I mentioned last November as having called on me several times, asked for books and finally for a New Testament, and who had acknowledged that the worship of idols could not be defended by one rational argument. Early in the morning some of our people went to the village, and informed the priest of our arrival. He came immediately to the boat and gave us a cordial welcome. As the village does not stand on the river, but on one of its tributaries, I had never been here before. Yet a number of the principal men had called on me at Akyab. After breakfast we set off, but met the priest with a number of his pupils coming to assist us in getting over wet places. The spacious monastery had been put in order, clean mats spread over the principal apartment, and every thing which courtesy and kindness could dictate had been done to make us comfortable. The only drawback, as far as the eyes were concerned, was twenty-five or thirty idols, great and small, and many of them glistening with gold. We could, however, expect nothing less, and they served to remind us that we were invading the empire of darkness. Alas, how many generations have bowed down before these idols! how many long and dreary ages have rolled over without a ray of that light which the gospel imparts! how many aged men and women, trembling on the threshold of eternity, have sought for peace at the feet of these gods! But they found no peace. A dark and impenetrable gloom covered the region of the grave.

I noticed the New Testament and tracts which I had given to the priest, lying in a conspicuous place. In a short time the people began to come, and soon there was a respectable congregation. We read the 4th chapter of the gospel of John, and explained

from the 21st to the 27th verses. During the whole services the congregation remained silent and attentive. There was not the slightest interruption, except for a few minutes, when one part of the floor gave way under the pressure that was on it. After these religious services we remained some time, urging the claims of the gospel and answering a variety of questions. At evening, the priest with some thirty or forty men and women, came to our boat. We distributed a number of tracts, and they again listened to the blessed gospel. They urged with much earnestness that we should visit them again, and we confidently hope a good impression has been made,—that the incorruptible seed will take root. Oh for strong faith in the promises of God. It so often happens that our preaching appears like casting seed upon a sandy desert, that we are in constant danger of expecting no immediate results; and thus with a feeble and sickly faith labor on without comfort and without hope. The extreme ignorance of the heathen, no less than their depravity and obstinate attachment to the most absurd and degrading customs, presents obstacles truly appalling; so that of all men in the world, none have more need of faith than those who labor to enlighten and save the worshippers of idols. "Have faith in God," is an admonition we should ever have in remembrance.

22. We are thankful to be brought again to our home in peace and safety. Yesterday in the afternoon there was a severe gale, in which many Burman boats were wrecked and many lives lost; but providentially we got into a secure place, where we were sheltered from the wind and the waves. In the evening the wind blew fresh again, and our boat was dashed upon a lee shore, beating several times very severely on the bottom. The men were sometime in the water up to their necks, and finally we were brought through in safety.

The succeeding entries in the journal relate to the very severe sickness of Mr. K.'s children, from which however they were all restored after a few weeks. On the 19th of April he writes, as follows, of the evidences that the word of God is not read in vain.

There is seldom a day that we have not calls for tracts; but to-day five men called whose appearance and inquiries interested me much. One of them has

been to the house two or three times before, and received tracts, which he has read with much apparent profit. He says he cannot doubt but this religion is true, and many others in his village think well of it. After remaining more than an hour, I gave him a New Testament, and the others two tracts each, to take to their village. This is evidence that the word of God is not read in vain, that light is spreading among the people.

In a letter accompanying the preceding journal Mr. K. mentions a tour which he made in May, on which he distributed about 200 tracts and preached in four large villages. During his absence a violent storm drove the sea into Akyab to the depth of three feet. The inhabitants fled to a rising ground not far from the town, but all the houses were more or less injured, and about one third entirely destroyed. Every boat and vessel in the harbor were dashed on the shore or sunk, and a number of the natives perished. The mission-house, in which were Mrs. K. and family and some native Christians, stood firm.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR. MASON.

We continue from page 6, our extracts from Mr. Mason's journal. The following notices will enable the reader to form a pretty correct idea of the country bordering on the Tenasserim river, and some of the discomforts and discouragements which attend a missionary tour in an unfrequented region.

Descent of the Tenasserim—Obduracy of a head man—Abandonment of demon worship by Siamese Karens.

Jan. 2, 1842. We are encamped on a beautiful sand-bank, with the water at our feet in constant motion from the influence of the rapids that continually roar above; but being very hot in the middle of the day, we sought a shade in the dense thickets on the bank in which to assemble together for worship, where we had a clean ground floor, beneath a covering impervious to the sun's rays, formed of branches of trees interlocked by innumerable creepers. As Karen is understood by two of the company only, and Burman is understood, to some extent at least, by all, I use Burman in this part of my journey at evening worship and on the Sabbath; but have morning prayer and

praise in Karen. Every missionary on this coast ought to know something about Burman, for it is the French of this country, and gives him many opportunities of attempting to be useful, to say the least, which he would not otherwise enjoy.

3. We were waiting for the dawn this morning long before we ventured to start, on account of the difficult rapids that we knew were below us; and the sun had long been behind the hills before we stopped for our dinner, and supper, and evening's rest. We struck the rocks several times in going over the rapids, and came very near being upset and dashed to pieces more than once. We are encamped at a very uncomfortable location, on the edge of the thick jungle and by the side of a rhinoceros path, but there is a fall roaring below, and it is too dark to see the course we must pursue to go over it. Among small enemies, the scorpions seem to be more numerous than usual. I have already brushed one off my arm.

4. The river has now entered a level country again, and before night we met with numerous traces of inhabitants on the rich alluvial banks. I have stopped at a head man's house, but it is too small to admit visitors, and I am, therefore, encamped near it on the bank of the river. I saw him when I came this way a few years ago; and find him now as then, civil, but not inclined to receive the gospel. When I asked him concerning a school, he said he would not send his children, but that I might ask his people, they might do as they liked. I afterwards inquired of one, who had heard the truth several times before, what was the reason he did not believe and receive it; "The reason is," he replied, "none of the elders up here have believed. I follow them." The old chief said, "The things of this world I can feel with the hand; but the things of a future state I cannot feel with my hand; so I know nothing about them." And in relation to his repugnance to books, he said, "Fate has placed me in this state of ignorance and wretchedness in which I find myself, and it is not to be altered." I endeavored to meet all such objections in the best way I was able, but little impression seemed to be made on his mind. Among those that attended worship, was one of two Siamese Karens, on a visit from a distant part of Siam. They had never seen Karen

books before, and seemed astonished at all they heard. They at least obtained a few new ideas to carry home. Another individual remarked, on going away, "How can I become a Christian here alone?"

5. We met two companies of Karens in boats this morning while descending the river, whom we addressed so long as circumstances would permit. Near the site of an old Siamese city we found a Karen settlement; and among the inhabitants, the grand-daughter of a valuable convert at Pyee-khya. Her heart seemed closed against the truth, and after leaving her house, we went to that of the head man, whom I have visited before, and who is blind. From the first, he has exhibited a singular enmity against the gospel. When I entered the house to-day, he inquired who had come, and on being told "the teacher," he said, "I won't listen," and walked into another room. That, however, did not seem to be far enough away, for he soon after came back and groped his way out of doors, where he went and sat down upon a log. He was not out of hearing, and ere long he returned and entered into conversation; but the most he had to say was, that he had to suffer here, and if he became a Christian he would still have to suffer, so he might as well go to hell and suffer there too, and would, if unbelief would send him there. He said he did not want any of my pity, and compassion, and anxiety for his welfare, but desired me to let him alone; with much more in a like strain. He has done a great amount of mischief among the people of this settlement, especially among those who have come over from Siam; as he invents and circulates all kinds of falsehoods to prevent any one from considering the claims of Christianity.

We next went to the house of a Siamese chief, a short distance below, where we met with a reception in every respect the opposite. Unprompted, he called on all the people about the house to "come and listen to the word of God;" and he professed to believe and approve all that he heard. He said that he, with almost all the Siamese Karens, had abandoned offering to demons, and that he prayed to God, who made heaven, and earth, and all things, every morning and night; that he had ceased to use obscene language and imprecations, that he practised every moral duty, and

used his influence with his people for them to do so too. I endeavored to show him the necessity of a Savior; but he said he would look on a little while longer before he became a Christian altogether. He said a Cambodian priest had been among the Karens and taught them to do as he did.

We are spending the night on a sand-bank near the mouth of Ka-sa creek, up which there is a path across the mountains to Palouk on the sea board, and which I think of taking, as, on inquiry, I find inhabitants will be met much sooner that way than the one I originally intended to take.

Remarkable rock on Ka-sa creek—Passage of the mountains—Varied reception of the gospel.

6. A number of Karens, great and small, gathered around us at morning worship, and I seized the opportunity to read and talk to them till they all walked off to their work. We left our rafts and started on by land on the banks of the creek, but the path so often led through it, that nearly the whole of the forenoon was spent in losing our way and finding it again. The stream, too, for the first few miles ran over slate strata dipping at a high angle; so that it was exceedingly difficult to cross it, even where the water was not deep. Towards evening we unexpectedly came upon a Pgho house, situated at the base of a singular mass of limestone that rises from one thousand to fifteen hundred feet nearly perpendicular. In some places it overhangs the stream, and where there are no shelving ledges on which trees can take root, it shows white precipitous fronts, as white as chalk, produced, I imagine, by a minute lichen that covers the rock. Excepting two smaller and similar masses near, it has no connection with the neighboring hills, and stands alone in the valley like an immense fortress; its irregular summit resembling the mouldering battlements of a dilapidated city. Here is a turret, and there is a bastion jutting out from one of the angles, that seems intended to command both sides. A lesser hill at a short distance rises with a divided summit, resembling a Gothic cathedral, and adds much to the picturesque of the scene.

We are encamped in the straw on the paddy field where the rice was beat out, and a large company of Karens have just come up from the other direction, to whom I hope we may be

made useful. They approve of all they hear, and made a quiet and attentive congregation at worship.

7. We found the bears had been busily occupied in the field around us last night, but we all slept too sound to hear them. As we were told that there were scarcely any traces of a path before us, I endeavored to hire guides, but the wild beasts are numerous, and none would venture to go unless there were a large party going and returning, so we had to start without any. We are encamped to-night beneath the shade of a large dillenia tree, in the branches of which some persons have slept who have been this way before. We have the marks of tigers, bears, rhinoceros, and tapirs around us, but as I never carry a gun, or allow the people in my employ to carry any, and we are about the Lord's work, we have little to apprehend.

8. Our way this morning was up a rapid stream, falling over precipices at such short intervals that the voice of deep calling unto deep was ever roaring in our ears. Sometimes, in the repeated crossings that were necessary, we had to climb over the smooth globular sides of immense masses of granite, that offered rounded sides in every direction. Before noon we left this stream and crossed a spur of the mountains, with sides little short of perpendicular, and which had to be ascended by a path that the wild goats might have staggered on. The path next led up a small stream, in a gorge of the mountains, running over the fragments of greenstone trap that had fallen from the hill sides, and on whose angles, just round enough by the action of water to be as slippery as ice, we had to tread; and despite of every precaution, I could not save myself from occasionally measuring my length among the rocks to the no small risk of my bones. In the afternoon, before we began to think of stopping, the heavens, which had been gathering clouds for some time, commenced raining, so we took shelter under a couple of jambos trees that spread out their broad myrtle leaves in kindness; and here we ultimately concluded to encamp for the Sabbath; some wild plantain trees in the neighborhood affording us leaves to shelter us from the showers.

9. It came on to rain again in the night, and has been quite rainy all day; so I have been quite thankful for the "broad leaved plantain." The

wind roars down the glens through the high forests, and the sun has been hidden in clouds all day, while our locality is on table lands in the mountains some three thousand feet above the plains; so that, when a little bodily indisposition is added, it can hardly afford matter for wonder that my thoughts turn homewards.

"Homeward, homeward all things hasten,
God of night!
Shield the houseless—midst the waste
Be his light.
In their distant cradle-nest
Now my babes are laid to rest!
Beautiful, o'er their bright sleep,
Hang soft eyes of fondness deep,
Where their mother bends to pray,
For the loved and far away.
Father! guard that household bower;
Hear that prayer!
Back through thine all-guiding power
Lead me there."

10. After about a couple of hours walking this morning, we reached the top of the dividing ridge of mountains that separates the valley of the Tenasserim from the streams that fall into the sea in Tavoy province. The top of the mountain is covered by a thick growth of small bamboos, almost as thick as a Mississippi cane brake, while there is not a bamboo of any description near the base of the mountain, and the inhabitants use the bark of fallen trees for the sides and partitions of their houses, instead of bamboo, the usual material. On descending a short distance, we had a splendid view of the ocean and the whole country, hill and dale, in all the ruggedness of uncultivated nature. We soon reached houses, and the first man we conversed with expressed his readiness to become a Christian if the head man would. I have met with many others in the course of the day, and my message has had a varied reception. One man, a Siamese Karen, gave considerable promise, but most appear indifferent, and none offer objections. When I reached the place where it was proposed to spend the night, I found the people about offering to the Nats, and they were not willing that I should sleep in their houses; but they offered me mats, so I took up my abode by the banks of the brook that runs by. The people here, and in the neighborhood, are under a Christian chief at Patsauoo, and he has endeavored to bring them over to the side of the truth; but hitherto his efforts have not been crowned with much success.

11. We have been moving along

deliberately to-day, preaching the gospel to every one we could find:—sometimes turning aside to a house out of the way; sometimes seated on the roots of a tree, to a company of travellers; sometimes beneath a clump of bamboos; and sometimes standing in the midst of the path, to those that were passing along. I had intended to spend the night at a Karen house, but we appear to have taken the wrong path, for we are on the banks of Palouk river, and approaching Burman inhabitants, a sure indication of having left Karen settlements. Night has overtaken us, so we have encamped on a sandy point, with the river on one side and a babbling brook on the other.

At one house to-day, I met with a man that appears better than any other individual I have seen since leaving the Christian settlements. He has heard considerable of the gospel, and says that had he lived among Christians, he would, doubtless, have been a Christian long ago. He expressed a desire to learn to read, and also to have his children learn; and promises to do all he can for a school, if I will send a school teacher into his neighborhood. This I shall endeavor to do, for it has been one of the prominent objects with me, in this excursion, to find a suitable settlement of unbelievers in which to locate an assistant, having one that we can spare for that purpose this year. If one family in a neighborhood will give a cordial reception to an assistant, it almost universally follows that others are brought in.

Pyekhya—Consistent life of native converts—Applicants for baptism.

12. A few hours walk this morning brought us to the Burman village of Palouk, but we made no stop there, being desirous of spending the night here. On the road, our hearts were made to rejoice by the glad countenances of the Christians and their children, that we met by the way. Christianity improves the looks of these people amazingly. At least, so I think, and whether real or ideal, the impression produces the same pleasing effect on my mind. I am glad to find that while sickness and death were abroad in the jungles last season, all the Christians still live; and so far as I can learn, are walking "as becometh the gospel of Christ." Seven names were given in this evening as applicants for baptism.

Creeks.

It is known to many of our readers that little missionary labor has been performed among the Creeks by missionaries of the Board within the last six years. Mr. Rollin left Ebenezer, the principal station, in Sept. 1836, after laboring with very considerable success about two years. Mr. Kellam succeeded Mr. Rollin in Oct. 1837, and continued in connexion with the mission till the beginning of 1840, but was able to perform missionary service only one year of the time. Mr. Mason lived at the station about six months in 1839-40, since which time no missionary from the Board has been resident in the Creek territory.

This has been owing to the state of feeling among a portion of the Creek population, in the neighborhood of Ebenezer, who were embittered against missions by white settlers, and were led in one or two instances to resort to violence, to expel the missionaries from the country. Of late this hostility has appeared to subside, and early the last year Mr. Jones of the Cherokee mission was requested to visit the Creeks, and ascertain the state of the church which had been gathered at Ebenezer, and the encouragements to a renewal of the Creek mission. It will be seen from his letter, which follows, that the church is in a prosperous condition, notwithstanding its comparative destitution of religious teachers; and that probably no serious obstruction will exist to the recommencement of the mission, notwithstanding the present alleged hostility of the Creek Council. Jacob, mentioned below, was ordained to the ministry by Messrs. Kellam and Mason. Several of the Creeks are also said to be preachers, but none are in the employ of the Board. Mr. Davis, whose connexion with the Board ceased in 1839, died in the winter of 1841-2.

EXTRACT FROM A LETTER OF REV. E. JONES.

On the 9th Sept. I reached the Creek Nation, and was received in a Christian and friendly manner at the house of a Creek sister, Mrs. Jane Hawkins, more commonly called Jane McIntosh. I learned that the brethren had appointed a "two days meeting," for Saturday and Sabbath, about eighteen miles distant. I attended the meeting, and was received with great affection and joy. They said they had long hoped their Fathers in the east would not utterly forsake them, and that they believed this visit was in answer to prayer.

The religious meetings are conduct-

ed by two black men, both slaves. The oldest, Jacob, is ordained, and has the reputation of a devoted Christian, both in the family to which he belongs and in the country generally. The other, called Jack, is also a steady man, and bears a good character. He is a blacksmith, and is employed as public smith. He and br. Jacob are allowed one day in the week, to support themselves and families in food and clothing. These days they devote to the service of the church, and hire the working of their little corn and potato patches.

I found br. Jack to be a good interpreter, and had the pleasure of ready and free communication with the people through him. I preached several times, with the great satisfaction of being fully understood. Saturday evening and Sabbath morning the church heard the relations of candidates for baptism. Three Creeks and one black were received, and baptized by br. Jacob. One of the Creeks is a chief, and commander of the National Light Horse. He is a man of respectability and influence. The congregations on Saturday night and Sabbath morning and noon were quite large—many of the people came twenty miles or more. And Sabbath night, thirteen miles from the morning meetings, a crowded assembly met in a large house, and gave devout attention to the word. The appearance of things was encouraging in a high degree. There are a considerable number of Creeks and blacks who manifest serious concern for their salvation. The members of the church appear well; but as was to be expected, they need much instruction. They appear exceedingly willing, however, to be taught, and very desirous to know what the Lord would have them to do.

I saw some of their most intelligent men, and conversed with them on the subject of sending missionaries into the nation. The general opinion is, that the Council is opposed to it; though at the last Council an agent from the General Assembly obtained permission to commence an establishment, on condition of preaching only at the station. The missionary has not yet arrived.

I inquired what the feeling would be if br. Bushyhead and myself should visit our brethren and preach in the country. The answer was, there would be no objection at all; and one of the most influential chiefs invited me to visit him in the other district, at some convenient time. Another chief told

me he had not the least objection to the gospel being preached in the nation, though the Council were almost unanimously opposed to it. He said further, that he thought they would soon be obliged to do something in regard to it, for he believed the people would receive the gospel, whether the Council consented or not.

Ardent spirits are entirely prohibited, drunkenness and its stupefying influence, as well as its other baleful fruits, have in a great measure ceased, and the minds of the people have become susceptible to the influence of truths presented to them. And I trust the Spirit of God is preparing their hearts to receive the truth in love.

I think the Board may safely look out for a missionary for the Creeks. If he cannot at once go into the nation, he can come into the Cherokee nation without difficulty, and be ready to embrace the first favorable opportunity to enter the Creek territory. He could visit them in the interval, from here, without molestation. There are also many Creeks and Seminoles scattered through this country, among whom a

missionary could profitably spend a part of his time.

A letter of like cheering intelligence has been received from Mr. Kellam, now laboring at Van Buren, Arkansas. Mr. K. visited the station in July. He states that a revival had been in progress among the Creeks from the commencement of the year, and had spread nearly through the nation. About one hundred had been baptized by Jacob, a large number of whom were young and promising Indians. "Red, white and black attend the meetings. Jake preaches in the morning in English, Jack in the afternoon in Indian, and James Marshall at his own house in the evening; then there are prayer meetings in various parts. At the north fork (Canadian river) a meeting is held almost every night. Some twenty 'doggeries' are shut, we hope forever.

On the Arkansas portion they also have meetings regularly every Wednesday night. Jane McIntosh's son, a young, well-informed Indian, keeps all the records of the church, baptisms, &c. He has written a full history of the church from the time of Mr. Lewis to the present. They beg for missionaries from all quarters."

Miscellany.

THE MONTHLY CONCERT.

The importance of the monthly concert of prayer for the conversion of the world must be admitted by all who believe in the efficacy of prayer. No one pretends that it is of divine appointment. Though prayer is so, yet, to meet together on the first Sabbath or first Monday evening in every month for prayer, is not. It is wholly a voluntary and conventional institution. This, however, does not render it less important in its general influence. Perhaps the people of God have done no one thing, in these latter days, the influence of which, in promoting true piety in the earth, is so direct or so vast as the establishment of the monthly missionary prayer meeting. It is a painful consideration that so many churches in which it might be sustained, wholly neglect it. It is but little less so, that when attempted, it so often languishes for want of interest. An inter-

esting monthly concert is deemed a desirable object of difficult attainment. Our design in this article is to consider briefly what is necessary on the part of those who conduct these meetings, whether pastors or others, to secure so important a result.

In the first place, it is indispensable that he who endeavors to communicate at these meetings missionary intelligence, should be familiar with the subject of which he is speaking. It is not enough that he knows the isolated fact which he relates. He needs to know besides the nation among whom the missionaries are laboring, the particular district and town. A knowledge of the locality is essential. Much of the present confusion and consequent want of interest in missions, in the mass of the people, is in consequence of not being able to refer any particular event to its locality. The eye of the mind must see the scene of action; otherwise there is confusion and uncertainty. The relative position of the

missions, their direction and distance from each other, if there be more than one, will not unfrequently lay the foundation of important additional knowledge. He needs also to know the population of the place; whatever is peculiar in the character of the inhabitants; what, and how many dialects are spoken, and to which of them the missionaries are chiefly devoted. The inquiry thus far would be as to the character of the field when the missionary entered it.

The next inquiry should be, what is the present condition of the mission? How many missionaries, and who are they, and what is their particular sphere of duty? It is not necessary that every pastor should know the names of every other pastor in the United States; but it is important that every pastor and every church who are supporting men as missionaries to the heathen, should know whom they are supporting, and the nature of the service they are rendering. And specially true is this of him who would discourse upon the missions. Not only should the names and duties of the missionaries be known, but the present state of advancement of the mission. How many conversions, if any; the number and character of the schools; the attainments of the pupils, the condition of the translations and of other literary productions designed to give to the people a Christian literature. All these may not be kept familiar in detail, but, as a general conception of these would not be difficult, so it would greatly assist one in speaking upon the most simple incidents that might occur.

And in the last place, it is exceedingly important for one who would give profitable missionary intelligence to be thoroughly versed in the *history* of the mission at the station which may be under consideration. Much of the interest felt in the present condition of the mission, arises from its connection with its origin and progress. The mere statement of the naked fact that in and around the cities of Ava and Rangoon, there are a few scattered and feeble native converts, can awaken no such feelings as are produced in the mind of one who can trace back their history, and call to mind the

distressing causes why these few disciples are now left as sheep without a shepherd. He who cannot associate them with the hardships and imprisonments of the early missionaries to Burmah, and with the expulsion of our brethren from the land at a later date, might almost as well not speak at all of their existence. He who should speak of the present ill health and impaired constitution of our esteemed br. Kincaid of Arracan, might almost as well be silent, (for an impaired constitution is not a rare event,) unless he could speak also of his exposures and perils among robbers. It is the union of one event with another, and especially in the relation of cause and effect, which gives to them half their interest.

While all this is indispensable in relation to our own missionary stations, it would greatly enlarge the field of observation and enrich one's discourse, to extend a similar, though it might be a less minute attention to the operations of other societies. The American Baptists are doing only about one thirtieth of what is doing at the present day in the cause of Foreign Missions. From a field twenty-nine times as large as our own, a vast amount of missionary intelligence might be collected. The inquirer who enters this field would return in due time bringing his sheaves with him. The cause is a common one, and we do not well to confine our interest to the labors of our own society, or sect.

This, it may be said, is true; but because true, the more painful to consider, since it is not possible to become thus familiar with the history and condition of missions. Allow us, however, to say in reply to such a statement as this, that nothing can be farther from the fact, at least, so far as our own mission is concerned. If any one will select a single station under the care of this Board, and begin with its annual reports at the date of its origin, and read each till the present time, he will find no difficulty in obtaining a general idea both of its history and present condition; or if he wish to extend his knowledge he will find a full account, both geographical and historical, of each particular mission in the successive

numbers of the Magazine. For example, if he would learn the progress of the gospel among the Cherokee tribe of Indians, would trace up the history of the mission for some twenty years to its present promising condition with more than 1000 Baptist communicants, he has only to select from the index attached to each volume the word *Cherokee*, and in a few hours' attention to the articles there referred to, he will obtain a distinct idea of the successive developments of that mission. His confusion will be removed, and the whole subject become both lucid and interesting. *The information is contained in the Missionary Magazine.* It is not to be found in a single number or journal, we grant ; but it is in all of them, and is so arranged that it may be easily found. There is information in the Missionary Magazine on the subject of the Baptist missions, that can be found no where else ; and what is more, never will be found any where else. No digest can give it. Let him, therefore, who is incompetent to speak to edification on the subject of missions, consider these suggestions. Our monthly concerts will never be what they ought, till this missionary periodical is more thoroughly studied.

It is not to be supposed, however, that mere statistical information will render the monthly concert what it ought to be. The object of a missionary prayer meeting is infinitely unlike that of a Lyceum lecture. This ready detail of facts must all be brought to bear upon the *religious* design of the meeting. Though the knowledge may be useful and interesting, yet it is out of place, unless it tends to excite a spirit of prayer. Every thing should be so arranged and so said, as to lead the people to adore God at every fresh token of the divine mercy to the nations of the earth, and to fill the mind with enlarged conceptions of the glory as well as importance of the command, "Go ye into all the world and preach the gospel to every creature." While many pious men meet and pray languidly, because they are ignorant of those deeply interesting facts which the history of missions so abundantly furnishes,

others, better informed, so look upon these facts as to leave the heart unaffected. The central and supreme object of interest in the history of missions, should be their spiritual results. They accomplish their end only when the heathen are won to Christ.

To make these meetings what they are intended, there needs, on the part of those who conduct them, a particular *scriptural preparation*, as well as an extensive acquaintance with the condition of the missions. One of the first things to be done by him who is called to lead these devotional exercises is, to examine the scriptural evidences in favor of the ultimate, universal promulgation of the gospel through the earth. Though few subjects can be more satisfactorily established, yet more believe its truth than can prove it from the word of God. To have these evidences arranged and treasured up in the memory, (which from their brevity can easily be done,) will often enable the speaker to apply different parts of the argument, as occasions call for them, with great effect. There is, under such circumstances, a freshness in the word of God rarely found when used in a formal argument.

Those passages which are intended to prove the final triumphs of the gospel being fixed in the mind, the next step in the preparatory process is, to select and make one's self familiar with those which teach the duty of the church to convey the gospel to the heathen. These will be found to be either direct precepts, or the examples of Christ and his early disciples.

In the last place, there should be at ready command, that class of texts which teach the duty and the encouragement to prayer—especially for the success of missions. A speaker rises to make an address on prayer ; he believes that God is a hearer of prayer, and he says so ; but this is an abstract truth, which to the majority of the pious present, is little else than a truism ; or if he quote scripture in confirmation of the doctrine, the passages selected are as liable to be applicable to one condition of life as another,—to the afflict-

ed believer at home, as to the missionary, who in foreign climes, amid darkness and spiritual death, is sowing broadcast the seeds of divine truth. If Christians are to be excited to pray for the success of missions, they must be made both to see and to feel that God requires them to pray for this specific object, and that concerning it He has made specific promises.

We shall not be understood to imply, that in order to make a missionary prayer meeting interesting, it is enough merely to ring changes on these passages of scripture, however intimately connected they may be with the missionary intelligence presented at the time. Missionary intelligence, in connection with these texts of scripture, become germs of other thoughts, and trains of thoughts, which, in the character of reflections, spring up spontaneously in the mind,—rich both in interest and instruction. A few general principles, illustrated by a few well authenticated facts, are the source of a world of ideas. The copiousness of the stream depends as much on the depth of the fountain as on the breadth of its orifice. Well established principles on the subject of missions, familiarity with the condition of the stations, and deep religious feeling, will enable a speaker to turn every fresh incident to good account. It is under the influence of stirring appeals suggested to the speaker's mind in this manner, that the hearts of Christians are moved, and a spirit of prayer for missions is kept alive in the church. To make a missionary prayer meeting interesting,—to aid Christians in lifting up their hearts to God, preparation is necessary. One does not need to be always laboriously preparing. There is a certain attainment that can be made once for all. This, if retained, will give great effect to that succession of events in the progress of missions, which from month to month are spread out before the people.

The attention of our brethren is called to this subject because of its vast importance. The monthly concert of prayer is not only the thermometer of the missionary spirit in a church, but it is one of the

mightiest influences to carry forward the work of evangelizing the world. There, more than any where else, sympathy for the degraded and perishing heathen is awakened,—there a large amount of the money for the support of missions is contributed,—there new missionaries are called of God to the work, and above all, is offered that prayer in answer to which the windows of heaven are opened. A praying church has power with God. Paul may plant and Apollos may water, but God must give the increase. We may contribute our money; our brethren and sisters may leave the endearments of home and country, and exhaust mind and life itself in heathen lands, but all will be in vain unless God add the renovating influences of his spirit. The seed sown must be quickened. These gracious influences are the gift of God through Jesus Christ; but they are also in answer to the prayers of his people.

Let him, then, who assumes the responsibility of conducting missionary prayer meetings, remember that it is a solemn responsibility. Consequences are depending on the manner in which it shall be conducted, which eternity alone can disclose or estimate. One good monthly concert is an accumulation of moral power. One poor one enfeebles Zion, robs the church and the heathen world of saving influences. For if the salt has lost its savor, wherewith shall it be salted? Let the minister, or whoever he may be that conducts the meeting, as he comes to this service, as he enters the room of prayer, fix in mind who are to be affected by the duties in which he is about to engage. There is a Board of Missionary Managers who need divine guidance in duties the most responsible and questions often the most perplexing. A slumbering and worldly church is to be awakened by the spirit of God, that they may consider and appreciate their duty to Christ and to the heathen. A multitude of missionaries are needed, some of whom, as young Christians, are yet to receive their first impressions of duty,—others are weeping before

God and asking for light from above. Missionaries in the field need great grace,—they need both wisdom and consolation. Solitary and faint, they often need that an angel come and strengthen them. Finally, prayer is to be made for the spiritual illumination and final salvation of our benighted brethren in pagan lands, who are without hope and without God. The monthly concert is indeed to him who realizes these things, a solemn place. It is holy ground. It is the place of intercession. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as in heaven."

THE MARTYR OF ERROMANGA,

Or a brief Analysis of the Character of the Rev. John Williams, Missionary to Polynesia.

The tragic death of the Rev. John Williams, missionary of the London Missionary Society, in the autumn of 1839, at the Island of Erromanga, one of the New Hebrides, is, doubtless, familiar to most of our readers. Mr. Williams, after having been for many years an active missionary in the Polynesian Islands, returned to England, where a missionary ship, the *Camden*, was fitted out for the exclusive use of the missionaries. In this, Mr. W. visited some of the most uncivilized islands of the seas, for the purpose of leaving teachers, native Christians of the other islands, and was, ordinarily, received with good will; but not always. Among others, he visited Erromanga, a little island with an "iron-bound coast, without the least appearance of culture;" the people "wild in their appearance, and exceedingly shy." Their natural ferocity seems, also, to have been increased on this occasion, by having had some of their number killed by the crew of a European ship, which had visited their island several years before. On the attempt of Mr. Williams and his party to land, the natives showed hostility; but, finally, several were encouraged to go on shore, among whom were Mr. Williams

and Mr. Harris, a fellow missionary. Both of these were murdered. Pursued by a party of natives armed with spears, clubs, bows and arrows, they ran for the boat, and the beach being stony and steep, Mr. Williams "fell backward and a native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body." The children threw stones at the dead body.

Mr. Williams was an eminent missionary. His talents peculiarly fitted him to be a pioneer. His history is a remarkable example of the power of the religious principle under the guidance of good sense, acting upon a mind by nature not superior to or different from thousands of others. Genius or miracles would add but little to the results of common talents similarly consecrated.

The following is an abstract of an analysis of Mr. Williams's character, drawn by the Rev. John Campbell, D. D., in a work entitled the *Martyr of Erromanga, or the Philosophy of Missions*.

There was something strikingly peculiar in the aspect of Mr. Williams. Having been once seen, he was ever after easily recognized; and you could instantly point him out, at a distance, among ten thousand men. The countenance, altogether, was one of uncommon benignity; it had all the serenity of the finest summer's eve, shaded with a slight expression of sadness. The eye was soft and lustrous; it sparkled from beneath his dark brows, distinctly bespeaking the benevolence that glowed within. While there was nothing in his face highly expressive of either intelligence or feeling, every feature evinced simplicity of character, tranquillity of heart, and honesty of purpose. The entire visage, in fact, was so deeply stamped with the impress of good nature and good will, as to inspire every beholder with immediate confidence.

Though Dr. Campbell deemed Mr. Williams a man of genius, yet, "of genius wholly mechanical." Common sense was his great and distinguishing quality. We suppose it is meant, that Mr. W. had neither fancy nor enthusiasm, but that he

viewed every thing around him in the relation of means and ends ; that his heart was ever suggesting enterprizes of benevolence, and his ceaseless inquiry was how they could be achieved. Though he had spent the best of his days remote from the influence of highly cultivated society and literary institutions, always surrounded by his inferiors, and most of the time by uncultivated natives, yet he became a great man.

His faculty of analysis was greatly inferior to his faculty of combination. In the former, he was very deficient, and still more deficient in the power of generalization. This was very obvious in his sermons and in his speeches. His great excellence consisted in detail,—a quality in which he was seldom equalled. Generalization is the leading attribute of the true philosopher ; detail, of the popular orator. An illustration of these points is supplied in Dr. Philip and Mr. Williams. Dr. Philip is, in my view, by far the most philosophic missionary at this moment in the field. Mr. Williams, in his time, was the most interesting narrator of facts. The province of one was reason, that of the other, observation. This is full of interest to the multitude ; that engages the reflecting minority. The liberator of the Hot-tentots, like the immortal Burke,

“Who, too deep for his hearers, still went
on refining,
And thought of convincing while they
thought of dining ;”

frequently talks an assembly of shallow men into marked and ill-mannered impatience, while discoursing with a depth of thought, a compass of view and a force of argument, that would suffice to interest, enlighten and convince an assembly of philosophers or a congress of statesmen. The Great Light of Polynesia, on the contrary, with his simple facts, touching tales, and tragic scenes, could keep the same people, and people of all sorts, for hours together and for days in succession, riveted and charmed as if by enchantment. I have heard no man who, in my humble opinion, even approaches Dr. Philip for sublime and glorious conceptions of the philosophy of missions ; and Mr. Williams as far outstripped all his contemporaries in narrating the details of their history.

Notwithstanding his want of imagination, Mr. Williams occasionally painted the scenery and society of the South Seas with great, though literal effect. Without having the poet's eye, which Mr. Moffat so eminently possesses, he was often not in-

ferior to that remarkable man in the felicity of his portraits. Mr. Moffat sees every thing through the medium of the imagination ; and genius stands by ready to robe his perceptions in the most beautiful attire. The sovereignty of his spirit is immediately confessed by his hearers ; and in despite of a very defective manner, and a most barbarous elocution, made up of the worst Scottish dialect, disguised in divers African intonations, he reigns supreme in every audience, whether metropolitan or provincial.

The spoken language of Mr. Williams, like his mind and person, was simple, but strong,—rough, but manly. He was wholly destitute of the arts of eloquence. He was utterly regardless what men thought or said of himself. If they would but hear his statement of the work of God among the heathen, he asked no more. Never was there in a pulpit or upon a platform, a more entire absence of every symptom of vanity, a more complete neglect of the arts of popularity. Intent only on his Master's honor, and utterly heedless of personal considerations, he became wholly engrossed with his subject. A great critic has truly said the rhetoric of Fox was his logic ; and it may with equal truth be affirmed, that the eloquence of Williams was his facts. With these, both in England and in Scotland, he wrought his wonders. He told such tales as no man ever told before. He spoke as a messenger from a fairy land,—a land which exhibited a combination of all that is beautiful in nature, with all that is barbarous in man.

To utterance and manner, he owed as little as to diction ; his delivery was heavy and his voice monotonous ; his air tame, and his action stiff and awkward. Never was public speaker more thoroughly divested of every thing meretricious, or more devoid even of legitimate ornament. Every passage and every sentence bore the deep and indelible impress of pure truth and unsophisticated nature. The leading feature of every effort was *business* !

The *simplicity* of Mr. Williams lay at the foundation of his noble character. His greatness was altogether moral ; in point of intellectual powers, we have seen he was a very ordinary man ; respectable, but nothing more. It is probable that many who have not had sufficient means of judging, or who have not turned their attention to the point, may think I have underestimated our friend. They will consider the elements here set forth, as insufficient to form the basis of so much excellence. Now herein lies the mystery. Here is the real source of that glory. The practical

value of his history arises from the fact, that his was a race in which all may run, and in which all who run will infallibly gain a prize.

Magnanimity was a leading feature in the character of Mr. Williams, constituting its moral foundation. This quality, as the word imports, consists in a certain largeness of heart, an elevation of soul, in contradistinction to whatever is little and narrow, pitiful and mean. The magnanimity of Williams, philosophically speaking, was the real cause of his amazing success in dealing with mankind. He easily believed that what he was ready to do for others, they would not refuse to do for him. This noble feeling prompted what to little souls seemed his extravagances. It led him to believe that the Christians of England would provide him with a ship, and they gave it! It inspired him with confidence to ask the corporation of London for money to promote his object, and they bestowed it. It prompted his application to many of the nobles of England to aid him in his work of missions, and they did it. The measure of his expectations and demands was taken from his own heart, which, in this matter, never misled him.

Philanthropy was a marked feature in the character of Mr. Williams. This quality, which signifies the love of man, is one of the choicest ornaments of our nature. It is the basis of all true and lasting glory. Although it never exists in perfection, except in union with the love of God; yet so essential is it to men's notion of a superior human character, that the ancients set great store by it, as a chief moral virtue. The utmost stretch of heathen philosophy, however, properly speaking, is not philanthropy at all. So far as man is concerned, it is the love of a small part to the exclusion of the mighty remainder. The patriotism of Cicero was a poor, a selfish, and a groveling passion, as compared with the philanthropy of Williams. The missionary's ruling passion was the love of man, in the largest acceptation of the term, without respect to color, clime, or language. It was comprehensive of all the interests of humanity. It comprehended not only all men through all time, but through eternity. This is true philanthropy. It is co-extensive at once with the wants and duration of human nature. O how narrow, carnal and creeping is philosophical philanthropy, as compared with that of the Christian missionary. The philanthropy of Williams cost him in the outset much that men hold dear; and in the end even life itself. The amount of his sacrifice, when he embarked for the South Seas, cannot easily be estimated.

He began by freely giving up all the prospective gains of trade; he next became a voluntary exile from his native country, the land of his fathers' sepulchres, the glory of kingdoms; he then tore himself from the endeared society of all his kindred, with little probability of seeing them again in this world. Then he deliberately stepped beyond the pale of civilization to mingle with savage hordes; he, lastly, exchanged the ten thousand earthly comforts, and all the religious privileges of an enlightened and polished nation, for the destitute barbarity of naked men.

But this was only the beginning of sacrifice. How did the enterprise proceed? He encountered the perils of the mighty deep, and on reaching Polynesia, entered on a series of self-denying labors, unexampled in difficulties, dangers and discouragements. Nor were his sufferings purely personal; he was not alone; there was a second, dearer than the first, in all of whose afflictions he was afflicted. Behold the devoted pair far away upon an isle of the Southern Ocean, without father, mother, sister or friend, to aid, to soothe or cheer, amid all the sorrows and solitudes of life.

Then what was his condition for a season in relation to the savage society around him? His labors were unsolicited; his presence was unwelcome; his endeavors at good were thankless, and he was hourly liable to be expelled and in daily peril of his life! But the thoughts of man cannot be confined to the present moment, he must be looking forward and endeavoring to pierce into the dread future. As a man, a father and a husband, what did that future present to John Williams? Things of fearful import; things full of trial to the tender heart. He might, at any hour, in those remote and barbarous isles, leave his wife a widow and his children orphans, without stay or hope but in their father's God. He might, any year, be constrained to return to his native land, broken in health and useless for action, to pine and die, despised by the world, and by the church neglected and forgotten. These, and such as these, were among his prospects! This was part of the price he paid for his philanthropy! Oh! how few think as they ought to think of the claims of the Christian missionary! Consider it, ye idle well-wishers to your race!

The character of Mr. Williams's piety, as given by Dr. Campbell, was truly *scriptural*, and might be summed up in one sentence: The joy of the Lord was his strength.

Liberality of spirit was another marked feature in the character of Mr. Williams. He had learned to love the principles of his own sect, without hating his brethren of other denominations.

Mr. Williams was also distinguished for *mechanical ingenuity*. He was highly endowed with the faculty of invention, and would have attained distinction had he devoted himself to the improved application of mechanical powers. The exercise of his genius in this direction was one of the sources of his amazing success in the missionary field. Magic and miracles would not have stood him in half the stead of his skill in the useful arts. His exhibitions in this way spoke to the senses of the savages, who stood in dumb amazement and confessed the white man's superiority.*

Another strongly marked characteristic was a *spirit of adventure*. His undaunted soul bore him through a multitude of difficulties, which would have deterred most men. Yet, with all his courage, he was far from being rash. Prudence regulated every movement of his life; and till the fatal hour of his martyrdom on the ruthless shores of Erromanga, we see, upon all occasions, one uniform course of manly courage combined with undeviating discretion. He was in his element when searching for a new island, or prosecuting some discovery in science or in human nature. He dwelt in conversation, as well as in his volume, with great delight upon the facts of the history of those islands of which he was the first European discoverer. Cook himself did not go forth with greater zeal to extend the boundaries of geographical knowledge.

Diligent perseverance in whatever he undertook was another prominent feature in his character. He was emphatically what is termed "a plodder." His genius had none of that waywardness, caprice, and instability, which so often prove the ruin of the most gifted men. He had no idea of exemption from the settled condition of human excellence—namely, incessant toil. He hoped every thing from labor, under the guidance of heaven; without it—nothing. He was equally superior to weariness and to negligence. Industry was the usual element he breathed in; he could not be idle, neither could he be in a bustle. Had he been escaping from a sinking ship or a burning house, he would have proceeded with deliberation.

Mr. Williams did not know he was a genius till the people of England told him;

and even then, he was not quite clear about it. He believed that what he did was practicable by every one who would bestow the necessary effort.

Such is the *substance* of Dr. Campbell's description of the character of Rev. John Williams, whom he justly designates the Light of Polynesia. He was a great and good man, raised up of God to carry the blessings of the gospel to the isles of the sea. He was constrained to go on his mission by the strongest impulses of natural benevolence, purified and made still stronger by the love of Christ. May his example inspire many a youthful missionary with a kindred spirit.

SHORT SERMON.—NO. I.

For the people had a mind to work.

Neh. iv., 6.

If any one desires to know how a great work is to be accomplished under multiplied discouragements, let him read attentively the book of Nehemiah. Here was a comparatively small number of Jews, they were poor, they had just completed a toilsome journey, and found themselves in the midst of the ruins of Jerusalem; the wall of the city was broken down, their houses were uninhabitable, and they were environed by implacable, vindictive, and treacherous enemies. They were commanded by the prophet in the name of the Lord to rebuild the wall and repair the city. They commenced the work, and in the incredibly short space of fifty-two days accomplished it. In so short a time was their condition changed from that of outcasts, at the mercy of every assailant, to that of citizens of a town begirt with an impregnable fortress.

How was all this done? Did God work a miracle as when the walls of Jericho were thrown down? Did he discomfit their enemies by a storm of hail as in the battle of Beth Horon? No, far from it. The whole cause of this success is explained in my text. "*The people had a mind to work.*"

I. I shall inquire what is meant by the *people*.

* Mr. Williams had been bred a blacksmith.

Does it mean merely the high priests? No. They could not have built the wall. Does it mean the priests and Levites? They alone could not have set up a single gate. Did the people meet and elect a building committee, and then saunter about to see what they were doing and find fault with them because they did not do it fast enough? Does it mean the people, excluding the high priests, and priests, and nobles? No. Without direction and concert the people would have labored in vain; and, indeed, unless the example had been set by the *priests* and *nobles*, they would, probably, have sunk down in despair. Who then were the *people* mentioned in the text?

I answer, they were the *whole people* of the Jews in Jerusalem, of every rank, of every class, of every occupation. Nobles and commoners, priests and laymen, men of every tribe, without distinction, devoted themselves to this service. No calling could prosper until this work was done, and, therefore, every one merged his individual interests in the public weal. The high priests and the priests set the first example, and all the rest followed it. The men of every tribe and city had each his appropriate work. The "goldsmiths," and "apothecaries," and "merchants," were seen working at the wall like stone masons. Shallum, "the ruler of half of Jerusalem," claimed no exemption on account of his office, but labored with his fellow-citizens; and what is to the praise of his family, even his "*daughters*" were seen toiling by his side. In a word, the whole strength of the whole people was put forth to this service, and the ruins were soon cleared away and the wall began to rise. There was but one exception in this general effort,—the "nobles of Tekoa put not their necks to the work of the Lord." Who these noble Tekoites were, I know not. I can, however, easily imagine their looks as they sauntered about the city prophesying evil, and telling a worker here that it was all of no use, and then suggesting to another that it was merely a speculation of Nehemiah for the

purpose of elevating himself and enriching his family. When the work was all done, I wonder how they felt when they looked an honest Jew in the face. But we must not delay our hearers by speaking of them. They are worth neither breath nor time. I proceed to remark,

II. The people *had a mind*.

They were in earnest. They determined that, God helping them, the thing should be done. No matter at what cost, it *must be done*. The command of God had gone forth. The promise of God had been pledged. The movements of Providence showed that this was the time for action. The reward was glorious, their nation was to be gathered home again. The temple was to be erected and the daily sacrifice to be offered. They felt that all labor was worthily bestowed, and whether it cost money or personal sacrifice, nothing was too good to be bestowed in such a cause.

They had the same mind. They each labored at his separate portion of the wall, but they all labored at *the wall*. Every one honored every other one who put his whole soul honestly into the work. The great object to be attained made every opposing object contemptible. Hence there was no time spent in recrimination. No one stood in the way of any other one. No one wished himself doing any thing else than the work before him. Thus no labor was lost, and the work was done, and well done, in the shortest possible time. But I remark,

III. The people had a mind *to work*.

1. They had no time to dispute.

Sanballat sent them a most insulting message, and seeing them so busy, asked them if they were going to finish it up in a day? Tobiah laughed at their wall, and told them that after it was done a fox would break it down by running over it. They did not stop to argue, but merely offered a prayer to God and went on with their work. "So we builded the wall."

2. They had no time to fight.

When their enemies could not arrest the progress of the work by abuse, they became, as might be expected, "very

wroth." Nothing makes men so angry as to find their abuse thrown away. They determined to arrest the work by violence. But the Jews were not to be driven away in this manner. They knew that they were right, and they were determined to go on. They made every preparation to resist aggression. They offered violence to no one. But they *kept on with the work*. "Every one with one of his hands wrought in the work, and with the other hand held a weapon."

3. They had no time for play.

When abuse would not do, Sanballat sent a very polite message, saying, come and let us meet together in one of the villages in the plain of Ono. But Nehemiah answered, "I am doing a *great work*, so that I cannot come down: Why should the work cease whilst I leave it to come down to you?" They still *kept on working*.

4. They had no time to refute malicious reports.

Sanballat sent to accuse Nehemiah of treason and of the attempt to make himself king in Jerusalem. Nehemiah took no pains to disprove it, but merely answered, "There are no such things as thou sayest; but thou feignest them out of thine own heart." He again offered a prayer and went on with his work.

5. They were too much in earnest to be afraid.

Shemaiah informed Nehemiah that his life was in danger, and he had better by night shut himself up in the temple. Nehemiah scorned the proposition in the noble words, "Should such a man as I flee?" "Who is there that, being as I am, would go into the temple to save his life? I will not go in." He *valued the cause more than life*.

6. The people had a mind to work. They preferred this work to every other, and hence nothing could either allure or deter them from it. They all determined that nothing in their power should be withheld, and this was the secret of their power.

7. They wrought without ceasing.

They were found at the wall when the sun arose. The stars shone out from the blue firmament of Judea before they retired. They had no holy days. They did not work hard for a week and then rest for a month. They wrought one and all, with one mind, and they wrought without cessation until the evening of the fifty-second day, when the work was done, and the place of their fathers' sepulchres was again a city.

The applications of this subject are various; one must suffice.

The Christian church has a great work to do. Christ has commanded her to perform it. He has promised her success. She can do it with the aid of his Spirit. But she must use her own powers. She must not wait for miracles. But in order that it may be done,

1. *The whole church*, ministers and laymen, rich and poor, young and old, parents and children, men and women, must put forth their hands in good earnest to the work. Our churches contain far too large a portion of Tekoite noblemen; "who put not their necks to the work of their Lord." How will these Tekoites meet their Lord when he shall come to reckon with them? Reader! do you belong to this class?

2. *The whole church* must have a mind in this matter. They must understand it, and meditate upon it, and fill their hearts with the glowing conceptions which it unfolds. The lukewarm must become interested, the interested must become enthusiastic; the whole church, strong in faith, must go forth as one man, determined to subdue the world to Christ or sacrifice every thing in the attempt. So soon as this feeling pervades Christian brethren, every discordant feeling will be allayed, and they will be one, and the world will believe that our religion is from heaven.

3. *The whole church* must have a mind to work. They have no time to quarrel, or dispute, or turn aside to extinguish envy or silence slander; their love of the work must overcome every other

feeling. Come what will, prosperity or adversity, open enemies or treacherous friends, studied insult or threatened violence, it matters not what, the *work must go on*. When this spirit shall have been poured out upon the church, it will not be

long before we shall hear the trumpet of the seventh angel, saying, Salvation, and honor, and glory, for the kingdoms of this world have become the kingdoms of our Lord and of his Christ,—and he shall reign forever and ever. Amen.

The following is the amount of moneys contributed to the treasury of the A. B. F. M., by the different States, &c., for the last seven years. These differences, as will be obvious to all, arise from various causes,—from the number of contributors, their ability, and their vicinity to, or distance from, the central points of the Society's home operations.

	1835	1836	1837	Av. per an. for 3 preced. yrs.	1838	1839	1840	1841	Av. per an. for 4 preced. yrs.
Maine,	1601	3033	1214	1616	1900	3155	1513	1636	2151
New Hampshire,	501	400	529	477	867	718	1014	454	763
Vermont,	346	900	186	477	512	1595	856	541	811
Massachusetts,	4307	6636	5193	5379	10,022	5928	8228	11,800	10,009
Rhode Island,	544	523	666	558	1524	018	1257	2256	1696
Connecticut,	47	217	1686	65	2165	2339	2594	3108	2202
New York,	9731	7503	10,926	9390	12,184	14,258	16,661	14,118	14,505
New Jersey,	315	368	362	348	940	2028	1251	2154	1618
Pennsylvania,	2100	1388	1830	1772	1799	2450	2717	3337	2376
Delaware,						40	81	37	40
Maryland,	124	110	486	240	558	500	1035	176	567
District of Columbia,	164	5	369	179	370	106	650	100	307
Virginia,	4398	6588	1524	4170	4162	5719	3691	3615	4297
North Carolina,	302	429	46	259	331	296	52	300	245
South Carolina,	4835	2704	2489	3342	3399	3244	1898	1275	2454
Georgia,	3265	5252	5118	4545	3478	7099	3626	3492	4424
Alabama,	137	2773	925	1278	979	394	1346	877	896
Mississippi,		320	121	147		6	30	355	98
Louisiana,	100			33			1	117	30
Arkansas,									
Tennessee,		50		17	216	60	250	21	137
Kentucky,	10	3	296	103	261	664	1032	260	554
Ohio,	1600	1293	603	1132	1096	609	1173	849	932
Indiana,	58		923	327	47	10	200	165	105
Illinois,	89	162	270	174	1340	219	234	406	550
Missouri,						7	147		38
Michigan,	20	35	21	25	43	69	6	160	69
Florida,								94	24
Iowa Territory,							2	11	3
Wisconsin Territory,							1		
Canada,	20		35	18	9	16	47	19	23
Nova Scotia,	225	45	100	123	116	110	74		75
New Brunswick,	19		100	40	12	67		50	32

REASONING OF A LEARNED HINDU.

The report of the B. M. S. of London, speaks of the labors of the missionaries in Northern India, as producing a great *indirect* influence, by enlightening the general mind and overturning Hindu superstitions. Especially is this influence exerted on the rising generation. The following illustration is given. "At what pains," said a learned Hindu, who had opposed the gospel for many years, "at what pains the gentleman has been, who executed this great

work!" (the Sanscrit Testament which Mr. Thompson, of Delhi, had given him.) "But why?"—"For the conversion of souls," said Mr. T. "This is your understanding of things," he replied, "but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them again. They die, and, perhaps, have not been changed in their minds by your books; but the books die not; their children come to the posses-

ston of them ; and they argue thus :—Our fathers accepted these books, and kept them till death, there must be something good in them ; our fathers, perhaps, intended we should read those books, and

we will read them.” “ Thus,” continued he, “ by long patience you secure the changing of the minds of the children of those who take your books, though their minds are not changed !”

American Baptist Board of Foreign Missions.

Intelligence from the Missions.

GERMANY.—Our latest published accounts from Hamburg church are to be found in the July Magazine, 1842, under date of May 27, soon after the extensive conflagration in that city. A few weeks before the fire occurred, Mr. Oncken had hired a large warehouse, for religious purposes ; and finding that many of the sufferers were houseless, offered a part of the building to the city authorities for their accommodation. The offer was accepted, and more than seventy persons were comfortably lodged and boarded in the 1st and 3d stories, leaving the 2d to be used as a place of worship. Some of the inmates were thus led to attend the religious services of the church, and all were supplied with the word of God. The following notices are from a letter of Mr. Oncken, dated Aug. 26, 1842.

Increase of the church at Hamburg—Banishment of a tract distributor.

Our new place for prayer, though destitute of every thing that could please the eye, has been to us a “ Bethel,” and “ the gate of heaven.” Jehovah has honored it with his adorable presence ; his fire has descended upon us—the fire of his grace, to purify his saints and to kindle a flame of love in the hearts of sinners. Precious souls have been won for Jesus, and rescued from everlasting flames. Our success has been greater than at any previous time ; twenty-five new members have been added to us since the fire in May last.

The attendance has been and still is most encouraging ; we have, generally, on Sabbath evening, about 300 hearers. My heart is filled with astonishment, love and adoration. How great are the works of our God ! but, alas ! the brutish man considers them not. And yet we are not satisfied ; we look forward to still greater things ; and we inscribe anew on our banner, “ *forwärts* ” (onward).

The succeeding extract is of a widely different character, and is published that the churches may know how little religious liberty has yet been won in Hamburg, and what the claims of our persecuted brethren to our “ continual remembrance ” and sympathy.

One of our brethren, a native of Hesse, has been at my house for a parcel of tracts, which he intended to distribute at St. Pauli, that part of the Hamburg territory without the gates, between Hamburg and Altona. Houses of ill-fame abound there, and many a brave American and British seaman has found, to his bitter experience, that the places into which they had been allured, were the gates of hell. Our friend had hardly commenced his distribution, when a rude hand laid hold of his collar and conducted him to a neighboring dram-shop, where his name, &c., was put down. On the following day he received a summons to appear before the senator under whose jurisdiction St. Pauli stands, and after waiting for some hours like a culprit, he was ushered into the presence of this gentleman. The man who had arrested him testified against our friend to the best of his ability, and when he attempted to reply, he was not only commanded to hold his peace, but even threatened that his mouth would be silenced. Our friend did not receive his sentence at this bar, but was sent to senator B——, at the head of the police. He was kept here waiting several hours, and was cast into prison along with thieves without any further examination, and detained for the night. Next morning he was again escorted to the police office, when the senator sentenced him to *twelve months banishment* from Hamburg and its territory. We may know from this, to whom we must attribute the peace we at present enjoy. We can sing with Luther : “ *Eine feste burg ist unser Gott.* ”*

The distribution of tracts continues to be carried forward zealously. More than 130,000 copies had been circulated since the beginning of the year. The appointment of Enoch Sweet, in May, as colporteur for Norway, has been mentioned. “ His appointment took place just at the time when the *Storting*, or Norwegian parliament, passed a law by which all religious assemblies are tolerated.” Adolph Mønster, of Copenhagen, has also been recognised as a missionary of the Board.

* A strong city is our God.

GREECE.—Our last advices from the Greek Mission are by letter of Mr. Buel, dated Malta, Nov. 14, 1842. The sickness of Mr. Love continued, and his last attack, on the 1st of November, had been more severe, and in some respects more alarming, than any previous one. He had at length become convinced of the necessity of an immediate change of climate, and would, probably, leave for this country *via* Malta in the course of a few weeks. Other intelligence from Corfu is of a more cheering character. Mrs. Dickson received an addition to her school, on the 1st of November, of nineteen scholars, fourteen of whom are Jewish girls, and a part of the remainder Greeks. An English soldier was baptized Oct. 23. At Malta, a young Maltese has requested baptism of Mr. Buel. "He seems to be rigidly conscientious in his opinions on religious subjects, and does not shrink from persecution, of which he has had a large share."

WEST AFRICA.—Mr. Clarke, writing from Edina, Oct. 17, says, "During the rainy season, which is now closing, I have confined myself almost entirely to the school, and the preparation of books. We have printed two small books in the Bama language, and have two others ready for the press, the Child's Book on the Soul, and a small catechism. During the dry season I expect to spend more time in preaching among the natives. A large field is opening all around us. We have no doubt it would be a fruitful one, if it were properly cultivated. But we cannot perform the duties which we are obliged to perform, much longer, without help. Mrs. Clarke's constitution is nearly broken down, not by sickness, but by excessive care and labor." "But the Lord has dealt kindly with us. Our schools are in a prosperous state. Our Sunday school has about eighty scholars, and promises much. These attend our Sunday morning worship, and most of them our reading schools and prayer meetings during the week. But we need teachers in the school very much. We most earnestly pray our Heavenly Father, and entreat the Board, to have compassion on us and poor Africa."

CHEROKEES.—The following notices from a letter of Mr. Jones, are of an earlier date than the extracts in our last number, but relate to the church at Delaware town, formerly Valley Towns church.

Last year this church erected a hewed log house for worship, thirty feet by thirty. The congregation and members have been constantly increasing during the year, and they have added to the house thirty feet

more ; making it sixty feet by thirty. It is filled with bowed log seats, but not floored. Flooring boards being very expensive, and money very scarce, it will take them some time to finish it. They had eight cabins erected for the accommodation of strangers during the meeting, besides brother Oganaya's house, which was all devoted to the same use. They had made ample and comfortable provision for the accommodation of several hundred people.

On Thursday evening, Aug. 25, a considerable number of people had collected, and the native brethren commenced preaching. I was, myself, too much fatigued to preach, having come from home, forty miles, through the hot sun.

Friday morning, at sunrise, meeting for prayer and expounding the scriptures ; after breakfast, public exercises. In the forenoon, the Rev. D. S. Butrick, of the Mission of the American Board, preached an excellent sermon, on the divine character, which was listened to with serious and devout attention. The exercises continued, with short intervals, till about eight o'clock at night.

Saturday was devoted to prayer, preaching, and hearing the relations of candidates for baptism.

Sabbath day, Aug. 28, the congregation was very large and solemn. Ten Cherokees—three males and seven females—were baptized in the presence of a vast concourse of people, who gave solemn attention. The sacrament of the Lord's supper was then administered to a large number of baptized believers, who, a very few years ago, were in the darkness of heathenism.

After an interval, for refreshment, the nature of missionary operations was laid before the church, and the propriety of their affectionate coöperation in aid of the Baptist Board, suggested. It was unanimously resolved that a society should be formed, whose object it should be to aid the Baptist Board of Foreign Missions in sending the gospel to all the families of the earth. A considerable number immediately enrolled their names as subscribers ; but money being scarce, and most of them poor, few could pay down their contribution. The plan of quarterly payment was agreed upon. Most of them will have to work for the money to pay their subscriptions.

Monday, about noon, the meeting was closed. All appeared to be refreshed, and encouraged to labor more diligently in the cause of our adorable Redeemer. There was evident improvement in the deportment of the congregation, as well as in the

seriousness and devotion of the church members.

Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Sept. 18, 1841.—*G. S. Comstock*, June 3, 1842.—*E. Kincaid*, j. March 9—April 19, May 25, July 2.—*L. Stilson*, June 6, 24.

ASSAM.—*C. Barker*, May 16.—*M. Bronson*, j. Feb. 12—March 9, May 7, 17.—*N. Brown*, June 17, July 12.

CHINA.—*W. Dean*, Feb. 14, 22, June 20, July 13.—*I. J. Roberts*, April 23, July 1, 11, 25.—*J. L. Shuck*, June 17.—*China Mission*, July 15.

BURMAH.—*C. Bennett*, April 9, July 23, Aug. 9 (2).—*D. L. Brayton*, Dec. 30, 1841, (2), May 23, 1842.—*J. H. Chandler*, Feb. 2, June 28, July 23—Aug. 8, 25.—*J. M. Haswell*, Jan. 1, Aug. 26.—*H. Howard*, Feb. 9, June 28, Aug. 27.—*L. Ingalls*, Dec. 30, 1841, j. Feb. 1842, March 31, April 1, July 1, 11.—*A. Judson*, June 28 (2).—*F. Mason*, j. Dec. 1841—Jan. 1842, Dec. 17, April 4, 11, June 18, 20, 23, July 23.—*Maulmain Mission*, June 27, Aug. 26, 27.—*S. M. Osgood*, May 27, June 27, Aug. 24.—*T. Simons*, May 27.—*E. A. Stevens*, Feb. 2, May 23, 26.—*Twooy Mission*, June 20, Sept. 26.—*J. H. Vinson*, Jan. 7, June 27, Aug. 26.—*J. Wade*, March 4, 8.

TELOGOOS.—*S. S. Day*, March, Aug. 13. WEST AFRICA.—*I. Clarke*, Oct. 17.

FRANCE.—*E. Willard*, Aug. 19, Nov. 2.

GREECE.—*R. F. Ducl*, Sept. 19, Nov. 14.—*H. E. Dickson*, May 20.

GERMANY.—*G. W. Lehmann*, July 16.

SHAWANOES.—*J. G. Pratt*, Oct. 8.

CHEROKEES.—*E. Jones*, Sept. 23, 30, Nov. 3 (2), 11, 14.

ONEWAS.—*A. Bingham*, Oct. 12, Nov. 27, 30.—*J. D. Cameron*, Nov. 30.—*Miss H. H. Morse*, Oct. 20.

Donations.

FROM DEC. 1, 1842, TO JANUARY 1, 1843.

Maine.

Calais Village Bap. Fem. For. Miss. Soc., Mrs. Hannah D. Smith tr., 15,00
do. do. Bap. ch., mon. con., 15,00
per Samuel H. Green, 30,00
Mariaville and Waltham Bap. ch., per Rev. James Gillpatrick, 7,00
Saco River Bap. Assoc., James H. Peirce tr., per John Tabor, 4,65
Contributed at the Assoc. 1,74
Limerick Bap. ch. 8,00
Kennebunk Port do. do. 9,61
Parsonfield do. do. 27,00
Saco do. do. 27,00
Waterborough do. do. 77,00

Camden Bap. Fem. For. Miss. Soc., Mrs. Rhoda Bass tr., 16,96
do. Juv. Miss. Soc. of Sab. School, per Winthrop O. Thomas, superintendent, 2,04
per Hiram Bass, 19,00
133,00

New Hampshire.

Bedford, Rev. Horace Eaton 1,00

Massachusetts.

Newton, 1st Bap. ch., per Rev. S. F. Smith, 58,00

do. Institution, mon. con. for Dec., per O. W. Briggs, 5,25
Princeton, a friend to missions 20,00
Boston, a lady, per George B. Peck, 1,00
do., Federal St. ch., mon. con., per Elijah Mears, 4,40
do. Baldwin Place ch., mon. con., towards support of brethren Menster, (with a gold ring,) per Thomas Shaw, 15,02
Mrs. Nancy Kennard, "a death-bed gift," per Rev. Baron Stow, 5,00
20,02

Kingston Fem. Miss. Soc., Miss M. Darling tr., per Rev. Thos. E. Keely, 30,55
Worcester Juv. Miss. Soc. 25,00
do., Isaac Davis, to educate a heathen boy, 25,00
per Joseph Converse, 50,00
Springfield Bap. ch. Jubilee collection, per Rev. H. Richards, 15,27
North Randolph, Fem. Miss. Soc. of 1st Bap. ch., Mrs. G. S. Peabody tr., per S. H. Peabody, 9,06
213,55

Rhode Island.

Providence, a lady of 1st Bap. ch., towards support of brethren Menster, 10,00

Rhode Island Bap. State Convention, V. J. Bates tr., Warwick and Coventry Bap. ch., as follows,

Stamford Durfee 5,00
Mrs. Ann Titus 5,00
Mrs. Ira Stilman 5,00
15,00

Pawtucket Bap. ch., Jub. col., per Rev. W. Brown, 2,58

Wickford, 1st Bap. ch., Jubilee col., per Rev. James R. Stone, 27,00

Warren Bap. ch., John Hail tr., Jubilee collect. 26,28
Three mon. con. 13,72
40,00

Providence, 1st Bap. ch., as follows,
Annual collection (in part), per L. D. Anthony, 109,00
Rev. Dr. Wayland 75,00
Jubilee col. 35,29
Mon. concerts 44,58
263,87
348,45
358,45

Connecticut.

Middletown, 1st Bap. ch. 40,00
do., 2d do. do. 4,85
do., 3d do. do. 6,00
Chester do. do. 22,18
Deep River Bap. ch. 7,59
do., George Reed and Mrs. Reed, for Karen scriptures, 7,00
14,59

Weston Bap. ch. 84,62
Danbury do. do. 60,58
Stamford do. do. 38,00
Norwalk do. do. 36,13
Stratfield do. do. 29,00

Bridgeport do. do.	11,00	
do., Miss Hannah Nichols	30,00	
	—	41,00
Essex Bap. ch.	83,12	
Clinton, Miss Harriet Griffin	1,00	
Lyme, Rev. P. Brackett and Mrs. Brackett	2,00	
North Stonington, 3d Bap. ch.	37,75	
Stonington Boro', Bap. ch., mon. con.,	21,00	
Jubilee collection,	19,00	
per Rev. J. B. Brown,	40,00	
Agent of the Board,	—	530,62

New York.

New York city, Oliver St. ch. and cong., Jubilee col., per Rev. Elisha Tucker,	131,00	
do. do. do., Stanton St. Bap. ch., D. Ludlam, Jr. tr.,	42,50	
do. do. do., Bap. Tabernacle Sab. sch., Charles W. Houghton tr., to aid Mrs. Wade's school,	58,00	
Franklindale Bap. ch., G. W. Houghton tr.,	7,00	
Montgomery, John J. Martin, per Henry Welsh, for German Mission,	5,00	
per Wm. Colgate,	112,50	
Rensselaerville Bap. Asso., Abraham Griffin tr., per Charles Pohlman, (also a pair of ear knobs,)	99,20	
	—	342,70

New Jersey.

Patterson Bap. ch., Ely Terry tr., per William Colgate,	4,89	
Haddonfield Bap. ch., per Rev. C. E. Wilson,	8,22	
do. ch. and cong., per do.,	14,25	
per Rev. B. R. Loxley,	22,47	
	—	27,36

Pennsylvania.

Erie Bap. ch. and cong., mon. con.,	20,00	
do., Martin Stancleth	5,00	
per Rev. Ira Corwin,	25,00	
Northumberland Assoc., J. Meixell tr., as follows,		
Madison Bap. ch.	11,37	
Northumberland do.	6,63	
White Deer do. do.	5,00	
Milton do. do.	4,96	
Fork of Loyalsock Bap. ch.	20	
Jersey Shore do. do.	5,35	
	—	33,51

Francisville, Joseph Barnhurst, Senior, towards sup. of a Karen preacher,	20,00	
Philadelphia, New Market St. Juv. Miss Soc., per W. McFarland tr.,	10,00	
Holmesburg, a friend to missions	2,00	
do. ch., for tracts in Burmah,	7,00	
Roxboro' Fem. Miss. Soc., per Rev. T. Winter,	30,00	
Lower Providence Bap. ch., per John Rees,	12,97	
Beulah Bap. ch., per Rev. William Ruddy,	3,00	
Newton Square Bap. ch., per Rev. Mr. Esnick,	26,00	

Lower Marion Fem. For. Miss. Soc., per Rev. H. G. Jones,	43,91	
Hilltown Bap. ch., per Rev. J. Mathias,	2,65	
Central Union Assoc., J. Reed tr., as follows,		
Frankford Bap. ch.	6,09	
Holmesburg do. do.	6,00	
Vincent do. do.	4,03	
Windsor do. do.	6,67	
Willistown do. do.	15,41	
Radnor Bap. ch., towards support of Mr. Oncken,	6,62	
	—	44,82
Windsor Bap. ch., for tracts in Burmah,	3,38	
Milesburg do. do., mon. con.,	5,00	
do. do. do., Jub. col.,	5,12	
per Rev. G. J. Miles,	10,12	
Milestown, a friend, for Burman Mission,	2,00	
for German do.,	1,00	
	—	3,00
Jersey Shore Bap. ch., per Rev. C. Tucker,	17,02	
per Rev. B. R. Loxley,	269,38	
	—	294,38

Delaware.

Wilmington, 2d Bap. ch., per W. G. Jones,	14,00	
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Maryland.

Baltimore, Calvert St. Bap. Miss. Soc., per Rev. Geo. F. Adams,	53,74	
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South Carolina.

Darlington, Miss S. P. Catlett and her sister	20,00	
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Kentucky.

Louisville colored Bap. ch., Jubilee col., for African Mission,	115,50	
per H. Adams,		
Shepherdsville Bap. ch., Jubilee col., for China Mission, per Rev. Geo. Matthew,	2,50	
Russellville, color'd brethren, for African Miss., per Rev. Thomas S. Malcom,	120,75	
do., a Baptist, for German Mission,	5,00	
	—	125,75

Ohio.

Perrysburg Bap. ch., per Rev. J. O. Birdsall,	10,20	
Maumee city do. do., per Rev. J. O. Birdsall,	6,16	
per Rev. B. M. Hill,	16,36	

Michigan.

Michigan Bap. Con., Rev. M. Sanford tr., per Rev. B. M. Hill,	25,00	
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Iowa Territory.

Rochester, M. W. Rudd	2,00	
do., Laura W. Ainbal	50	
per Rev. B. M. Hill,	2,50	

Legacy.

Montgomery, Orange Co., N. Y., Margaret Martin, deceased, John Martin executor, per William Colgate,	100,00	
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\$2258,41

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

MARCH, 1843.

NO. 3.

American Baptist Board of Foreign Missions.

Sabej Mission.

EXTRACTS FROM THE JOURNAL OF MR.
MASON.

(Concluded from p. 32.)

*Euboung creek—Church at the head waters
of Palaw.*

Jan. 13, 1842. Our path this morning led through woods steeped in the fragrance of the woodbine, produced by an undershrub belonging to the natural family *rubiceae*, that bears thick clusters of tetrandrous flowers, whose purple buds finely contrast with the four revolute white petals of the open flowers that smell precisely like the honeysuckle, and which scent the forests for a long distance. The day has been spent in endeavoring to make as much of it as possible to help us onward to the head waters of Palaw, where I wish to spend the Sabbath. We are spending the night beneath a clump of bamboos on the banks of the Euboung creek, a southern branch of Palaw river, in a region remarkable for nothing so much as its tigers. The natives always travel through it with great caution and considerable apprehension; and, indeed, they have reason; for one or two years ago, two men were devoured by them in open day, within a couple of hundred yards of our resting place. Nothing but the work of God would bring me here myself, travelling as I do; but so long as I feel that I am in the path of duty, I feel easy wherever that path may lead, as it is precisely the place in which I wish to be found when death overtakes me.

14. I was roused from my slumbers this morning before Orion set, by an attack of ants, they having found their

way into my bedding in great numbers; no very uncommon occurrence in jungle travelling, but not the less annoying, that I can discern, for its frequency. Breakfast was made ready by the means long before day, and we pushed off with the dawn and continued walking till about noon; when we rested for dinner beneath a clump of sycamore trees. I call them sycamore, though I have never seen a systematic description of that tree, because they have the characteristics of the sycamore, as described in popular works. The fruit, which resembles the fig, is borne on the trunk in bunches, and is indifferent eating; while the leaf resembles the mulberry, but is thicker. The setting sun found us on the banks of Palaw river, and we have taken up our abode for the night on a gravelly bed, with some remarkably contorted strata of mica slate in the bank before us.

15. Early in the forenoon we reached the zayat, situated on the banks of a tributary of the river, with hills in the foreground and thick jungle all around, while the zayat stands on a cleared spot made as clean as Karens can make it, and suggests to the mind an oasis in the desert. On going in I found a bamboo chair and table, made according to the best of Karen skill. The table just reaches my chin when seated in the chair. I am glad to find the Christians well, and well reported of by the assistant; so if there be little to be thankful for in the way of the advancement of truth here, there is much for its continuance, and that it does not retrograde. I have had more weary walks after these people than after any other in the province; and though no wonders have been accomplished, yet I feel thankful for the day of small

things, in one of the settlements most difficult of access in the whole country.

I have spent a couple of hours since my arrival with a man and his wife that are Siamese Karens, but who have been living here some time. They seem almost persuaded to become Christians, but not quite.

16. Though there are no baptisms here this year, there are several promising young persons connected with the congregation, who, I trust, will yet be brought into the fold, one of whom has requested baptism. I administered the communion in the afternoon, and listened to a discourse from Sau Qua-la in the evening. He read the fourth chapter of Matthew, but his text was in fact the old Karen saying, "The tigress is striped, her cub is striped;" the application of which was, that the disciples of Christ must be like their Lord and Master; or, in scripture language, they must "put on the Lord Jesus Christ."

17. We took an early departure on rafts this morning and went on very well till about noon, when my raft was brought up in a rapid between two snags, with the water pouring over it and all its contents, steeping my bedding and clothing in the river. I was thankful for being able to recover the whole, but we had to stop and make a new raft. We pushed on till dark without succeeding in reaching the house we had in view, and have stopped on the banks of the river, where we find it very difficult to find fuel.

18. I had the people up before the cross was on the meridian, and we were under way again before daylight. While descending on the rafts, we fell in with a Karen in a boat that had heard of Christ before, and with whom I had some conversation; but his last words were, "I must look on a little longer." We left our rafts before noon and are now encamped for the night on the banks of a clear-running stream, filled with a species of krinon, that is now in blossom; though it is not the (*spiro*) krinon of our Savior, it is still the genus that best represents that flower in this country.

Baptisms at Pyee-khya—Missionary contribution.

20. Two years and a half ago, a man that had been baptized at another station was excluded from the fellowship of the church during my absence, for adultery. He subsequently acknowledged his sin, as did his para-

mour (who is not a Christian) in public meeting, and professed repentance. During my annual visit following, accompanied by br. Hancock, we examined him before the church, when he denied his guilt altogether, saying that he only acknowledged it because the Christians pressed the charge upon him so confidently that he got angry, and confessed to put an end to the matter. Throughout the succeeding year he came to the assemblies of the Christians from time to time, confessing himself a sinner in general terms; and when I came again, last year, he wanted to be admitted to the fellowship of the church, but I found he still adhered to the story of his innocence, which I was not disposed to credit; so his case was left without any motion being taken upon it. This year he appears again, and now he acknowledges his transgressions in full, and says that all his previous statements to me were untruths. Such is a specimen of the disgusting and difficult cases which we have to meet in the native churches.

21. To-day the mission boat arrived with a host of letters from America, and the pleasing intelligence of br. and sister Bennett's safe arrival in Maulmain.

22. A part of each of the last three days has been devoted to the examination of candidates for baptism. Seven have been received,—one rejected. Of the former, one is a man that a few years ago abused and beat a married son most outrageously for being baptized; little thinking at the time, that he would ever follow his example. Two others are a married couple that have removed here from Palouk; the fourth an elderly woman, whose husband has been a member of the church three or four years; and the other three are young people, the children of Christians.

23. Sabbath. We have had five meetings to-day. The two living in the neighborhood, that we excluded from our fellowship, have been restored, and I baptized seven. After the communion, the assistant (Sau Qua-la) preached from the parable of the wedding garment. More than a hundred attended worship in the early part of the day.

24. I left Pyee-khya in the mission boat this morning with a contribution to the Tavoy Mission Society from every family in the church. Some gave money, some rice, and some both. I have received in all eight rupees and

three-quarters in money, and about fifteen, I judge, in rice. The amount, though small, is quite as much as could reasonably be expected from the people, when their circumstances are duly considered. We are now at the mouth of Pyee-khya river, waiting for the tide to turn to carry us up to Palouk; and finding it excessively hot in the boat, I have got on shore in the midst of a mangrove swamp, where there happens to be a little spot of solid ground a few yards square. Here I have seated myself, with my pencil and paper, beneath a cynometra shrub, while the silver-leaved heritiera mingles its branches with the leathery-leaved mangrove above, to afford me a refreshing shade.

The forests here are well marked. Mangroves thrust themselves into the sea, while heritiera follows a little higher up, in dark, cyprus-looking woods, as far as the eye can see, with scarcely another tree to be seen, except here and there towering above them, a clump of the tall, slender sonneratia apetala, with its light green, drooping foliage, resembling in the distance the weeping willow.

Palouk—Nine baptized.

25. We reached this Christian settlement this morning. The people here are more comfortable in their circumstances than Karens usually are; every family owning more or less buffaloes, by which they cultivate lowland paddy fields, and have no necessity to clear land every year like the hill Karens. Still they seem but little profited from their more advantageous circumstances; like people in America, they live up to their income. Not that they spend their money in fine houses, expensive clothes, and rich furniture; a Karen has little taste for such things. But they spend their time in sleeping, hunting, and fishing; the genuine Karen luxuries.

26. The principal parts of both yesterday and to-day were occupied with the examination, reception and baptism of nine candidates. All of them, except two, were old inquirers. Six are three married couples; one the husband of a member of the church, and the other two young people, children of the Christians.

Contribution at Patauoo—Baptism of six Karens—Revolt of grossness of heathenism.

27. We left Palouk in the boat again this morning and came up to Patauoo.

The offerings of rice for the Missionary Society that they had prepared for me, I had to refuse, the boat not being large enough to contain them. I received two rupees and three-quarters in money, and it must be borne in mind, that the regular wages of a laborer in Tavoy is only a quarter of a rupee, while it will average a dollar in America; hence the quarters of rupees that the poor Karens subscribe, cost them as great a sacrifice as dollars from poor people in America.

28. We examined three of the applicants for baptism to-day, but were compelled to reject two of them on account of their ignorance of Christian doctrine; though considerable allowance was to be made for them, as they were young men from unbelieving families, and had had, therefore, but few opportunities.

29. The remaining six applicants for baptism were examined to-day, five of whom were received and one rejected. One of the five is an old inquirer, but the other four are young people; two, the children of Christians, one the daughter of professed believers, but not yet baptized, while the parents of the fourth are unbelievers. The one rejected was a bright little girl of fourteen or fifteen, that answered the questions put to her very readily and very sensibly; but there appeared to be one or two in the church not quite satisfied with her. I may state here, as illustrative of the morals of the people, that these young girls, often unasked, and *always* when the question is put to them, confess themselves guilty of using the most obscene language; and that without the least apparent consciousness of shame, however "delicate" a subject it may be regarded by us. Indeed, I have never met with man or woman, young or old, Burman or Karen, to whom such language were not "familiar words." The children learn it from their mothers, and so inveterate is the habit, that it is a matter of no small difficulty to eradicate it from the church.

30. Sabbath. We had our usual five meetings to day. I baptized six, and had one little difficulty to settle between some of the church members before the communion, but all was ultimately arranged amicably.

31. We left Patauoo this morning to return home by sea in the boat. I carry with me seventeen rupees and three quarters, as a subscription to the

Missionary Society* from the different members of the church. We are now lying on the rocks near the mouth of the river, but hope to get off again without damage next tide.

Feb. 1. We came out of the river this morning about 3 o'clock, and pushed out to sea with the land breeze, in anticipation of the west wind in the after part of the day. By 3 o'clock this afternoon we were abreast of Tavoy point; the quickest and pleasantest passage I have ever made.

Mission to the Bassas.

NOTES ON LIBERIA.

We are indebted for most of the following statements in regard to Liberia, and particularly for the map, to Mr. Crocker of the Bassa Mission, now on a visit to this country for the restoration of his health. Mr. Crocker, accompanied by Mr. and Mrs. Mylne, first arrived in Liberia in 1835, and for a short time resided at Millsburg, where Mrs. Mylne died. At the close of the year the missionaries removed to Edina, and commenced the Mission to the Bassas, Mr. Mylne residing at Edina, and Mr. Crocker establishing a distinct station at Madebli, or Sante Will's place, on Mechlin river, about 20 miles above Edina. Mr. Mylne returned to this country on account of health in 1838, and Mr. Crocker in 1842. Mrs. Crocker, who went to Edina in 1839, died in August of the following year. The only missionaries of the Board, now in Liberia, are Mr. and Mrs. Clarke, at Edina, who arrived in 1837, and Mr. John Day, at Bexley; assisted by Kong Koba, a native convert, and Mr. Miner, a printer. For further notices of Liberia and of the mission, see 18th vol. of the Magazine, p. 314, vol. 19, pp. 22, 35, vol. 20, pp. 172, 185, vol. 21, pp. 96, 280, and the letters and journals of the missionaries; also the annual reports of the Board.

The territory of Liberia, from St. Paul's river on the northwest to Cavalry river on the southeast, is about 300 miles long, and from 10 to 40 miles broad. The northerly portion, including Marshall, is called Monrovia, and is under the jurisdiction of the American Colonization Society. Bassa Cove colony, including Edina and Bassa Cove, is under the patronage of the New York and Pennsylvania Colo-

nization Societies. The colony at Senou, or Greenville, was settled by the Mississippi Colonization Society; and the Maryland colony, at Cape Palmas, seventy or eighty miles eastwardly from Senou, was founded by the Maryland Colonization Society.

The principal town in Monrovia colony is Monrovia, so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is situated on the left bank of Mesurado river, near its mouth, on high ground, which, as it extends towards the sea, rises into a lofty promontory. Monrovia has "a considerable coasting trade, by means of small vessels built and owned by its own citizens; and its harbor is seldom clear of foreign vessels."

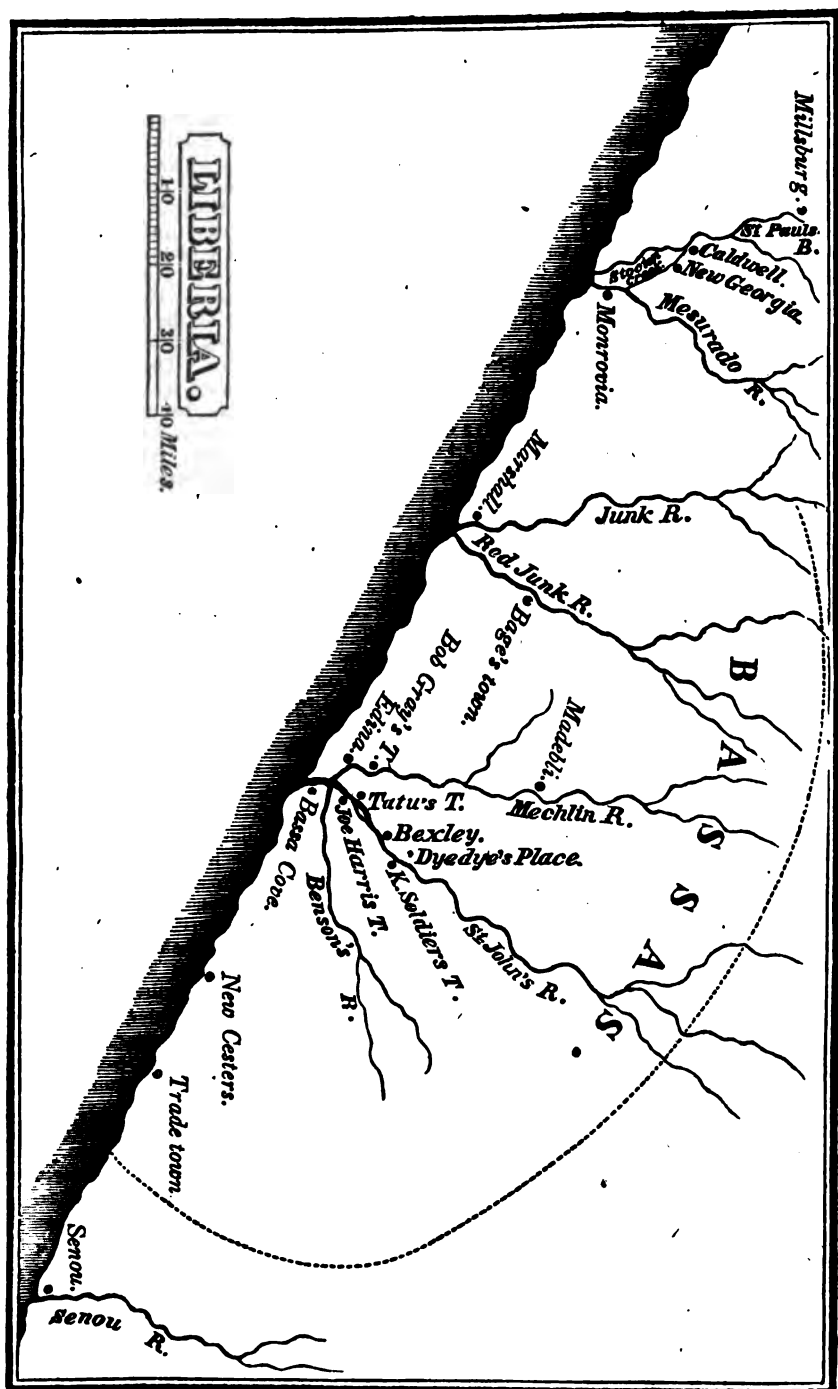
Northerly from Monrovia, at a distance of five miles, is New Georgia, on Stockton creek, the inhabitants of which, about 300, are recaptured natives, belonging to the Congo and Ebo tribes. The town is flat and level, the soil fertile, and the general appearance of things as creditable for neatness and industry, as in any of the towns in the colony. A Baptist church is organized here, containing in 1842 about seventy members.

Caldwell, named from Elias B. Caldwell, one of the earliest and most ardent friends and first secretary of the American Colonization Society, is on St. Paul's river, eight miles from Monrovia. It once contained six or seven hundred inhabitants, but has greatly diminished in population, owing to its unhealthiness and other causes.

Millsburg, on the same river, is twelve miles above Caldwell, and is considered a comparatively healthy place. It is called Millsburg in memory of the estimable Samuel J. Mills, one of the most efficient agents in the establishment of the colony. It is an agricultural village, with a fine soil; and were there a spirit of industry in the people, with good implements of husbandry, and working cattle, every thing essential to convenience and comfort might be procured there. There is a Baptist church in this place, of thirty or forty members, as also at Caldwell, supplied with preaching in part from Monrovia. The Baptist church at Monrovia numbers about 100 members, Rev. Hilary Teage pastor.

As you proceed down the coast from Monrovia about thirty-five miles, you come to the town of Marshall, so named in honor of the late Chief Justice

* After the rice was sold in Tavoy, the whole amount of the subscriptions from the southern churches was within a small fraction of fifty ~~supplies~~.



Marshall. It is a small agricultural village near the mouth of Junk river, on its right bank. The soil is not particularly good, but at certain periods of the year the inhabitants can procure fish, and especially oysters, in abundance, so that with a little industry they may live comfortably. There are a few members of Baptist churches here, who enjoy the preaching of the gospel occasionally, and with the help of brethren from Monrovia, who reside here much of the time for the purpose of trading with the natives, maintain stated prayer meetings and a Sabbath school.

About seventy miles southeast from Monrovia, in lat. 6° N. and long. 11° W., is Edina, a pleasant village of 300 or 400 inhabitants, having the ocean on its southwest, and on the east the Mechlin, St. John's, and Benson rivers. The inhabitants, besides attending to agriculture, trade in palm oil and camwood.

On the opposite side of the broad basin, formed by the union of the St. John's and Benson rivers, stands Bassa Cove, containing about 300 inhabitants. The town has been built on its present site about seven years, but has suffered much from wars with the natives. The Baptist church numbers from thirty to forty members; the church at Edina has about twenty.

Senou, on the right bank of Senou river, and four miles from its mouth, is of recent establishment, but has an excellent harbor, with a vast tract of productive country inland. It is about seventy miles distant from Edina.

The entire population of the colonies, including Cape Palmas, is 5000, of whom about 3500 are colored emigrants from this country, and the remainder natives of Africa, who have come into the colonies to learn "Merica fash."

The native tribes within and adjoining Liberia, are the Veys, Deys, Goras, Condas (called also King Boatswain's people), Bassas, Kroos, and Kpees (or Pesseys). The Vey tribe, on the northern borders and beyond the limits of Liberia, number 12,000 or 15,000 people. Their country includes Grand Cape Mount, once a station of this Board, fifty or sixty miles north from Monrovia. On the south and east of the Veys are the Deys, Goras, and Condas. The Deys once numbered 6000 or 8000. Several pleasant villages belonging to the Deys formerly greeted the eye of the traveller in passing down

St. Paul's river, but through the desolating influence of the slave trade, they have mostly disappeared. The Bassas are estimated at 125,000. Their territory extends about ninety miles along the coast, from Junk river to beyond Tradetown, and back into the interior from sixty to eighty miles. That portion which is called Little Bassa, lies between Junk and Mechlin rivers, and is mostly under the jurisdiction of Bage (pron. Barga), successor to Koba, father of Lewis Kong Koba, of the Edina Mission school. He is called *Bloba*, i. e., "father of the land." His town is eight or ten miles from the mouth of Junk river. The other native villages designated on the map are also Bassa, and have been brought to some extent within the influence of the Bassa Mission. The Kpese tribe, amounting, it is supposed, to nearly 100,000, reside on the east of the Bassas, in an elevated and healthy country. From this tribe come most of the slaves who are exported from the neighboring coast. The country of the Kroos is on the sea-board, about half way between Edina and Cape Palmas. Their number is 30,000 or 40,000. New Casters, about twenty miles southeast of Bassa Cove, has been a noted slave factory. Many thousand slaves have been exported from it. A large town lies back of it four or five miles, the head man of which has become rich by trafficking in slaves. Further south, eight or ten miles, is Tradetown, a large native town under the government of Prince, a wealthy chief. The natives at this place, from long and frequent intercourse with English and American vessels, which touch there for purposes of trade, can for the greater part speak better English than the rest of their tribe, and evince more intelligence in general.

EXTRACTS FROM THE JOURNAL OF MR. DAY.

Mr. Day is stationed at Bexley, six or seven miles from Edina, on the right bank of St. John's river, where, in addition to his labors as pastor of the Bexley church, he teaches a native and American school. He is accustomed also to visit and preach at several neighboring native villages, as often as opportunity presents. We give a few extracts from his journal of 1842. They will be found to possess considerable interest, in connexion with the fact that he is of African descent,

though a missionary from this country. The article at the close, on the Bassa government and laws, is more full than any other of the kind that we have met with.

March 13, 1842. Attended sunrise prayer meeting and Sabbath school, and preached in the forenoon in my school-room. In the afternoon preached at Gése's village, to but few, all of whom except some youths professed to be praying. Gése said he thought he had a good heart; that he had quit working Sundays, had quit drinking so as "to lose his head," and had quit all bad ways. Preached in my school-room at night.

April 5. Was visited by Bob Gray, Jr. and his retinue, with whom I had much conversation about God and the superiority of the Christian's hope in God to the superstitious confidence of the natives in their grigris. Bob laughed heartily at his own folly in wearing about him a thing dead, and, as such, incapable of doing any thing, and trusting to it in times of peril as to a God.

May 16. Went with a friend, Mr. Cheese-man, into the country and preached at king Soldier's; then started for Gése's, but was informed he had not returned from the "bush" (interior); on returning home went into the school with Mr. C. and heard the bible readers; of whom he spoke very highly.

18. Mr. Sheridan came into the school, heard the bible readers and spoke in praise of some; and paid the money due for tuition. The labor of teaching natives to read English correctly, is not little. Americans have to learn pause and tone; but the poor natives must be shown a hundred times how to use the organs of speech so as to articulate English sounds.

23. King Ben came to see me. He has fallen heir to Dyedye's* property and his palavers, and Dyedye having been at war with king Soldier at the time of his death, I sent for Soldier that I might induce them to be friends. They accordingly buried the implements of war in the land of forgetfulness. King Ben is one of the truest hearted natives, almost a Christian; and possessing an extensive territory (for a Bassa king), has much influence. He is a warm friend to missions, and declares that in all his dominions the Sabbath shall be observed.

June 3. A tall, well-formed and bright complexioned mulatto (of the

colony) staid at my house last night, who was as naked as a native. He told me he had not eaten a cassada nor a pint of rice for two months, but had been living only on palm cabbage and such other things as could be gotten out of the forest. If this poor vagabond alone suffered hunger, it would be well, comparatively; but most of the Americans and natives around us are in his unfortunate case, so far as food is concerned. With a fruitful soil, and good seasons for cropping, we are in the midst of a grievous famine. I hope this will teach us wisdom. Liberians may always have a plenty to eat, if they will work.

9. Taught school. King Soldier came to see me. I had much talk with him about a future state. Found him of the same notions with many of his people; that as he had reformed, and was doing good, he would go to heaven. It is hard to convince natives, when they have given up some of their habits, that they are not Christians. They say they love God, have good hearts, keep the Sabbath, do no bad thing. We seldom hear them say, We are guilty, lost sinners; what shall we do to be saved?

12. Preached at Gése's town, from the words, "He was wounded for our transgressions," &c. In my application I said to them, "Your only help is in God. He made you, and has a right to govern; all ought to love and obey him. Those who do not are rebels, and He will punish them. Until God sent his word to this people, he pitied them, and bore with them, and did them good. But now that they hear his word and will not obey, He is beginning to punish. Your cassada has melted away; rice you have none; palm cabbage alone is eaten by this people, and a little in the interior, honey and such other things as can be gotten from the bush. Why is this? Had you not rice to sell the last season? Had you not cassada fields large and flourishing? Since the last season you have had no wars to consume all you raised, as sometimes you have. Where is it? The reason is, God has not blessed, and all has fled away, and you are left to hunger. Where I have preached, I have told the people God would not bless if they did not regard his day. At Kaiflaw's it was said by one while I preached, 'I wish he had done, I would go to my farm;' by another, 'I wish he had done, I would go and shoot a deer.' Now see the situa-

* Pron. Jaj's.

tion of Kaiflaw's people: who suffers hunger more than they? I call upon you this day to seek your best interest in submission to the will of God. The Son of God died to save you from a wicked heart, from everlasting destruction. Believe his word then, obey his word, and be happy forever." They gave good attention till I had ended, when a number exclaimed, "The word you speak be true."

Preached the same day at king Soldier's, and after preaching conversed with a number of the people. I observed in my interpreter emotions I had never seen before. His name is Andrew, he is a petty head-man, brother to "Prince," king of Tradetown. He became very inquisitive about the Savior; regretted the necessity of his death, and the treachery of his friends; said he would have died in his defence if he had been there. After a long pause he added, that he must quit going with me, or God would "hold him" for not doing what He commanded. I told him God was insulted whenever his word was treated with contempt; that if he turned away and would not hear God's word, God would hold him, as he expressed it; and that his only safety was in submission to God.

17. Went to Gése's town, a supreme court being in session; hoping to see, what I had never seen, their manner of conducting one. My admission, however, was opposed by one of the judges. He said I was a "Godman," and would write all I saw, and all would be exposed; that I taught their children, and our girls were in their school, &c. I was then asked if I would write what I saw. I told them I would; that I had heard much of such palavers and things, and wished to write the truth; I wished also in the event of my going in, to be permitted to ask many questions, that I might thoroughly understand the principles of their laws and the usages of such courts. King Soldier and others said I might go, but Peter Harris, who was vested with Joe Harris's power to preside in that palaver, and is, I believe, acting king in Joe's dominions, opposed, and threatened Soldier. I afterwards learned that the occasion was a hasty war between two subordinate kings, in which some were killed and others wounded. The offence was held destructive of the public good, and king Soldier had despatched a "devil" (an officer clothed with the

power of a high sheriff) to command, in the name of the commonwealth, a cessation of hostilities, and to summon the parties before his Majesty and such other judges as would be associated with him.* Preached to fifteen judges, two lawyers, the defendants, (commonwealth being plaintiff,) and spectators, and returned home.

19. Attended morning prayer meeting. Went to king Ben's town, (Dydye's place,) and preached to his people. Talked much to them afterwards in a catechetical way, which mode of preaching they professed to understand better than preaching. Returned by Zeo's town; found him intoxicated; but having visited his people before, and gone away without pointing any of them to Christ, I thought I would not leave them so again. Told Zeo I wished to speak of God to his people. He said, "My head is lost," and fell on his bed, but called one of his men and told him to collect the people. I had great liberty in speaking, and never witnessed more intense interest in the things spoken. My heart burned while I spoke, and had I never witnessed a similar state of interest without abiding effect, I should have thought the Lord was at work. But how often have I seen the falling tear and have indulged the animating hope that I should witness the ingathering of this people to the fold of God, and, perhaps, on my very next visit, been compelled to weep over the grave of departed hope.

Preached at Gése's town, to his own people and some strangers, from the words, "Choose ye this day whom ye will serve." When through, a number professed to choose the service of God. Some said they had been long praying, &c. A Methodist exhorter, who went with me, said he thought the meeting at Gése's highly interesting, more so by far than at either of the other places. This, I suppose, was from the professions of loving and serving God which were made. I felt differently. Zeo's people interested me. Preached at night in my school-room.

26. At king Soldier's in the afternoon. The old man having walked out on his farm, and many of his people being engaged in driving birds from the rice, I was detained so late that I could preach in no other town. Parrots and various other kinds of

* See at the close of this journal, in regard to "devil laws," &c.

birds, which devour rice, are numerous; and so superstitious have been the natives, they have thought that by shooting them they increased them two or four fold. Their custom was, when whole rice fields had been destroyed, to send for a grigri doctor, (as they call him,) who for pay would accuse some poor creature as a witch, that had turned to rice birds; and for this the supposed culprit was doomed to die. I have not heard, however, of a case of this kind for more than two years. The natives around here are convinced that birds may be decreased by shooting; from the fact that the Americans take that plan and save their rice: while they get a sufficient quantity of game to defray the expense of shooting.

July 10. Went to Frank's town (after attending a prayer meeting in my school-room), and preached to his people and some strangers. Went to Kai-flaw's and preached to his people. Passed through Gése's town, and hearing that he was at king Soldier's, hastened to Soldier's town, but all had gone. Passed Gay Frayer, a little town on a high hill, and preached there. Came home and preached to a full house, but had no liberty in speaking; felt worn down.

24. Started for king Ben's, but could not ascend the rapids. Turned back and went to Gése's town, where the judges and many others were assembled to pass and hear judgment against the belligerents, mentioned in another part of this journal. I asked them if they had met on God's day to transact business. They said they were there, but should do no business on that day; that Gése's sister had died in one of his little towns, and they would not even have her brought in on that day; (I suppose, because it would be attended with drumming and dancing.)

As much has been said about "devil bush," "devil feasts," "devil worship," and "devil palavers," I will here write what is to be understood by them. I obtained it from two head men, who each said that if I betrayed their names, their lives would be taken.

Bassa form of government, "devil bush," laws, &c.

Although there are numerous petty "kings" who have jurisdiction over their respective neighborhoods, the whole Bassa country seems to be regarded as one empire. When it appears to be necessary for the general

good to enact a new law, the kings are assembled, the law enacted, and proclamation of the same is made by "devils," (or heralds,) throughout the dominions of the assembled kings.

The fundamental laws, called "devil laws," consist of a few precepts of supreme authority. No man, however exalted his station, is above them. Some of the principal are as follows:

All men who have seen the "devil" are equal, and the law is above all.

If any man rebel against the law, he shall die without redemption.

If any man reveal the secret that there is no devil, he shall die without redemption.

If any woman discover the devil secret, she shall die without redemption.

If any person steal any thing offered for a devil feast, that person shall die.

If any man commits adultery, his life is in the hand of the man injured; if he can pay to the satisfaction of the injured person, his life may be redeemed, otherwise he must die. If the adulterer kills the injured man, he shall die without redemption.

If any man steals from one who has seen the devil, he shall die; but if he can satisfy the person from whom he stole, his life may be redeemed.

Thou shalt not kill—Thou shalt not bear false witness—are also "devil laws."

These laws are called "devil laws" on account of their connexion with the "devil bush." In every kingdom there is a thick piece of forest ground, held sacred and inviolable, for the observance of various devil ceremonies, called *devil bush*. In this bush they hold their supreme courts, and here they execute their criminals. In this bush boys are initiated into devil secrets, and here they eat their devil feasts.

When boys arrive at a proper age, (15 or 16 years), they are taken into this bush and informed that there is no devil; but that their fathers have found it necessary to say there was, in order to preserve their laws inviolate, and to answer various other purposes: that their fathers are passing off the stage, and they are coming on—the laws are passing out of their fathers' hands into theirs—and hence the necessity of teaching them the laws. An oath of secrecy is then administered, and they are shown "the face,"*

* The native devil is a man who at times assumes an extravagant dress, which conceals his body, puts on a wooden face, and then comes to *twwa*. When coming, he makes a

and informed that this is all the devil there is. Then they are taught the laws, &c.

The devil feasts are initiation feasts. There may be other feasts, but I know of no others. Initiations generally take place when other important matters are to be attended to, and hence multitudes are assembled. When their business is in a state to admit of it, a bullock or two, or several goats or sheep, are killed; and the women and children are told that it is an offering to the devil, and not any of them must eat a mouthful of it on peril of their lives. A sufficient quantity of food is provided for the multitude and carried into the bush and eaten, and the women and children are told that the devil has eaten it.

The supreme courts are held in the devil bush. Every king is a judge, and these make choice of one, who is supreme judge, and presides at every supreme court, and is called devil. He does not, however, put on the "face," or mask, nor does he make any foolish noise. The name, "devil," is also given

noise resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about 16, the young men are permitted to go into what is called the devil's bush, (a patch of wood consecrated to this object,) and they are there initiated into its mysteries. * * * The trial of capital offences is called a "devil palaver." This is conducted in the devil's bush by the head man. If a man is condemned, the palaver is said to have "caught" him, and he is sentenced to die, or be sold as a slave. Generally, if he has money or friends, he can redeem himself. (Mr. Crocker's journal for 1839. See also Mag., vol. 20, p. 50.)

to sheriffs or heralds. Every king has a "devil," who serves as a sheriff, and who also dances about and makes noises to terrify women. He also announces the laws, decisions of courts, &c. One of this character stands, as a crier, behind the supreme judge, to reiterate his words. If the judge says to a witness, Speak the truth, he in a loud, unnatural voice cries out, Speak the truth. If a man is fined for bad behavior, when the judge announces the amount he reiterates, and adds, Pay it, pay it now, &c. The place where the judge sits, is about as wide as a common door, between two pillars with a hat at the bottom, and connected at the top by an arch.

Nearly all the offences against devil laws are capital; and hence the enormous sums which the offenders often have to pay for an apparently small offence. The avaricious plaintiff, knowing that all that a man hath he will give for his life, makes large demands.

Modes of execution. When one has been convicted of a capital offence, his hands are tied behind him, and he is blindfolded and led into the devil bush, where the executioner stands, concealed behind a curtain made of the fibres of the palm tree, with an enormous cudgel in his hand. The culprit is placed with his chin and throat on a log. The executioner then steps from behind the curtain, and with his cudgel mashes the criminal's head, and again retires behind the curtain. The body is taken up and thrown into some secret place.

As to devil worship, there is no such thing.

Miscellany.

SHORT SERMON.—NO. 11.

And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts xiii., 2, 3.

This was a missionary meeting at Antioch, after the manner of the apostles. It was attended with most remarkable results. The means at the disposal of the

meeting were small, and yet, in consequence of this one Christian effort, the word of God was preached throughout Cyprus, in Perga, in Antioch, in Pisidia, and all the region round about; in Iconium, in Lystra and Derbe, in Pamphylia and Attalia, and in all these places much people was added to the Lord. It was surely a very successful meeting. Few missionary societies or churches have in so short a time been the instrument of so

much good. How was it done? What were their measures?

1. The whole church was ministering to the Lord. The word translated *ministering*, as those who read the Greek tell us, signifies the same as ministering at the altar, as though the whole church were priests, whose most important business it was, daily to labor for its prosperity. What a beautiful picture is here presented of a Christian community. All are redeemed by the blood of Christ. All have, *is very dead*, not merely in theory but in practice, devoted themselves to Him who has died for them. Their lives, their property, their talents, all, are his; and they are daily offering all upon his altar. At the meeting for prayer all are present. In the family, every one is a holy priest offering up spiritual sacrifice. In the walks of business, every one is pure from the shadow of reproach, and every one is laboring, not to accumulate wealth for himself, but, that on every Sabbath day, "as the Lord hath prospered him," he may have the more "to lay by" for the service of his Master.

2. But this was not all; they *fasted*. This is one of the means of grace which the Lord has appointed. The design of it is to give us more complete victory over our appetites, and by "keeping the body under and bringing it into subjection," to assist in humbling the soul before God. It is not designed as a public or stated ordinance of the church, but as a *special, voluntary*, and as far as possible, *secret* exercise. It is always spoken of in the scriptures as an aid to extraordinary and earnest prayer. This church, then, not only ministered to the Lord, but they set apart frequent and extraordinary seasons for wrestling with the angel of the covenant for a blessing on themselves and the world.

Blessed Savior! would that thy churches in America were like the church in Antioch! Oh how is the gold become dim, the most fine gold changed! Where is the church that can number fifty ministering and fasting members? Nay, what

church can number forty, thirty, twenty, *ahs*, even ten? Nay, how many churches are blessed with a ministering and fasting pastor? If the church at Antioch was the true model of a Christian church, what are those around us? If its members were nothing more than true Christians, what I pray you are we? Awake thou that sleepest, arise from the dead, and Christ shall give thee life.

3. But what do you suppose the church at Antioch prayed and fasted for? We may learn easily from the answer which they received.

They prayed for the enlargement of the kingdom of Christ. This earnest desire for the conversion of men is the first indication of piety, and it becomes always more or less operative as religion advances or recedes, as the soul becomes heavenly or sensual. Holiness is like light, it diffuses itself by its own internal energy, and the intensest flame in the soul, the more widely are its beams scattered on every object around it. Such a church as that at Antioch could no more have refrained from yearning intercession for a perishing world, than it could have ceased to exist.

They prayed that special ministerial gifts might descend upon the church. This is to follow the established order of the bestowment of blessings on the world. God "clothes his priests with salvation" when he is about to make his "saints shout aloud for joy." When the church, looking around upon a world perishing in wickedness, beholds the harvest great and the laborers few, Christ commands her, *first of all*, to pray the Lord of the harvest that he would send forth laborers into his harvest. And here, let me say, that I believe there is no duty more sadly neglected by the Christian church than this. There is such a thing as *ministerial gifts*, as a *call to the ministry*. These gifts are bestowed by the Head of the church, as a part of the blessing which he purchased for his people when "he ascended on high and led captivity captive." They are, however, to be bestowed only in answer to prayer. And yet we do every thing but

pray for them. We find fault with ministers, we complain that they are wanting in power and spirituality, (and it is, alas! too true of all of us,) we turn away one and try another; we endow colleges and theological seminaries, and foster education societies, but we *do not* pray to the Lord of the harvest. "These ought ye to have done, and not to leave the other undone." All these are well enough; useful in themselves; but if we rely upon them to make ministers for us, our churches will be cursed with a ministry who have thrust themselves into the priest's office for the sake of a "piece of bread," and the withering curse of God will rest upon pastors and people.

When was there ever a period in which the proportion of eminent devoted preachers was so small among all denominations as at present? How few of any sort are offering themselves for self-denying labor? We shall never see a change for the better, until the church prays more earnestly for a larger and richer bestowment of ministerial gifts.

4. But what was the answer to this prayer? I beg you to observe it. They, I presume, had asked for a larger bestowment of ministerial gifts, and how was this blessing conferred? "Separate me Barnabas and Saul for the work whereunto I have appointed them." The very answer to their prayer removed from them the most remarkable teachers that the church possessed. Then was the time to try whether they had been in earnest. Then was the moment to learn whether they had been seeking merely their own spiritual benefit, or the salvation of perishing millions. How often does the Christian pray and find the answer to his prayer so different from all that he had expected,—that he would not have dared to ask had he known beforehand what was in reserve for him. Thus will it be again in our churches. If ever a spirit of supplication for a perishing world is poured out upon us, the first answer will be seen in an unquenchable ardor instilled into the breasts of ministers. Our Sauls and Bar-

nabas will desire to go out to the heathen.

How did the church act under this unexpected demand? Did they demand and say they could not spare them? Did Paul and Barnabas declare that Antioch was too important a field to be relinquished? Not a word of it. At once they "fasted and prayed, and laid their hands on them and sent them away." Much as Paul and Barnabas might be desired, yet a ministering and fasting church could do without them. The Holy Spirit was "a wall of fire about them and the glory in the midst of them." Or, if they needed another minister, God would have wrought a miracle rather than suffer those to be destitute, who had made such a surrender for his sake.

I intended to refer again to the success of this mission; but my short sermon is already longer than I intended.

Brethren, do we desire the cause of the Redeemer gloriously to triumph?—

1. Our churches must be *ministering* churches.

2. They must be *praying* and *fasting* churches.

3. Our pastors must set them the *example* of peculiar holiness.

4. They must pray that special *ministerial gifts* may be bestowed on the church.

5. They must be prepared to surrender *their pastors* to the work of the Lord.

In a word, the whole church must labor with a whole heart to "say among the heathen that the Lord reigneth." Then shall her righteousness go forth as brightness, and her salvation as a lamp that burneth. Amen.

"WHEN SHALL WE WELCOME OUR
COADJUTORS?"

This is the inquiry of one of the missionaries of the Episcopal Missionary Society, writing from Amoy to the Board in this country. The appeals of the missionaries to their brethren at home for aid have become so common, that they awaken but

little interest. Of this, many of the missionaries are aware, and have, as a consequence, discontinued them. One of the missionaries of this Board, after having written a most urgent appeal to his brethren at home, entreating for a reinforcement, hesitated long whether he should send it, though written. Unless we greatly mistake the feelings of the missionaries of this Board, there is resting on their minds a secret despair on this point, which leads them to turn away from all hope of foreign aid ; and looking to the blessing of God on their individual efforts, they stoop to receive the whole weight of the burthen on their own shoulders. Should the American Baptist Board not enter another field, it will be impossible, under any ordinary degree of prosperity, to sustain so as to bring to maturity, the enterprises in which they are already engaged, unless there is a large reinforcement of missionaries. Were the present number doubled at their present stations, Maulmain excepted, it would not exceed the number of missionaries sent by the American Board to the Sandwich Islands ; by the London Missionary Society to the South Sea Islands, or of any well-sustained mission. The Island of Ceylon, for example, with a population not exceeding 1,500,000, has on it at least twice as many missionaries as Burmah, which numbers 4,500,000. The Church Missionary Society, the London Missionary Society, the English Baptist, the English Wesleyan Societies, and the American Board of Commissioners, all able and efficient bodies, having at their command ample resources for sustaining schools and the distribution of the scriptures and tracts, have centred a combined power on that island, which makes it a focal point of burning rays. The results have been in accordance with the wisdom and energy of their measures.

Why are so few American Baptist missionaries in the field ?

The only answer we can give is, men do not feel it to be their duty to go to the heathen. While our churches have been

multiplying by thousands, and our communicants by hundreds of thousands, very few, only here and there a solitary individual, has felt it to be his duty to devote himself to the missionary work. There must be in this some mistake. If we rightly understand the nature of the gospel, and the claims of 600,000,000 who have not, in comparison with 200,000,000 who have the knowledge of the true God, there must be something wrong. There must be somewhere an unfulfilled obligation. Men are staying at home who ought to go abroad. There is in this a withholding that scattereth. The church grows poor by robbing the heathen. Many a Christian lives in ignorance of the gracious power of the gospel in elevating the soul above the present world, and will receive but one gem in his crown when he might a radiant cluster. Had the American Baptist church one hundred instead of fifty of her sons in foreign lands, toiling for Christ and for the salvation of the heathen, it would infuse new life into the church at home, augment the company of the saints, and fill heaven with fresh delight. To do this is our duty and our privilege.

Why do no more feel it to be their duty to go to the heathen ?

We apprehend one reason is, that there is an unsettled state of mind as to what makes it the duty of an individual to consecrate himself to the work of missions. We believe Christ will accept any one who desires to go, unless there is some obstacle in his qualifications or circumstances. David, though desirous to build the house of the Lord, was prohibited ; but the prohibition was for a good reason. *He that desires to teach the perishing heathen the way of life, may do it unless there are very important reasons to the contrary.* If any one has the spirit of the Apostle when he said, " I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory," he has one reason, and that not an unimportant one, that the Holy Ghost is moving him to go far hence to the Gentiles.

In a multitude of cases, however, there is a duty where there is no desire. *There ought to be a desire because it is a duty.* The imperfection of our piety is seen in the fact, that we do not more cheerfully respond to the command of Christ, "Go ye into all the world and preach the gospel to every creature."

EVERY CHRISTIAN A MISSIONARY.

At a recent public deliberation meeting of the American Tract Society, the following document was read by one of the Secretaries. We transfer it from the American Messenger, the first number of which has just been issued by the Committee of the Society, to take the place of the American Tract Magazine and the Evangelical Press.

What does the church expect of her missionary to the heathen?

She expects him, in a word, to be a living "Epistle of Christ, known and read of all men." She sends him forth among those who have no knowledge of a Savior, or of the purifying power of his salvation; the missionary is to teach the one and exemplify the other. She sends him to those who are hastening to death and the judgment, yet ignorant of their danger, and unprepared to meet it: the missionary is to labor with untiring zeal to "snatch them as brands from the burning." He is to be content, provided only "his bread be given him and his water be sure," without a care for the superfluities of life; he is to rise above weakness and weariness, to trust God in the midst of discouragements, to submit cheerfully to self-denial in all the varied forms which it may assume to one who is self-exiled among a heathen population, and to "count not his life dear to himself," unto the end. He is not only to be "blameless and harmless, without rebuke," but to "hold forth the word of life," to labor in season and out of season for the salvation of the perishing, and to cease not, while life remains, to "warn every one night and day with tears."

Such is the standard which the church sets up for her missionary; and although she knows that oppressed as he is by the infirmities and imperfections of his nature, he does not in all things fully attain to it, she would yet pronounce him unworthy of his station should he aim at any thing less. She would be shocked to hear of his devoting his time and energies to the accumulation of property, even though it were to be professedly consecrated to Christ; or of his living in the midst of the perishing with-

out the most strenuous, systematic, persevering effort to bring every soul, accessible to his influence, to the Savior. The church is right in this; the word of God sanctions it all.

Has the church adopted the same standard for her own piety, as that to which she expects her missionary to attain? We do but propose the question; let individual observation and individual conscience answer. Who and how many in the whole American church have consecrated all they have and are to the cause of Christ with such simplicity and entireness of devotion as they expect from the foreign missionary? Who and how many feel and manifest such interest for the welfare of individual souls, in the daily intercourse of life, as they expect the missionary to show for every poor heathen whom his kind exhortation may in any way be made to reach? Who and how many live habitually in such a faithful discharge of christian duty to the souls of men, that a call to a foreign field of labor would not send them to their closets with the mournful confession and lamentation, "Mine own vineyard have I not kept?" The eye of God doubtless sees some—it is to be hoped, many such; but is it not a serious question how far this is the prevailing spirit of the church of Christ?

Why should there not be one and the same standard of consecration for the Christian abroad and the Christian at home? Each professes to be actuated by the spirit of Christ; without it, they "are none of his;" but "is Christ divided?" Is the cross to rest unequally upon those who claim to be following in his footsteps of humility and suffering? Are the souls of men less precious because they live and die within the very shadow of our churches, or people the forests and prairies of our own native land? Is there small need to care for those who, if they perish, will sink under a weight of condemnation which the heathen can never suffer—that of living where they might have heard the gospel, and yet neglecting it?

Two or three reasons may be mentioned why the standard of Christian effort for every follower of the Savior should be the highest ever proposed to the foreign missionary.

1. It will bring peculiar glory to Christ, and bear an unanswerable witness for him in the hearts of men. He is not honored by mere external acts of devotion; the veriest Pharisee may excel in these; nor by deeds of splendid beneficence—mere vanity may prompt them; nor by outward acts of self-denial and austerity—the poor pagan can show as good; but the test which he himself proposes is this, "Herein

is my Father glorified, that ye bear much fruit; so shall ye be my disciples." There is a daily beauty in the consecrated life of a consistent Christian when the love and compassion of Christ beam from the eye and modulate the voice, and prompt to sincerely kind efforts for the good of every being within the sphere of his influence, which the world can neither galaxy nor resist.

2. It will pre-eminently fit the soul for the enjoyment of heaven. What a diminution of happiness must there be to him who is just saved—"So as by fire!"—to him who enters the pearly gates *alone*—none there to welcome him, saved by his instrumentality; none to follow him, led thither by his efforts and prayers! Blessed will be the eternity of a Whitefield or a Doddridge—as its rolling ages continually swell the accumulating tide of hallowed influences exerted by them on earth, and which must flow on forever in a widening, deepening, brightening current. To those who have "*turned many to righteousness*" is that jewelled promise given, "They shall shine as the stars forever and ever."

3. By such instrumentality is the world to be converted to God. It is his appointed agency, owned and blessed of him in all past time, and to be employed hereafter with a universality of application and a mighty efficacy, through God, for the salvation of souls, of which the church has as yet scarcely a conception. The pen of prophecy has recorded, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him from the least of them unto the greatest of them." Does not this declaration recognize the agency of which we speak—employed through all future time, until by the blessing of God upon the seed "sown beside all waters," the harvest of the world shall have been gathered unto Christ? Blessed and glorious will be that consummation; the Lord hasten it in His time!

The principle involved in this paper is one that runs through all the departments of effort in which the Society is engaged. The *Colporteur system* is but its embodiment, in endeavors to reach the population beyond the pale of influence from organized churches, and in waste places where no professing Christians are found, or where, through lack of vital piety, they are but as salt having lost its savor. The *Volume Circulation* has called out at least 25,000 Christians in different parts of the country, to exemplify this principle and prove its blessedness by their own experience in temporary missionary service. The same

principle is recognized in *Foreign Distribution*, as carried forward by the missionaries and their native helpers; a beautiful illustration of which is furnished in a recent letter of Rev. Mr. Dwight at Constantinople. Speaking of the converted Armenians, he says, "Every man here who comes to the knowledge of the truth, becomes himself at once a missionary, and his influence is very important."

The system of *Tract Visitation* also carries this principle into most effective operation, and affords peculiar facilities for its systematic adaptation to the wants of the destitute and neglected in the vicinity of all our organized churches. It is of easy application in every place where there are Christians who can unite in efforts to save their fellow-men. It places the responsibility of visiting personally a given number of families, on some one individual who is expected, in connection with the distribution of appropriate tracts, to do all that may be done by religious conversation and prayer, gathering children into Sabbath schools, and every other suitable means which his heart can devise, to bring his part of the field under complete moral cultivation. The energies of the church thus developed, the influence of active piety thus diffused, would by the blessing of God do much, in addition to the labors of the ministry, towards rendering these desolate regions as the garden of the Lord.

THE MISSIONARY ECLECTIC,

A Repository of Select Missionary Works, American and Foreign. Edited by J. A. B. STONE and H. A. GRAVES.

The Missionary Eclectic is issued quarterly and is published by W. E. Damrell, No. 9 Cornhill, Boston.

The first number contains 192 pages royal octavo, with double columns and an open and inviting type. The moment one has seen the work he will feel a desire to read it. If he shall read it he will find it replete with both standard and interesting matter. The following is the table of contents:—I. The Missionary Age. By the Editors. II. The Missionaries. A Poem. By Bernard Barton. III. History of the [English] Baptist Missionary Society, Vol. 1. By Rev. F. A. Cox, D. D., L.L. D. IV. Selections from the Jubilee of the World. By Rev. John Macfarlane, Minister of Collesie, Fife, Scotland.

All these articles are valuable, and deserve to be read. If this number is a pledge of those to come which shall be redeemed, we would be glad to see it in every intelligent family in the country. Perhaps the best evidence that this pledge will be redeemed, is furnished by the following extracts from the introductory article by one of the Editors.

The Christian's views of the character of the age.

The history of the past is made up of distinct and diverse periods, each characterized by some master passion, which swayed, directed, and absorbed the minds of men. There was a period of physical achievement, when the imperishable monuments of Egypt, and other Oriental lands, were reared. There have been epochs of conquest, and the founding of colossal empires. There was a time of Vandal destruction, and a day of thick darkness. There was an age of letters; a day of poetry and romance; and a period of wild religious enthusiasm, of crusades, with trivial ends proposed, and less achieved. There was an age of discovery and colonial enterprise; and a time for dissolution and breaking up of olden things. And what will the pen of history record as the ruling spirit of our own times? By what title will posterity designate the age in which we live? Partial views or individual prejudices may dictate different answers. But the warm-hearted and faithful Christian can discern signs—in his glowing mind, sure evidences—that this is to be a missionary age. The prayers of the church, her alms, and her movements, betoken a revival of the aggressive spirit of primitive Christianity. The vigilant watchman on the walls of Zion hails with delight the return of the first age of the church, and rejoices in the belief that he lives in THE SECOND GREAT MISSIONARY EPOCH.

Enthusiasm necessary to the missionary.

Those who best knew the pioneers of modern missions, assure us that they had enthusiasm, and in full measure, too; else they had never been what they were, nor achieved those things which have endeared their names to us for ever. Without this, the Shoemaker of Leicester had never been able to give the Bible to a score of nations in their own language, and though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities

to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual, and physical, for the promotion of one great, though better object. The most sublime spectacle; that the sphere of human existence or human action affords, is a noble soul, thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose, the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

The whole body of the church needs zeal.

It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive.

A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to all the command is given, by the Savior, Go; and to every Christian is addressed the Macedonian cry, Come. It ought to be proclaimed in the pulpit, and taught in the Sabbath school, it ought to be written on our phylacteries, and engraven on our door-posts, that every Christian is designed to be, in some sense, a missionary.

Every man must carry his bundle of sticks.

As in the Roman army, every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus opened a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen

world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions are impregnable to the spiritual hosts of the Redeemer.

We wish such views as the above, and in as able and earnest a manner, were universally inculcated upon the Christian church.

COMPARISON OF MONEYS RECEIVED
BY THE AM. BAP. BOARD OF FOREIGN MISSIONS THE PAST AND PRESENT YEARS.

Amount received during nine months ending Jan. 1, 1842,	\$40,520 62
do. do. do. do. do. ending Jan. 1, 1843,	86,303 52

Less by \$4,217 10

Amount received during the whole year ending April 1, 1842,	\$50,706 20
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Amount received as above during nine months ending Jan. 1, 1843,	86,303 52
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Amount to be collected in three months ending April 1, 1843,	
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in order to make the whole amount of the present year equal to that of the last,	\$14,392 68
This sum exceeds the amount collected during the same three months last year,	\$4,217 10

That is, the amount having fallen short during the first three quarters of the year more than *four thousand dollars*, can any thing be done during the few remaining weeks so to exceed what was contributed during the fourth quarter of last year, as to save the Board from a serious debt?

As many churches and congregations have this year far exceeded the past, in their contributions, there must be a neglect somewhere. By looking at the monthly list of receipts of moneys, we find that several *wealthy churches* have this year fallen below the past. Is this of necessity? or are the claims of the heathen overlooked?

Several churches have allowed, some fifteen, others eighteen, months to pass by, without taking their stated collections. In this manner, only two collections are taken in three years. And so the heathen, that is, God, is robbed of one third. And "will a man rob God?"

We commend this subject to the consideration of pastors. It is required of stewards that a man be found faithful.

Other Societies.

American Board of Commissioners for Foreign Missions.

Ceylon. To this island, with a population of only about one million and a half, four English Societies and one American Society, have directed their missionary efforts. The American Board's missionaries have been on the island twenty-six years, and have confined their operations chiefly to Jaffna, a small district at the northern extremity, not more than forty miles in length and fifteen in breadth. The present number of male missionaries is twelve, one of whom is a physician and one a printer.

History of Schools. At no place, perhaps, has a fairer experiment been made of the importance of schools, than that made by the American Board in the district of Jaffna. The present number of pupils is 3,541. There is one seminary containing 207 pupils; nine English day-schools for males, in which are 501 scholars; two boarding-schools for females, with 118 scholars; and sixty-five free schools, with 1693 males and 902 females. In addition to these there are six schools at the out-stations, containing an aggregate of 120 pupils. About one thousand of these are females;

and eight young men are in a theological class.

Of the 207 in the seminary, ninety-one are members of the church. What is the number in the other schools, we do not find it stated; probably not many, as there are only 335 native Christians at all the stations of the Board. On this school there seems to have been bestowed special religious labor, and it has received a corresponding divine blessing. The system of free schools, however, is by no means an unimportant enterprise. It is an imposing spectacle to see on a district not larger than one of the common counties of this country, more than three thousand heathen children receiving gratuitous instruction through the benevolence of Christians living almost at the other extreme of the earth. Rev. Mr. Poor, the missionary who began and who has done most to sustain this system of schools, says, after twenty-five years experience, "that a system of free schools furnishes probably the happiest combination of influences for doing good to soul and body that can possibly be desired by the missionary. It is far more acceptable to the people of this country than the same amount of expenditure for medical purposes."

The number of conversions has not been so great as at some other places; as at the Sandwich Islands, or among the Cherokees, or the Karens. For this it is easy to account. Idolatry and the system of caste* are obstacles to the progress of the gospel of a most serious character. The foundation, however, laid by this system of instruction, cannot be easily shaken. Besides this, progress—most encouraging progress—has been made. "At the commencement of the mission, pupils could not be induced to reside upon the premises, even where their expenses were borne, without some additional reward." Now the pupils not only furnish their own clothing, but are required, on entering the seminary, to give

security for the payment of this bond during the whole of their course. "This," says a missionary, "is putting down a stake which marks progress."

The education of females has been an object of special attention. "One of the strongest indications," say the Board in their last Annual Report, "that missionary labors in Ceylon are effecting salutary changes in the opinions of the people, is seen in the higher estimation in which female education is now held, and in the comparative ease with which female pupils are now obtained for the schools." A school of thirty-two scholars has been established for female children of persons of high castes, "who have hitherto regarded it disgraceful for girls to learn, and who would not consent to have them learn with other children." Several of the free schools are exclusively for girls, and eight are under the instruction of native females. Sixty-five of those educated at the boarding-schools have been married to Christian husbands, and are to be commended, says a missionary, "for the manner in which they train their children."

The last, though not least important indication of progress, is furnished by the fact that whereas the missionaries had to begin by employing heathen teachers in many, if not most cases, they have been displaced, and teachers substituted who have been educated in the schools of the missionaries; many of whom are Christians. Such are the acknowledged advantages of these Christian schools, that even heathen parents desire them; and so far has the confidence of these parents in their false religion been recently undermined, that they are willing their children should be taught by Christian instructors.

The most interesting feature, however, in the history of these schools, is the series of revivals with which they have been favored. In 1819 was the beginning, while the schools were yet in their incipient state. There were but few conversions that year, but a general seriousness prevailed at the stations, especially in the schools.

In 1821 was the second revival. In this

* Though most of the natives of the island are Buddhists, yet those of Jaffna are of the Tamul race, and, of course, their religion is that of Brahminism.

the schools shared, as will be seen from the following extracts from the history of that mission. "On the 22d of April, two boys from the boarding-school at Tillipally were received as members of the church. Of three other candidates, one was deprived for some impropriety of conduct, and the others were induced to delay by the opposition of their relations. On the last evening in June four girls came to Mr. Poor, in distress on account of their sinfulness, and anxious to know what they must do to be saved. They had just received the needed advice and departed, when Nicholas came in to ask how he must converse with those who were anxious concerning their salvation. There had been an unusual seriousness among the boys for several days. On the evening of July 20th, at a family meeting for religious inquiry, twenty or thirty were present. On the evening of the 23d, seven girls came with earnest inquiries after the way of salvation. Early in August four were added to the church." "About December, two girls from the boarding-school were added to the church."

In 1824 the schools experienced another season of refreshing. During one of the religious services of the school at Tillipally some of the boys were discovered to be peculiarly affected by what was said; "the disposition to serious and anxious inquiries continued to increase, till all the members of the school, (about forty in number,) and two or three school masters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character."

There was a similar work in the schools at Odooville, at Batticotta, and at Manepy; at the last place, "in a school of about forty-five boys, many of whom were young, nearly half *professed* themselves to be the Lord's." This general seriousness did not wholly subside for about one year, near the close of which one of the missionaries writes; "the last two months have been a time of silent, but, we trust, effectual operation of the Holy Spirit on many hearts. Of the lads in the central school

and the children of the boarding-schools, several have of late passed from death unto life." Of forty-one who joined the church as the fruits of this revival, thirty-six were pupils in the mission schools.

In 1829, though no conversions are recorded, yet it is said "the system of schools was steadily accomplishing its work, laying broad and deep the foundation of future success."

Near the close of 1830 it is recorded, "nearly all the students in the mission seminary were more or less awakened. Evident tokens of the Divine presence were seen in the boarding-schools. Many of the teachers and superintendents of the free schools received deep impressions." This seriousness continued into the next year.

The year 1836 witnessed the conversion of a few, and records the special efforts of some of the pious pupils for the salvation of their school-mates. Since the above date, there is no notice of any general revival of religion, and yet the silent influence of a Christian education is sure, like leaven, to have been working its results.

A careful examination of the history of the schools at this mission must convince any impartial mind of their great importance in evangelizing the heathen. Schools are not to be made a substitute for the preaching of the gospel, but a powerful auxiliary. They undermine the systems of paganism, bring the rising generation into direct, personal intercourse with the missionaries, and prepare a generation intellectually to understand the word of God.

Condition of Churches. The condition of the churches at the several stations, as reported by the missionaries for the year ending July 1st, 1842, will be found in the following abstract.

At Tillipally there are forty-nine church members. A large majority of these attend the weekly church meetings and stated communions. Special efforts have been made to bring back those who have, in times past, been excommunicated or suspended. Some of the latter have been restored to church privileges.

At Batticotta there are in communion

181 church members. The regular meetings for worship and religious instruction have been held and well attended. The church members seem in some cases to have made an advance in knowledge and in Christian fellowship. The class of religious inquirers in the seminaries varies from forty to fifty. From fifteen to twenty of these appear to have a saving knowledge of the truth as it is in Jesus, and will, probably, be admitted to church membership soon.

At Oodooville there were in communion fifty-five. The communion seasons have been regularly attended and have been pleasant, though nothing special occurred at those or other seasons. One girl from the boarding-school was admitted to the church. Six stand propounded for admission to the church, and about ten may be considered as being serious inquirers as to the way to heaven. Some appearance of attention to this subject has also existed among the out-school children at times.

At Panditeripo there were in communion twenty-three, who, in general, attended regularly to the duties of Christians, so far as their conduct was known to the pastor. Some of the church members seem to improve in their views of Christian duty.

At Manepy there were in communion at the close of the past year fifty-seven members. In general terms it may be said that the church and congregation continue much as they were during the year preceding that which has just passed.

At Chavagacherry there were in communion at the end of the year eight church members, of whom only three reside at the place. The evil effects resulting from the absence of a pastor have been severely felt here.

At the close of the past year there were in communion at Varany twelve church members. One girl from the boarding-school was admitted to the church, and several others appear to be seriously inquiring the way of life.

English Baptist Missions.

A brief view of the present condition of the English Baptist Missions, as given in their *Missionary Herald* for January, 1843.

In Calcutta we have five resident European missionaries, who, with the assistance of about twenty natives, are engaged in preaching the gospel of Christ. Dr. Yates and Mr. Wenger devote a principal part of their time to the work of biblical translation, and are co-pastors of the church meeting in the Circular Road chapel. Mr.

Thomas, in addition to occasional preaching, superintends the printing press, and the scripture depository, and conducts general correspondence. Mr. Evans superintends the male department of the Benevolent Institution, containing 266 boys, and Mrs. Evans the female department, containing 123 girls; Mr. Evans being also pastor of the church, meeting in the Lal Bazar chapel. Mr. Page is principally engaged in preaching to that portion of the native population who use the Hindusthani language.

At *Intally*, in the immediate vicinity of Calcutta, the Native Institution, in which children of heathen parents receive instruction, and in which the number of pupils, though variable, sometimes amounts to more than two hundred, is under the superintendence of Mr. Small. The Native Christian Institution, a boarding school for the children of native Christians and conducted expressly with a view to their spiritual advantage, is under the care of Mr. Pearce, who has among his fifty pupils, five students of theology. The female department of this Institution is conducted by Mrs. Wenger at Kalinga. Mr. Pearce is also pastor of a small native church at Intally, and itinerates among the village stations in the south.

At *Hawrah* and *Salkiya*, in the neighborhood of Calcutta, are stations, between which the labors of Mr. Morgan are divided.

About fifteen miles south of Calcutta is *Narsingdarchok*, where is a church which contained at the time of our latest intelligence fifty-seven members, with five schools containing 160 children, mostly heathen boys. Farther south, about thirty-five miles from Calcutta, is *Lackyantipur*, where is also a church of from forty to fifty members. Fifteen miles further, in the same direction, is *Khari*. The number of resident members of the church here, at the time of our last information, was thirty-four. These stations are superintended by Mr. Pearce and Mr. Wenger, with the assistance of Mr. W. Thomas, Mr. De Monte, and several native preachers.

At *Cutwa*, a town in the province of Bengal, situated on the western banks of the Hoogly, seventy-five miles N.W. of Calcutta, one native preacher labors under the direction of Mr. William Carey, who is pastor of a small church, and itinerates in surrounding villages.

Seury, in the district of Beerbhoom, is about 130 miles N.N.W. of Calcutta. Our missionary here is Mr. Williamson. There is a small native church, and the schools, one English and one Bengali, containing forty-one pupils, are in a satisfactory state.

Monghyr, a celebrated town and fortress in the province of Bahar, is about 300 miles N.N.W. of Calcutta, on the south side of the river Ganges. During the absence of Mr. Leslie, whose health required a visit to Europe, and who is now on his way homewards, this station has been occupied by Mr. Lawrence and Mr. J. Parsons. The church here consists of forty-six members; twenty-nine natives and seventeen Europeans. The schools contain fifty children.

Patna is situated on the banks of the Ganges, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 600,000. Mr. Beddy, aided by a native preacher, labors here. The number of persons in church-fellowship is about twenty-five. A Hindusthani service is conducted in the chapel every morning; and English service every Lord's day and Thursday evening. The English congregation averages about sixty. A female orphan school is taught by Miss Beddy, who is assisted by a native Christian female.

At *Banâras*, the ancient seat of Brahmanical learning and Hindoo superstition, on the north bank of the Ganges, about 480 miles N.W. of Calcutta, Mr. Smith labors, and, at *Chunar*, about seventeen miles from Banâras, on the south bank of the river. There is a small church at each station.

Allahabad, the capital of the province, is about 500 miles W.N.W. from Calcutta, at the confluence of the Jumna with the Ganges. Here is a small church of sixteen members, whose pastor, Mr. Mackintosh, with the assistance of a native preacher, carries on worship in the chapel both in Hindusthani and in English, and itinerates in the surrounding country.

At *Agra*, on the south-west side of the Jumna, about 800 miles north-west from Calcutta, is a church of seventy-two members. Our missionaries there are Mr. Williams, the pastor of the church, and Mr. Phillips.

Our most western station on the continent of India is *Delhi*, an immense city about 900 miles N.W. of Calcutta. Three natives and nine Europeans constitute the little church under the care of Mr. Thompson, who, with a native preacher, labors here.

In the district of *Jessore*, in the southern quarter of Bengal, containing about 5000 square miles, and above a million of inhabitants, is Mr. Parry, with several native assistants. His general residence is Sahibganj, about seventy miles N.E. of Calcutta. The number of members in the church now under his care is 108. He

has five sub-stations, and five schools in which 200 Hindu and Mahammadan boys receive scriptural instruction.

At *Barisal*, about 185 miles east from Calcutta, the principal town in the district of Bakarganj, Mr. Bareiro, assisted by two native preachers, ministers to a small church, itinerating also in the surrounding country.

About 190 miles N.E. from Calcutta is *Dacca*, a town of 90,000 houses, extending with its suburbs six miles on the banks of the Buri Ganga, or old Ganges. Mr. Robinson and Mr. Leonard, with three native preachers, reside here, and labor diligently in the surrounding country.

At *Dinagepore* and *Sadamahl*, about 240 miles north of Calcutta, Mr. Smylie and a native assistant labor. At each station is a small church.

Chittagong is a district 120 miles long and about 25 wide, including a million of inhabitants, whose capital, also called Chittagong, is 340 miles east from Calcutta. Here Mr. Johannes and Mr. Fink reside, in the midst of a mixed population of Hindus, Mahammadans, and Arakanese or Mugs, among whom they itinerate. The church consists of thirteen members.

In the island of *Ceylon*, our principal stations are Colombo and Kandy. There are thirteen sub-stations and forty-one schools. Mr. Daniel and Mr. McCarthy labor at Colombo. Mr. Dawson is at Kandy, which has been under the superintendence of Mr. Harris, who is now, we believe, on his voyage home. There are ten native preachers on the island, connected with the Society, and forty-two schoolmasters. Several churches have been organized, consisting of about 500 members.

In the island of *Java*, Mr. Bruckner is laboring among the Javanese population at Samarang.

In *Sumatra*, Mr. Ward has for many years performed gratuitous services in connexion with the Society.

At *Graham's Town*, in South Africa, the church, comprising about 150 members, is prospering under the care of Mr. Aveline. In the schools, native and European, there are 100 children. A sub-station at Karega is vigorously sustained.

The island of *Fernando Po*, on the western coast of Africa, is the first of a series of stations which it is hoped will soon be established. A church has been formed at Clarence, which is now under the care of Mr. Sturgeon, and the instruction of a school has been commenced. It is expected that Mr. Clarke will speedily resume his labors on this interesting spot.

In South America, at *Belize*, a church of 132 members has been gathered, to

whom Mr. Henderson ministers. Seven native teachers and schoolmasters assist him, and four sub-stations and three schools are maintained.

In the *Bahamas* we have five principal stations, and twelve sub-stations. Mr. Capern, Mr. Littlewood, and Mr. M'Donald are aided in their labors by nine native helpers. There are three schools containing 200 children, and the number of church members, according to the most recent statement, was 1176.

The island of *Jamaica* is no longer dependent on this Society for the maintenance of divine ordinances in its churches, or the spread of the gospel around them. Their ability and their zeal have led them to determine to carry forward the work, unassisted by the contributions of their British friends, though they desire still to be regarded as in intimate connexion with us—a desire which we fully reciprocate. At the time when our brethren formed this noble determination, their numerical strength was reported as follows:—Stations 40; Sub-stations 42; Missionaries 80; Teachers 80; Female Missionaries 28; Schools 60; Sunday Schools 55; Church Members 32,810.

Missionary Society of the Methodist Episcopal Church.

EXTRACTS FROM A LETTER OF REV. A. F. RUSSELL, DATED LIBERIA, ST. PAUL'S RIVER CIR., JULY 17, 1842.

Our desire to carry the gospel to the heathen caused us to almost forget the many very urgent calls for our services among our American born brethren. We had anticipated making a circuit reaching from New Georgia to king Peter's, on Bushrod Island, including the territory of king Peter, (who sways the sceptre of the king called Long Peter,) king Brombey's, (Bramley's) king Jim's and Mamma's towns, and then back to Peter's on Bushrod. This latter place is a grand nucleus for devil-worship, devil-men and devil-women. There are at this town two large groves consecrated to demoniacal worship and law.

Upper Caldwell.—Though death hath visited this little spot in an unusually frequent manner, and every time dragged a pillar from our temple, yet surely God is in this place. All who can meet with our little society here, must acknowledge a peculiar anction from the Holy One, who is "wont," seemingly, to preside and live here. The only backslider I know has been reclaimed, and one or two sinners seem to be seeking in good earnest. The Sunday school prospers.

Lower Caldwell.—About twenty-six have been added to the church—made up of a mixed multitude—of colonists and native converts,—backsliders and seekers. The good work is moving among the children of br. George S. Brown's school, including his native boys,—eight or ten have been converted to God, and put in a class under br. Simon Peter; so when "the big rains are over," brother Brown will go up to Goulah, carrying a foundation with him, laid, we hope, by God; upon which king Yardoo and Ballahadiah may be built as lively stones. The school here is also very prosperous.—*Africa's Luminary.*

Donations.

FROM JANUARY 1 TO FEBRUARY 1, 1843.

Maine.

Winthrop, Bap. ch., mon. con., per Horace Parlin,	
Towards support of brethren	16,00
Monster,	16,00
do. do. of br. Ingalls,	32,00
Bath, John Masters, per Rev. H. G. Nott,	5,00
Waterville Ladies For. and Dom. Miss. Soc., Mrs. S. M. Gow tr., per Prof. Loomis,	20,00
Wiscasset, a few friends, per Rev. J. C. Morrill, (also a gold ring,)	5,00
	62,00

New Hampshire.

Great Falls, Bap ch., mon. con., per Rev. Benja. F. Braybrook,	13,93
Plastow, a friend to missions	5,00
	18,93

Vermont.

E. Bartholomew	5,00
Fairhaven, Mrs. Jane G. Allen, (late Mrs. Reed, of Bangkok,) for Siam Mission,	83,00
Bristol, Warner Duffee, for Burman bible, per D. R. Gaige,	2,00
East Berkshire, Mrs. Abigail Richards Minor, per William Clapp,	2,00
Fairfax, Hon. J. D. Farnsworth	10,00
Cornwall, Mrs. Roxanna Peet, per Samuel Everts,	4,00
West Topsham, Bap. ch., mon. con., per Moses Wallace,	7,00
Putney, John Smith	2,00
	85,00

Massachusetts.

Boston, Bowdoin Square Bap. ch., mon. con. for December,	7,03
do., do. do., Miss Elizabeth Wetherby,	5,00
do., do. do., united mon. con. for January,	51,41
do., do. do., Miss Lovegrove, for African Miss., 1,00 per Benjamin Smith,	52,41
do., Federal St. Fem. Dep.	

Sab. School, Miss C. W. Carter tr., for the Reynolds scholarship under the direction of Mrs. Stevens, per Mrs. Reynolds,	37,60
do., a member of Charles St. congregation	100,00
do., a female member of Charles St. church	10,00
per Dr. Sharp,	110,00
Worcester, 2d Bap. ch., mon. con.,	26,00
do., do. do. do., Juv. Miss. Soc., Albert Holbrook tr., for educating a heathen boy to be named John Jennings, under the direction of Mr. Kincaid,	25,00
do., 1st Bap. ch., per J. S. Woodworth,	56,00
Lowell, 3d Bap. ch., Benjamin Osgood tr., per J. A. Buttrick,	
Three mon. con., for Nov., Dec. and Jan.,	27,50
Jubilee collection,	52,50
	80,00
Somerset, "The Children's Offering" per Rev. Elisha Slade,	5,00
Raynham Bap. Miss. Soc., per Morrill Robinson,	21,50
Chelsea, Bap. ch. and soc., mon. con.,	68,91
Sabbath school,	6,35
per Southworth Bryant,	75,26
West Boylston, a friend to missions, the proceeds of a string of gold beads, per Rev. Mr. Tracy,	3,67
Florida, Mrs. Freeloove Drury, for Burman Mission, per Edmund Badger,	5,00
Randolph, collection after sermon by Dr. Pattison, (Also a gold ring.)	34,00
Abington, Bap. ch., mon. con., per Rev. E. C. Messenger,	9,00
Marlboro', avails of jewelry given by a young lady on her death-bed,	55
West Cambridge Sab. School Soc., Isaiah Jenkins tr., for Burman schools, per David Crosby,	10,81
do. do., Bap. ch., mon. con., per Rev. Timothy C. Tingley,	16,09
Somerville, N. P. Morrison, for Cherokee Mission,	1,50
Taunton Bap. Association, S. L. French tr.,	
Fall River, 1st Bap. ch.	90,60
do. do. do. do. Miss. Soc. for Karens, to be expended under the direction of Mr. Brayton,	45,00
do. do., Meh Shwayee Soc., per Miss L. H. Lovell, for Karens, under the direction of Mr. Brayton,	15,00
do. do., Mrs. Lydia Humphrey	18,00
do. do., Nathan M. Humphrey	1,00
do. do., Miss Patience Stafford	1,00

Seekonk Fem. Mite Soc., Mrs. Carpenter tr.,	20,75
do., Bap. ch., per Rev. J. C. Welsh,	20,00
do., do. do., per Deacon Brown,	10,00
do., Rev. J. C. Welsh per Rev. J. B. Brown,	10,00
Agent of the Board,	231,35
Somerset, 1st Bap. ch., per Rev. Joseph B. Brown,	23,15
Barnstable Bap. Assoc., George Lovell tr., per Matthew Cobb,	76,27
Newton S. Miss. Soc. in Theol. Inst., per Ebenezer Dodge,	26,81
	944,00

Rhode Island.

Fruit Hill, Bap. church, mon. con.,	2,00
do. do. Bap. Sab. sch. for Sab. schools in Burmah,	8,00
per S. Belden,	10,00
Pawtucket, High St. Bap. ch., mon. con., per Rev. S. S. Maltery,	9,00
Central Falls, friends to missions, per do. do.,	1,44
Tiverton, Mrs. Deborah Cook	1,00
do., Edward C. Cook	50
do., Job Durfee	1,00
Exeter Bap. ch.	15,00
per Rev. J. B. Brown,	
Agent of the Board,	17,50
Warren, ladies of Bap. ch., 1st payment for support of a student at Maulmain for 4 years, under the direction of Messrs. Judson and Stevens,	25,00
Rhode Island Bap. State Convention, V. J. Bates tr.,	
Providence, 1st Bap. ch. and soc., annual subscription for 1842, (in part,) per John Wilder,	80,00
do., do. do., Ladies' For. Miss. Soc., Mrs. Sarah Bolles tr., annual col.,	100,00
do., 3d Bap. ch., mon. con., Simeon Barker tr.,	194,78
do., 4th Bap. ch., per S. R. Weeden,	27,18
Wickford, 1st Bap. ch., mon. con., per Rev. James R. Stone,	9,00
	410,96
	473,90

Connecticut.

Bristol, Miss Horace Case, per Rev. J. B. Brown,	50
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New York.

New York city, Amity St. Bap. Sab. School Benev. Soc., for education of a Burman youth,	10,00
do. do. do., 16th St. Bap. ch., Jubilee collection, Perrin Burbeck tr.,	23,00
Albany, T. Burton	20,00
Canandaigua Village Bap. Sab. school, L. Tisdale superintendent, "for purchasing the New Testament and other books for heathen children,	

under the direction of Mr. Bennett,"	12,38
Binghamton, Bap. ch.	24,00
Conklin, do. do.	1,19
per Rev. A. P. Mason,	25,19
Oswego Association, D. Harmon tr.,	15,03
Green, Central Bap. ch.	8,08
Tioga and Broome Assoc., Mr. Patch tr.,	5,98
Wayne Assoc., per Rev. I. F. Bliss,	10,25
Worcester Assoc., J. Hayden tr.,	12,83
Franklin Assoc., William Stilson tr.,	145,04
Middlefield, Bap. ch., mon. con.,	1,13
Otsego Assoc., Uri Jackson tr.,	43,67
Mohawk River Assoc., Z. Brackett tr.,	71,78
per Rev. Silas Bailey, Agent of the Board,	313,79
Saratoga Bap. Assoc., Charles Brockaway tr., per Joshua Fletcher,	118,50
	522,86

New Jersey.

New Jersey Bap. State Conven., Peter Runyan tr.,	
Cohansey	25,50
Pemberton	24,00
Upper Freehold	4,07
Burlington, Sab. school, for Indian Miss.,	11,12
do., mon. con.	26,00
do. ch., for Ind. Miss.,	16,49
Mount Holly Sewing Soc.	25,00
do. do. Sab. school	2,69
Trenton and Lambertton church	30,00
do. do. Sab. school	5,66
Bordentown ch.	43,25
do. Sab. school	5,00
Bridgeton ch.	30,00
do. Sab. school	12,00
Cape May, 2d ch.	5,00
Vincentown	12,31
Moorestown	17,96
Hightstown	11,15
Flemington	12,50
Sandy Ridge Fem. Miss. Soc.	3,75
Lambertville	4,73
Nottingham Square	11,60
Oxford and Bethlehem	10,00
Freehold	11,50
Penn's Neck	10,00
Middletown, 1st ch.	49,88
do. 2d ch.	28,12
do. 3d ch.	10,00
Patterson, 2d ch.	10,00
D. Hill	2,00
A friend	1,87
	473,15

Pennsylvania.

Germantown, James Patterson, per Rev. H. K. Green,	25,00
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Virginia.

Virginia Bap. For. Miss. Soc., A. Thomas tr.,	
For general fund,	200,00
From Richmond African	

Miss. Society, Gilbert Hunt tr., for African Mission,	72,50
	272,50

South Carolina.

Charleston, 1st Bap. Jav. Miss. Soc., for Burman Mission, per M. T. Mendenhall,	23,50
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Kentucky.

Louisville, 2d Bap. ch., Jubilee collection and mon. con., for China Mission, per Rev. Thos. S. Malcom,	124,53
Richmond, Miss Greenhalgh, per J. M. Shackelford,	1,00
	125,53

Indiana.

Ebenezer, from ladies, per J. W. Sheppard,	10,00
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Illinois.

Rock Spring, Bap. ch., for Danish Mission, per Rev. J. M. Peck,	8,00
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Legacies.

Boston, Mass., Jane Cargill, deceased, A. Wilbur executor, "for education of heathen children,"	50,00
East Bridgewater, Mass., Nathan Alden, deceased, per Isaac Alden,	15,00
Providence, R. I., Mrs. Sarah Olney, deceased, per Mrs. Sarah Bolles,	50,00
Russell Gates, N. Y., deceased, William Gates executor, per Rev. Silas Bailey,	11,85
Rev. William Morgan, Ind., deceased, it being the 3d instalment on his legacy of \$500, per Mrs. Elizabeth Morgan administrator,	50,00
	176,85
Gold rings and beads sold,	6,00
	\$3227,72

CLOTHING, &c.

Union Village, N. Y., a package of clothing, &c., from "Foreign Miss. Society," for Mrs. Rowena Day,	10,21
West Boylston, Mass., a box of bedding and clothing from the "Ladies Benev. Sewing Circle," and other individuals connected with the Bap. congregation, for Rev. R. D. Potts,	55,00
Warren, R. I., a box of clothing, &c., from ladies and children connected with the Bap. ch. and soc., for Rev. D. L. Brayton,	32,23
Richmond, Va., a box of clothing, &c., from ladies in do., for Mrs. Shuck, per Rev. H. Keeling,	43,25
do., a box of clothing, &c., from ladies in do., for Mrs. Davenport, per Rev. H. Keeling,	66,50
Providence, R. I., a box of clothing, from the "Young Ladies' Association" connected with the 1st Bap. ch. and soc., for Rev. D. L. Brayton,	77,00

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII

APRIL, 1843.

NO. 4.

American Baptist Board of Foreign Missions.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, JAN. 26, 1843.

Summary view of the station at Hamburg and vicinity.

On reading the intelligence contained in the following communication, "our American brethren," to adopt the language of Mr. Oncken, "will be constrained to thank God for the grace given to his people." The statements are of a diversified character, but the faithfulness of God to his people is alike conspicuous, whether in the cheering success with which he crowns their labors, or in the strength and consolation bestowed when they are called to suffer for his sake. That they are motives to fervent prayer that the word of God may have yet freer course, run, and be glorified, who that reads, does not perceive?

Let me direct your attention, first, to Hamburg and its vicinity. And, in doing this, I cannot but raise my Ebenezer to a faithful God, who, in the midst of fearful judgments and an awful, general apostacy from the truth, has graciously protected his little flock, and preserved them as the apple of his eye.

The distinguishing blessing with which the Lord had favored our preaching, when I addressed you in August last, continued to accompany our ministrations to the close of the year, so that not less than fifty converts were baptized and added to our number; an abundant reward on the kind support we have enjoyed from the Board and our feeble labor. Br. Kübner faithfully and efficiently filled up my lack of service. Since September last, I have not been able to preach, as my throat grew worse and worse, so that

even speaking was painful. I was, in consequence, obliged to withdraw a short distance from town, to get more rest; and the use of cold water, frequent exercise in the open air, and quietness, have, under God's blessing, produced a slight improvement; but it will be some months, I fear, before I can enter on my regular duties again as a preacher. My time has been, however, fully occupied, especially in writing to the churches and to individuals, and in conducting the operations of our Bible and Tract Societies.

The attendance at our place of worship has been most encouraging, notwithstanding its very secluded situation and humble entrance.* We have generally had 300 attentive hearers on Sabbath evenings, and God has proved faithful to his promise; his word has been made subservient for that "where-to it was sent,"—the ingathering of his chosen, and the confirmation, comfort, and usefulness of his people. It has been a year of signal blessing to us; our increase has been greater than at any previous time, and we have sat under our vine and fig-tree, none making us afraid. My heart has frequently leaped for joy, when looking at the goodly number of disciples assembled on the Lord's-day, all well clothed and in their right mind, with peace and happiness depicted on the countenance, taking their seat at the feet of Jesus. A few years ago, nearly all these now happy pilgrims were living without God and without hope in the world, hasten-

* It is a warehouse in a back yard; the entrance to it leads through a passage under the dwelling house which occupies the front. The second story is occupied for preaching, and will hold about 400 persons.

ing on to eternal destruction. Could some of the members of your Board but see them once, how would they participate in my joy, and see of a truth that God has done great things through their instrumentality.

The number of our members is at present 160. We also have the pleasing prospect, that the authorities will, most likely, not molest us any more. It is perfectly well known that we preach, and observe all the ordinances of God's house, but no measure whatever is employed for our suppression. The Lord alone is the author of this happy change; to Him be endless praise. Surely it is good to trust in Him always.

My dear brethren Köbner and Lange have continued their active and valuable labors; the former, in preaching, corresponding with the Danish brethren, assisting in the publication of tracts, &c., and the latter, by itinerating in and near Hamburg. Br. Lange has met with much encouragement among the numerous seamen visiting this port. He has distributed large quantities of tracts, and sold upwards of 800 copies of the scriptures among them.

Our efforts in the circulation of the Holy Scriptures, religious tracts, and other good publications, have exceeded former years. We circulated 6263 copies of the Holy Scriptures, 252,700 tracts, and 5000 other good works. The grants of the American and Foreign Bible Society of \$1500, and \$600 from the American Tract Society, have been the principal source of support in these important branches of our labor.

By the munificent grant of the former Society, I am enabled to commence the printing of 20,000 New Testaments in about two months.

During the summer, the adjoining territories of Denmark and Hanover have been frequently visited by some of our brethren, and many villages have heard, by this means, of the only name given among men whereby they must be saved. These important efforts will, it is my earnest desire, be renewed and increased with the return of spring. I rejoice to say, that my dear people, generally, are awake to the eternal interests of their fellow-creatures, and it must be principally attributed to their activity, that our preaching has been so well attended. Though poor, they have done well this year in bearing the entire expense of our public worship. They have con-

tributed for this, and other religious objects, upwards of \$350.

In the neighboring town of Altona, where the number of our members has increased to eight, a little weekly meeting has been conducted by one of our brethren, at which about twenty persons have attended; and we have the pleasing prospect of larger accessions in that place. The bitterness of the authorities, however, against us, is most astonishing. Two of our members, who wished to get married, could obtain no permission unless they bound themselves that, in the event of their having children, these should be sprinkled, and brought up as Lutherans. Of course, our friends could not comply with such a requisition, and they remain unmarried to the present day. Our brethren assembling for worship in Altona, have already had several intimations that their meeting together will be put down. Altona has the name of being a place for religious liberty, and it is true that Moravians, Mennonites, Jews, Roman Catholics, and others, have their places of worship in it, but all under the proviso not to make converts. Such a concession we consider worse than the hottest persecution, and can never accept of it.

*Berlin — Jever — Bairuth — Othfresen
Marburg — Bitterfeld — Memel.*

The accounts received from time to time from my fellow-laborers, the brethren Lehmann, Hinrichsen, Knauer, Sander, the brethren Münster, and others not officially connected with us, have been, on the whole, of a gratifying and encouraging nature. Some of them have had to test their love to Jesus and his truth by enduring cruel persecutions, but God has stood by his servants and strengthened them, and thus they have been enabled to maintain their profession and allegiance to the Savior.

At Berlin, br. Lehmann's heart has been frequently gladdened by the very considerable increase of his flock, but he has also been much tried by the instability of several of the members, who have left. The church is not as yet recognised by the government, for the conditions proposed to this end involved principles which, at all hazards, we must maintain. The number of persons who have been in all baptized, is sixty-eight.

Br. Hinrichsen, at Jever, continues his active labors in various parts of the Grand Duchy of Oldenburg and East-

friesland. He made several tours during summer and autumn, and succeeded in forming connections by which we can circulate our tracts, and which ultimately will lead, I doubt not, to the formation of other little churches. Oldenburg, ten years ago the most hopeless part of the north of Germany, begins to assume a promising appearance. There are a few converts at Varel, my native place, and more along the Weser, at Bracke and Elsfleth, who, I trust, will soon be fully instructed from the scriptures, to give up every connection with an institution which has been signal in its persecuting spirit against our brethren. Br. Hinrichsen has visited these Christians, and gives an interesting account of their simplicity and love to the Savior. The church at Jever has met with no annoyance from the authorities, and there are, at present, several converts wishing to be baptized; among them a former member of the church of Rome, from Pomerania, who may be instrumental in carrying the truth to that part. Our dear brethren at Oldenburg have been still much annoyed by the government, and br. Weichardt's child was sprinkled against his will, when absent from home. The church has, however, been visited in much mercy from on high, and not a few have been added to their number.

The feeble band at Baireuth, surrounded by popish darkness, has not only been graciously preserved, but br. Knauer has been encouraged by the addition of four or five members. Our brother was threatened with the house of correction last summer, if he continued to make converts or conduct conventicles, but hitherto the threat has not been put into execution. Our dear friends are obliged to meet in great secrecy, as the police are watching them closely. A considerable quantity of bibles, testaments and tracts have been confiscated by the government, without any prospect of having them returned. I have since this sent a new supply, under another direction, which have come to hand and are now circulating among the Papists.

The dear Christians near the Hartz—at Othfresen, Gosslar, &c., amongst whom br. Sander is laboring, have been constantly in the fire of persecution. Some have been imprisoned, and others have been robbed of their little property, for having attended religious conventicles. Every kind of religious meeting is strictly prohibited, and br.

Sander has, in order to encourage these inexperienced Christians, been frequently obliged to travel by night to escape the vigilance of the police. But, even under these unfavorable circumstances, God has been pleased to bless our dear brother's efforts, so that the number of baptized believers amounts to about twenty.

A spirit of fierce persecution has been manifested by the government against the little flock at Marburg. An infant has been sprinkled against the will of both parents, and our brethren have been subjected to fines. Four of the brethren at Marburg, engaged there as journeymen in the different trades, but natives of other parts of Germany, were banished on account of their having officiated in the meetings of the church. The enemies of Jesus have, however, not succeeded in frustrating the gracious design of the Lord Jesus to save sinners at Marburg. Five precious souls have been made acquainted with Christ, and were baptized by one of the banished brethren in December last, when he made the tour from Eimbeck in Hanover, to encourage the brethren and administer the ordinance of baptism.

The church at Bitterfeld, under the care of br. Werner, has after much external trouble enjoyed a season of quiet, and it appears by a recent letter from br. W., that he has not only had his hands strengthened by some additions, but that some others give evidence that a work of grace has been begun in them. Br. Werner has been a faithful and indefatigable brother, and I wish to see him more engaged in missionary labor.

Our brethren in Pomerania, originally old Lutheran, have been greatly blessed. Their number has been more than doubled, and the two churches at Rummelsburg and Margenstern have sixty-seven members.

The intelligence from Memel has been in some respects discouraging, for though the number of converts has increased, I fear all is not right. In consequence of this, twelve or fourteen members have seceded, who have applied several times to me for some faithful brother who might labor among them. I found the matter so important, that, after mature deliberation, I proposed to our trustworthy brother Remmen, who happened to be here on a visit from Jever, to visit Memel. He readily complied with my wish, and he was set apart and commended to God by the whole church for this

special journey. Another brother, who has been at Memel, accompanies him. They have to travel 500 miles on foot, and it is no small proof of their love to Christ and the brethren, to undertake such a journey at this inclement season.

Third imprisonment of Mr. Mænster.

I have still to state how our Danish brethren have succeeded. The liberation of br. Mænster did not last long; he was a third time arrested at the beginning of December, and remained in prison till the middle of the present month, when a general royal amnesty was given to the imprisoned Baptists, I think six in number. A royal law granting liberty of conscience was previously published. It is of such a nature, that it is difficult to say what are the intentions of the king in giving it. I have sent a copy of it to br. Sommers, with the request that he forward it to you without delay. It will give Americans some idea of what curious notions we people in Denmark, and I may add Germany, attach to religious liberty. Our Danish brethren will now, if it is intended to enforce this new law, be worse off than before; and they will require much grace to remain faithful to the cause in which they are embarked. Hitherto they have done well, and the Lord has added many souls to his people the last year, so that there are now not less than nearly 200 Baptists in Denmark. But the time has probably arrived, when they will be more severely tried than at any previous period. Let us, my dear brother, bear them much on our hearts before the Lord, that he would make them faithful unto death. I am writing very frequently to them, and exhort and encourage them to perseverance. If they stand their ground in God's strength and with a view to Christ's glory, the victory will be ours, whatever hell and earth may devise against the truth. I commend them to the fervent prayers of the Board.

EXTRACTS FROM A LETTER OF MR. LEHMANN, DATED BERLIN, JULY 16, 1842.

We present copious extracts from Mr. Lehmann's letter, for the twofold object of spreading the state of the Berlin church, and its prospects of religious toleration, before our readers, and of exhibiting the spirit with which the restrictions and wrongs to which it is subjected, are borne by its members. The whole

letter is singularly free from injurious reflections upon the motives of the government, giving only a dispassionate statement of events as they occurred. May we not hope that by continued well-doing the church may "put to silence the ignorance of foolish men," and secure to itself the confidence and protection of the higher powers. Scarcely any one object is more earnestly to be sought after on the continent of Europe, than just views and measures in regard to the rights of conscience; and from no point, perhaps, could they emanate with better promise of general acceptance, than from the capital of Prussia and its reputedly pious king.

It was on the 2d of September, 1841, that we opened our hall for public worship, and it was a matter of much curiosity to the people around. At first we were frequently interrupted by bad people. The police also inspected our meetings very carefully, but gave us protection in some cases, so that ultimately we had more rest. At this time we enjoyed the presence of the English Baptist deputation, Messrs. Giles and Dawson, who came to see our king and invoke his interposition on behalf of our persecuted brethren in Denmark: but our king was absent and not likely to return soon, and so their object was not realized.

Increase of the Berlin church—Baptisms at Oldenburg and Jever—Repeated baptisms at Berlin—Violent outrage.

At the beginning of the year our number baptized was sixteen, and in the course of it increased to thirty. As we were very minute in our examinations, we could thank our God very heartily for this greatest of all blessings, and took courage. Our dear br. Oncken visited us also twice, on his tour to and from Memel, where the Lord had also done great things, as you will have learned by br. Oncken. About this time the meetings were very numerous attended, sometimes crowded; and we had full opportunity to preach the unsearchable riches of Christ, which resulted in the addition of precious souls to our little church.

On the return of br. Oncken from Memel, I accompanied him from the city, as I was obliged to visit East-friesland; where also much could be done for the propagation of the truth. At Oldenburg I baptized three believing brethren and sisters, and endeavored to unite the divided flock. This, however, was not possible then, one of the leaders being absent. I spent at

Jever several days in much comfort of love, the grace of our Lord Jesus Christ having manifested itself there very much; and baptized three brethren and one sister, after careful examination, and broke bread to the church. During my stay in Eastfriesland, I had much opportunity to spread the truths of the gospel, but more in conversation and the distribution of tracts than by public meetings; the system of state religion being in full sway here, and believers shrinking very much from uniting in separate worship. Some single brethren, in various places, are fully persuaded of the scriptural views we entertain and propagate, but are too much afraid to confess it openly and in action. On my return, I again spent several days at Jever and Oldenburg in sweet communion of the saints, and at the latter place had the unspeakable pleasure of reuniting the church in harmony, which according to letters received continues to the present time. I stayed also several days at Hamburg, and preached several times to the church there, feeling very happy among the dear members of the flock of Christ, especially in the family of my ever dear friend and brother Oncken.

On returning to Berlin, I found our excellent br. Köbner in full operation. The distinguished talents which this dear brother possesses for preaching, were crowned with great success. The novelty of his coming had also contributed to the interest, and we had crowded meetings. A good number of inquirers and candidates for baptism waited for my return. With great regret we saw our beloved brother depart from a field so promising, where two laborers would find full occupation for all their time. I resumed my work among my dear flock, and was soon well at home.

On the 5th of March I had the pleasure of baptizing eight hopeful converts. The ice still covered partly the sea of Rummelsburg, where the ordinance was administered; but all our candidates were full of joy and zeal. I had given notice to the government of our design, as was desired; and some police officers attended the rite and gave us protection. This public baptism aroused the wrath of our enemies. Several articles appeared in our newspapers, and slander and calumny were in full vogue. It was falsely reported, and the report was echoed all over Germany, that our converts were

made sick by the administration of the rite, and that some had died. I replied in the newspapers, and stated the truth that all were perfectly well.

The Lord blessed the means of his grace still more, and on the 29th of April I had the pleasure of baptizing fourteen new converts on profession of their faith. This was too much for a sinful world. Our number had increased to fifty-two; from all pulpits we were preached against: and this bore its fruit. On the 5th of May when we were all of one accord in one place, and I was preaching from Luke xxiv., 26, a band of eighteen men with sticks broke into our hall, and after shouting and commanding silence, approached the pulpit, struck me with the fist, broke up the pulpit and beat the fragments over me. I withdrew, protected by our brethren, but the fury of those fellows was now directed the more against them; and as it is not according to our principles to resist evil and fight with carnal weapons, it was an easy thing for our enemies to overpower them. All were turned out, beaten, thrown down stairs, and into the street, even females and children, where a crowd received them with scornful laughter and taunting exclamations. The police and soldiery were collected slowly, and did nothing to our satisfaction then. Still, on another day, the higher officers of the police investigated the matter, and it was subsequently committed to the civil court of justice, where it is still subject to inquiry; to what effect we must wait to see.

In consequence of this event, I had intercourse with many persons in high offices, but found everywhere the same hostility prevalent against us, manifesting itself variously, according to the character and education of the individuals. Since then, a series of procedures of government have narrowed more and more our freedom of religious worship, and though our meetings are still tolerated, yet public baptism, that is, in the open air, is prohibited, and our church seal is taken away.

Church at Bitterfeld—Ordination of Mr. Werner—Baptisms.

In the month of February I visited the church in Bitterfeld, also in Prussia. This church has always been an occasion of peculiar solicitude to us. On this occasion I found br. Werner fully engaged in propagating the truths of the gospel. He enjoys the entire

confidence of his little flock, and the Lord has opened many hearts, in the midst of the enmity of the world, to yield to Him. I endeavored to find a suitable place for baptism, but it proved impracticable on account of the ice on the river. On the evening of the second day, I preached to the church; the place of worship was crowded, and I was afterwards told that the burgomaster with police men and gens d'armes had also been present in an adjoining room. When the people left, they entered the hall quietly. We were now at a loss what to do. We had agreed to break bread, and to introduce new vessels, which I had brought with me by commission from br. Oncken; but, as we presumed that the officers, who had been silent till now, would perhaps merely observe the ordinance, we concluded to go on. When the burgomaster saw this, he advanced towards me, and with great fury declared that in the name of the law he interdicted our further proceedings, covering me with reproaches and threatenings. I remained calm, and told him what privileges we enjoyed at Berlin, and the state of our relations to government, which, indeed, were more gratifying than they are now. But he insisted that we should all leave instantly, and that on the following day I should bring him my passport. We, of course, submitted to force, and left the place of worship.

It now became an object of solicitude to ordain br. Werner, inasmuch as the coming of a stranger always excites the people, and the ordinances of Christ could not be administered at due times and in favorable circumstances. I could see no objection to this, except, perhaps, the youth of br. Werner, and his want of experience; but would not proceed without the advice of our brethren, and especially br. Oncken. On receiving his approbation, br. Werner came to Berlin in May, and on the 9th was ordained to the ministry in the presence of our church. He then returned to Bitterfeld and baptized several persons; and they continued also to celebrate the Lord's supper.

For all this our brother was called before the magistrates several times. He had been interdicted from administering the sacraments, as an unordained person. He now declared the fact of his ordination, and the matter was searched out even here in Berlin, where I testified to it. On this account he is

now brought before the civil court, and if the laws of our country are applied to him, he will be fined fifty dollars, and double the amount in case of repetition.

Continued persecution—State of Berlin church—Further restrictions on religious freedom apprehended.

A similar case has occurred at a village, Seegafeld, three German miles from here, where, by the grace of God, a part of our church was awakened and souls converted. I visited them twice, but the opposition of the authorities constrained me to leave the place with all speed. Policemen were sent to expel me, and I was threatened with severe punishment if I returned. I applied to government for redress, but, as yet, am without an answer. Meantime our brethren come to us frequently on Lord's days, and especially when we break bread; and the work of grace is increasing with them. Other brethren from our church visit them also, without molestation.

Recently, in consequence of various petitions addressed to the king and his ministers, as I have been informed, a commission has been appointed in the person of Rev. Mr. Hetzel, to negotiate with us with a view to a future recognition of our church. But I have reason to fear that this desirable result cannot be effected without the sacrifice on our part of important principles and the rights of conscience, which, of course, is not to be expected or promised.

Notwithstanding these persecutions and oppressions, our present state is encouraging. Recently I baptized at a late hour, undisturbed, three new converts, and a large number of hopeful inquirers gives us the prospect of a constant increase. The whole number baptized is fifty-five. Several of these, however, have withdrawn from us, being terrified by the threats and evil treatment from our enemies; one has been excluded; several withdrew from us some years ago; and two have died; so that our present number of faithful members is only forty-four. But this will be increased before long, as we hope.

This hope was realized shortly after in the baptism of three candidates, making the whole number of baptisms fifty-eight, and the number of church members forty-seven. At the conclusion of the letter, a few additional facts

are given of the results of the proposed *commission*.

It proved that the object of the *commission* was to announce certain prohibitions and restrictions to which I was to submit. 1. Inasmuch as having ordained br. Werner at Bitterfield was my greatest offence, I was exhorted never to do the like again. 2. By a decree of the king, I must never baptize again in open waters: to which I replied, that I did not object to baptizing in a retired place, provided we could administer the rite in a way sanctioned by the word of God, and especially by our Lord Jesus Christ. 3. That in receiving new members, every candidate must first apply to the commissioner of police of his district, (or ward,) and the commissioner must cause the minister of the parish to influence him, and see that he do not take such a step from want of knowledge or instruction; also, that he be not received by the church till he obtain permission of the police. But to this we could not agree, as affecting the principles of our union and the rights of conscience; we could not apply for a *permission* to decide in matters of conscience. 4. We must not use any seal or sign, as indicating an organized society; so that even if we rendered full obedience, we could not have a full recognition. We have now had, to-day, the fifth conference, and brought the matter to such a state, that it only abides the decision of higher powers. The commissioner received and treated us with great kindness, and though he did not omit earnest exhortations, heard us willingly, so that I hope he will make no unfavorable report. But after the propositions that have been made, there is little hope of our honorable recognition by the State.

I am happy to say that in my declarations to government, I have had the concurrence of all my brethren here, and in Hamburg and Denmark, whom I desired to advise me; and thus I can await in peace; having also the testimony of a good conscience, and not having violated the principles which we have embraced.

And now, dear brethren, we commend our cause to your prayers and consideration, hoping to receive all the advice and support which our case demands. We have been greatly refreshed by the presence of our dear brethren Conant and Hackett, and are full of sorrow at their now leaving us, prob-

ably forever. But the sweet communion of saints comforts our hearts, and even though they be far from us, we may rejoice in the same, and that they will be able to report from personal acquaintance, that we are, as I trust, on one and the same old ground of the apostles and prophets. May we all be found faithful unto death, and receive then a crown of life. Amen.

GREECE.

EXTRACTS FROM A LETTER OF MRS. DICKSON, DATED CORFU, DEC. 22, 1842.

Mrs. Dickson recounts the circumstances of the baptism of an English soldier mentioned in our February number, and the supposed conversion of another Englishman; after which follows a brief sketch of the progress of the Greek department of the mission.

About eight weeks ago, Mr. Love baptized a young Englishman under peculiarly encouraging circumstances. This young man is the son of a worthy Baptist deacon, and almost the only one of the family who was not pious; but the prayers of his mother and the exhortations of his father followed him to Corfu; and now they who went forth weeping, bearing precious seed, have returned with joy bearing their sheaves with them, and we too have participated in the joy. This young man was a constant attendant on Mr. Love's English service; which was conducted with great seriousness and faithfulness, and calculated not only to impress, but to instruct. These exercises were the means of bringing out this individual, and enabling him to declare himself on the Lord's side. The relation of his experience was most satisfactory, and now, feeling himself as a brand plucked out of the fire, he goes about among his companions, warning them and entreating them to consider their ways.

Another Englishman has also felt the power of divine truth, and from being hardened, worthless, and drunken, has become all at once a changed man. "I have," he said, "been in different quarters of the globe, been in dangers by sea and land, and experienced many deliverances, but nothing affected my mind till now—but now, how differently I feel. My distress on account of sin has been such, that I have not been able to sleep;" and when making these acknowledgments, he

could not speak for weeping. He has since obtained peace, and is going on his way rejoicing.

Inquirer from Potamo—Baptism of Greeks from Patras.

While these things were going on among the English, the Greek service was becoming every day more interesting. Among those who attended, there was one man who seemed to receive the truth with all readiness of mind. He is from Potamo, and was one of the first who came to hear br. Love expound the scriptures, when on his visit to that place more than a year ago. At that time this man could not read; he could only sit and listen to what was advanced: but his desire for instruction was so great that he began to learn, and now he is able to read very tolerably in the New Testament. When he understood that br. Love was about to leave for America, he was in great grief; as the subject of baptism had come up before his mind, and he felt it his duty to be baptized. He seemed pressed, however, with a load of anxieties connected with it, and it seemed difficult to know exactly what was duty with regard to him. Just at this time Apostolos arrived from Patras, bringing with him two candidates for baptism. Mr. Love had previously been made acquainted with their history and had had an opportunity of conversing with them when he visited Patras during the summer, and he felt satisfied that they were suitable subjects for that blessed ordinance. On the evening of their arrival we met for religious exercises, when br. Love read and explained the sixth of Romans with a special reference to baptism; after which he desired the candidates to give a relation of their experience. John's relation was characterized by great simplicity, affection, and readiness. We could not but respond to it as the work of the same Spirit that had brought ourselves out of darkness into marvellous light. Kuriakes is a more bold and energetic man, and his account partook much of that noble bearing and freedom of thought which characterize superior minds. O it was delightful to hear how their minds were led from one step to another, until, divested of all prejudice and superstition, they sat quietly down, counted the cost, and resolved to follow their Lord. At the conclusion of this service Mr. Love prayed. Apostolos followed, and with much fervor thanked

the Lord for enlightening the minds of these two, who were soon to be united to us by baptism, and prayed for his country, and for the extension of the cause of Jesus all over the world, but especially in these parts, &c. When Apostolos concluded, John commenced, and in a strain of devout feeling, gratitude, and joy, thanked God for his mercy in shewing them the way of truth, and inclining them to walk in it; and Kuriakes concluded with a short prayer. We sang a hymn, and separated for the night, rejoicing over these once lost sheep, now found. We were in a situation to understand something of the feeling of him who said, Rejoice with me for I have found the sheep that was lost. Nor was that all. We felt a degree of happy assurance that the same Spirit who had operated upon their hearts, would influence others, and bring them to the same interesting conclusion, and thus extend the cause of our blessed Lord.

On Sabbath morning we again met for worship. As the company present were of a mixed character, br. L. did not address the two candidates exclusively, but explained the nature of the union existing between Christ and the believer, and read the fifteenth of John, and other passages. Our dear young brothers were much interested,—made frequent remarks as brother Love went along, and the service was concluded as previously by prayer, when our two young Greek friends again joined.

This was a sweetly solemn meeting; perhaps the circumstance that it was the last Sabbath that I should enjoy the society of our dear friends before their departure for America, added not a little to the interest already excited; and when a hymn was sung by so many Greek voices, I felt unable to join in it, and had to retire for a little time to give vent to some of the sweetest feelings that ever agitated my breast. Yes, they were sweet; although in the full view of being left alone, and no expectation of soon enjoying Christian society, still I could not but rejoice. "The joy of the Lord was my strength," and so absorbing were the exercises, that I have thought of little else since, and their delightful influence continues to cheer and solemnize my mind.

In the evening, about 6, we walked to our Jordan, a quiet, sacred spot, where not a sound was heard but the voice of prayer, and there, in the calmness of a serene evening, apart from men and unknown to all around, the

precious ordinance was administered. Our dear English brother accompanied us, and only regretted that his ignorance of the language prevented him from entering so fully into the interesting scenes as he wished; but he rejoiced in having witnessed the power of the truth over the Greek mind, and said that it filled him with joy and courage. We afterwards sat down to the table of the Lord. The twentieth chapter of Acts was read, and those parts relating to the Lord's supper commented on. In the seventh verse there was something touchingly appropriate to our circumstances. Br. and sister Love were ready to depart. Our Greek friends seemed greatly to enjoy the reading of the word of God. The same spirit that characterized all the preceding exercises, accompanied this. It was a day long to be remembered, a day in which God bowed the heavens and came down—a time of refreshing from his presence, when the Spirit hovered over us, and made us feel, and see, and taste, unutterable things. But "Thought is poor; and poor, expression." Well, the time is hastening when neither thought nor expression will be poor; when the full soul will unburden itself on the bosom of its God. O then there will be no fear of using words which convey more meaning than they ought, or through their poverty fail to express the half. This joyous feeling seemed to be felt by all.

Apostolos says that there are other four in Patras in a most hopeful state of mind. He and the other converts are delighted with the hope of soon seeing Br. and sister Buel among them.

But I had almost forgotten to mention Dionysius, the man at Potamo. When he heard that Apostolos was here, he came and conversed with him. Apostolos thought well of him, and said that the "spirit was willing but the flesh was weak." The man himself, however, said that he must be baptized, and went home to his village for a change of clothes for this purpose, but what has happened we know not; he has never since appeared. Perhaps you are ready to inquire what has become of Demetrius and Constantine? "Alas! how has the gold become dim, and the most fine gold changed." They did run well, but persecution has hindered them. Constantine gave way to fear, and Demetrius to gain. Demas like, he, (Demetrius,) having loved this present world, forsook his teacher and turned his

vid. supra.

back upon his Lord. Their defection, especially Demetrius's, wounded me deeply; but I do not feel able to enter into particulars. I might mention, however, that Constantine called frequently before Mr. Love left, and showed some feeling; he was present when the two Greeks from Patras prayed. He remarked to Mr. Love, afterward, that they were good young men; asked if they were renewed, evidently alluding to the subject Mr. Love dwelt upon on the occasion; spoke of their baptism, and showed some interest in regard to it. Br. and sister Love, with their four little ones, left Corfu on the 9th in a small Maltese schooner. I am now alone, but am very comfortably situated, and feel none of the loneliness that I expected. The school is full to overflowing, and is still increasing. Accept of my thanks, united with those of the scholars, for your invaluable present of a Sabbath School Library.

Mrs. D. adds in a postscript—

If I am favored with such health and strength as I now enjoy, I will very cheerfully labor alone for a little season; indeed, I ought to be thankful to labor in any way, whether in health or in sickness; and such have been the enjoyments of the last few weeks, that every thing is light, easy, and pleasant.

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JOURNAL OF MR. BINGHAM.

In a letter accompanying the journal, Mr. Bingham gives a gratifying account of the state of the mission schools. The whole number of enrolled pupils was forty-seven, forty-three of whom were taught gratuitously; including three children of French descent. The number supported in whole or in part by the mission was eleven. The bible class had been suspended a few weeks, in order to give more direct attention to the Indians. Two services were regularly held with the Indians on the Sabbath, besides one in the evening and another on Wednesday evening. Mr. Bingham and Mr. Cameron visited also the Indians at Garden river or at Mvskutesagi almost every Sabbath. Four have been added to the church by baptism, and others give evidence of conversion to God. "Those who have been baptized," says Mr. B., "are adults, but all young persons. One is a married man, the others are single. And all have been, or now are, boarding scholars; and all were living at the mission at the time they professed Christianity." At a later date Mr.

B. mentions the conversion of a second son of deacon Shagud, and of an Indian girl, member of the school. Several other girls had requested prayer on their behalf, among whom were Mr. B.'s two youngest daughters. His second daughter was baptized at Hamilton, N. Y., on the first day of January, in company with sixteen others. The prospect of further additions from the Indian population, is encouraging, as will appear from the extracts below. For further notices of the mission, see p. 20 of this vol.; also p. 278 of the last volume, and the Annual Reports.

Oct. 9, 1842. Visited Garden river. At our inquiry meeting in the evening, heard from all present. Shiwakons, the old chief, said he knew his conduct had been bad; liquor was ruining them, and yet they had taken it. Said they were left without the ministry, and he wished that I would visit them as often as I could. Repeated, he knew their conduct was bad, but if they could have the word steadily and faithfully preached to them, possibly they might be converted and become truly pious. His eldest son said, he was sensible that he had no religion about him; consequently, it was not worth while for him to say much. But he wished I would visit them often; for if they could be favored with the word steadily, it might turn them from their evil ways. The chief's wife said she was an awful sinner, &c.

22. Visited Mvshkutesagi.* Found six lodges. Evening text, Watch, therefore, for ye know not what hour your Lord doth come.

23. At our inquiry meeting to-night, Madash said that some remarks I made last evening filled him with great fear. I felt, indeed, at the time, and have since felt, the importance of urging the doctrine of that text more than formerly. Shaueniguineb, Uabynose's son, expressed a hope in Christ, and conversed at considerable length in the meeting. He and Sagvjuiose, Pyabitaa's son, expressed a desire to enter the mission the present year; and after conversing with their parents on the subject, and making some arrangements, agreed to take them.

Nov. 23. Received Sagvjuiose and Shaueniguineb as beneficiaries for one year. To the former, we gave the name of Everett Pattison, and to the

latter, Solomon Peck, and to Minueues, Heman Lincoln. Commenced my Indian school on Monday last.

26. Although the weather was cold and a good depth of snow on the ground, went to Garden river in my boat. Norman Shagud, Heman, Everett, and Solomon, accompanied me. Put up with Ogista, who has built him a house.

27. Lord's day morning went into the bush to the old chief's lodge, and had morning prayer with them before meeting. We then returned, and about thirty adults assembled, whom I addressed from 1 Peter, iv. 7, 8. At the close of the service, recommended, as a more profitable way of spending the intermission, their conversing together on the subject they had heard. During the recess, the chief informed me that the subject had made a solemn impression upon his own mind, and he believed it had also on the minds of the whole assembly. He also acknowledged, with deep regret, the evil of his conduct in giving way to temptation, and indulging in intemperance. He said in the council he had had with his people yesterday, he recommended to them all to sign the temperance pledge; and he wished to sign it, to set them an example. He also added, he had informed them that his son Ogista was now to be their chief, and he wished him to lead, and them to follow, in the path of sobriety.

Afternoon text, 116th Psalm, 3, 4, 5. At the close of this service presented the pledge, and the old chief and twelve others signed it; and three others who signed last fall for one year, renewed their signatures. Magis-anikue, a son-in-law of the chief, expressed his wish to adhere to it permanently; and said, he was sure that he had never been truly converted, and was not a real Christian; but he also felt determined to "call on the name of the Lord to deliver his soul."

Dec. 4. At our evening conference on the first inst., Solomon Peck expressed his wish to devote himself to the Lord and become a member of the church. Consequently he was examined and approved, and to-day was baptized, after a discourse from 119th Psalm, 9.

7. At our prayer meeting this evening, the proposition being made for inquirers who wished to have prayer offered for them, to rise, Mary Cadotte, Everett Pattison, and Charles Cadotte, our hired man, all rose. This gave a

* We used to write it, *Mishkutasgeen*, but we now use the new orthography; and I find the Indians speak it *Mishkutasgeen* of Min.

thrill of joy, and prayer ascended from warm hearts.

8. This seems like the beginning of good times. Everett has been in such mental distress all day that he has not eaten, not even at supper. And retiring to the small school-room to pray with the inquirers, we soon found all collected, and we had an interesting time. It appeared that Charles had previously obtained a hope, and he now related his Christian experience, and proposed himself as a candidate for baptism.

11. Lord's-day. At our church meeting on the 9th, Charles was again examined and approved, and to-day was baptized. A part of the 8th of Acts was read at the water side in English, French, and Indian; which seemed more than ordinarily to rivet the attention of the last two classes.

12. This evening Heman came to me and said, Everett does not feel as he has done. He feels very happy now, and wishes to know if you will have a meeting, and the Christians come together, that he may relate to them what the Lord has done for him. A meeting was notified, and the church was soon together, and Everett gave us an interesting account of himself. His distress continued until Saturday evening, and then it seemed perceptibly to move away as a cloud does by a powerful wind, and his soul was filled with love, and joy, and peace. He also said, when he joined himself to the praying people before, he had no knowledge or idea of that faith which the Lord had now given him. On being asked in what way he obtained mercy, whether on account of something that he had done, or something done for him by another, he replied, he had no doubt but that the prayers that had been offered had been some means of his obtaining pardon; but he thought his sins were forgiven on account of what Christ had done for sinners. He also said he wished to follow the Lord in that rite which himself had instituted. The change was so manifest that he was unanimously approved.

14. At our conference this evening, Mary Cadotte related what the Lord had done for her, but the supposed change was of so recent a date that her case was deferred for further consideration.

18. Lord's-day. At a meeting last evening, Mary Cadotte was further examined, and gave very satisfactory evidence of a gracious change. And, to-

day, she and Everett both received the ordinance of baptism.

24. Visited Mvshkutesagi again. Put up, as usual, with Everett's father. Morning text, the parable of the ten virgins—a very plain discourse. At our evening conference, Everett's mother informed us that she hoped she had met with a gracious change since I last visited them, and gave us a brief account of the operations of the Spirit on her mind. We next learned from her daughter that she was seriously concerned about her soul, and had been under serious impressions ever since my last visit to them. She appeared more deeply concerned than ever before; said she prayed daily, but was not a Christian, and desired that prayer might be offered for her. We then spent a little season in prayer, and our young brethren seemed to enjoy it as well as myself. They then spoke and related what the Lord had done for them at the mission.

31. Commenced our new year's meeting with the Indians.

Jan. 2, 1843. Had a pretty full meeting the two previous days. This day we observed as a day of humiliation and prayer. Evening, had our monthly concert, and took a collection of seven dollars for missionary purposes. The season was one of special interest.

3. A few Indians remained until this evening, with whom we held a prayer meeting. Madash, from Mvshkutesagi, related a change that had lately taken place in his mind. He said, some remarks made in my discourse when I was there last fall, filled him with great fear, and he had been distressed about his sins ever since, until lately he found relief. A woman who had cherished a hope that she experienced religion some years ago, felt that she had not lived like a Christian, and felt like a poor lost creature.

11. At the close of our prayer meeting, Sophia, our youngest daughter, came to me with tears in her eyes and asked me to pray for her, and expressed an affecting sense of her need of a Savior.

14. Visited Garden river again. Found L. Cabbage, the Methodist native teacher, there. Evening, preached at the old chief's in the woods, and had a full meeting.

15. Lord's-day morning preached at Ogista's house. About thirty adults were present. P. M. br. C. occupied the time. After our evening meeting,

conversed with Madash, who was then at the place with his family. He said, since he was at our place, he had been examining himself to see whether his supposed conversion was genuine; and added, it did appear to him that it was. He also said, he could not be sufficiently thankful that I had prevailed upon him to sign the temperance pledge, for it seemed as if that had been one means of his conversion.

16. This morning before I returned home, went to Lake George to visit Winikis and his family. Found the three women all under serious impressions; all requested prayer, and all signed the temperance pledge. We had a pleasant season of prayer with them, and promised to present their cases to the brethren at home.

29. Visited Mvabkutesagi again. Morning text, If ye love me, keep my commandments, &c. Among other commanded duties, baptism was shown to hold an important rank. At our evening conference, Pyabitasi said he was a great sinner, and had not much to say. He fully believed all he had

heard preached, and was glad to hear the word. He was like a soldier going into the field of battle without his gun; he had no faith. His wife thought the evidence of her hope increased, but had not thought much on the subject of baptism. His daughter had obtained a hope, and in answer to questions, gave a history of it. Madash was present, and spoke, but did not feel quite as well as when I last saw him. Everett, who was with me, then spoke, and after relating some of his own comforts and enjoyments, he said, I have heard some of you relate your Christian experience, but I have not heard you say a word about obeying the Lord in the ordinance of His own appointment. And I suppose the reason is, the presents you receive from the British government keep you back. But, said he, i.e. worldly consideration whatever should hinder you from following the Lord. Everett's younger brother then informed us that his convictions had deepened since we last visited them.

Miscellany.

MADAGASCAR.

Madagascar is situated in the Indian Ocean, about 500 miles distant from the eastern coast of Africa. It is one of the largest and noblest islands in the world, being in extent nearly three times that of Great Britain, and greatly surpassing it in the natural fertility of its soil and the grandeur of its scenery. On both the eastern and south-western sides of the island, some thirty or forty miles back from the coast, are vast swamps, rendered frequently dangerous by pitfalls, and in other cases almost impassable by the labyrinths of high grass or low bushy wood with entangled branches. There are in the interior, several bold and barren mountains, but, generally, the soil is easily cultivated, and highly productive. Every thing necessary to human comfort is, or may be raised, with the least degree of labor or skill.

Character of the people.

Madagascar has a population of something more than four millions. The preponderance of the female sex, extensive plains of rice fields, once cultivated but now overgrown with grass, and "scattered ruins of villages, or even whole ranges of villages, now deserted," are all in evidence of a recent decrease of population.

Though there are several tribes on the island, yet the whole people may be divided into two classes, between which there is a broad line of distinction, showing their separate origin.* One class, which, though not so numerous or so hardy as the

* There is the same distinction here, that exists between the people of eastern and western Polynesia, the former of whom are called by Mr. Williams the missionary, Asiatic Polynesians, the latter, African Polynesians.

other, seem nevertheless to exert a controlling influence over the affairs of the island, are of an olive color, and have ordinarily thin lips, and straight or gently curling hair. The other class, though not so prompt and active, with a dark, and in most cases a woolly hair, are, nevertheless, more robust and generous, less susceptible of fatigue, and, "physically considered, the finest race in Madagascar."

The people, like most others living in warm climates, are naturally indolent and averse to mental exertion; but quick in their natural perceptions, shrewd in trade, given to lying, with feeble relative affections, often gluttonous and intemperate. Over against these vices, however, are to be set several important virtues; specially that of hospitality. Their advancement in civilization may be inferred from the facts, that at the time the missionaries first visited them, in the earlier part of the present century, though they had an abundance of cattle, they had never employed the ox as a beast of burden, and though they had smelted iron and converted it into a few rude implements, yet the king was amazed at seeing one of the missionaries, in shoeing a horse, drive the nails into its hoof, frequently crying out, "Take care, take care, don't hurt the horse, don't hurt the horse." It is to be added, also, that at that time they had no written language.

The slave trade—its commencement—abolition—and renewal.

Domestic slavery had existed in Madagascar from time immemorial, but the slave trade commenced about one hundred years ago. Pirates infested those seas, establishing themselves on the isle of Saint Mary, and at several points on the coast of Madagascar, until, hunted out by the exasperated Europeans, who burned their ships and their settlements, they were forced to abandon this murderous career, only to plunge into another course of life not less stained with crime. Having obtained the confidence of some of the natives of this island, they excited wars between the different tribes for the purpose of obtaining

their captives as slaves. The number of captives which they bought of the natives, together with those which they themselves kidnapped, amounted, it is supposed, to three or four thousand a year, who were carried into foreign and irremediable bondage. To such an extent had this practice been carried, at the time of the arrival of the missionaries, that universal suspicion and fear pervaded the island. The people of one tribe were afraid to accept the hospitalities of another, lest they should fall into a snare or pitfall; and no one journeyed alone by day even, much less by night, for fear of being waylaid and sold into slavery. Parents were afraid to send their children to the schools of the missionaries, lest there was a plot to seize them for the slave market.

In 1817, Mr. Hastie, a British Ambassador to the Court of Madagascar, was successful in inducing Radama, the reigning king of the island, to put a stop to the selling of slaves. As an inducement, however, the English stipulated to make to the king an annuity of \$1000 in gold, and \$1000 in silver, together with a quantity of ammunition, clothing, &c., &c. Mr. Hastie, who appears to have been a Christian philanthropist, resided several years at the court of Radama, and contributed largely to the general improvement of the country.

The commencement and progress of the missions.

In 1818 two missionaries of the London Missionary Society arrived, and opened a school in one of the remote tribes. Two years later, they were invited near the court, and were taken, together with their schools, under royal patronage. This protection, and even fostering care, were continued till the death of the king in 1828. During these ten years, several new missionaries had arrived; about one hundred schools had been established, giving instruction to several thousands of children; large portions of the word of God had been translated, which, in connection with school and other valuable books, had been distributed among the people; and above

all, many had given promising evidence of sincere piety—the end of all missionary effort—and the island was undergoing a moral renovation. The wilderness was beginning to bud and blossom. But God's ways are unfathomable.

Reverses of the missions.

Mr. Hastie, the British Ambassador, is already dead. The king also dies. From motives of sound policy, if not of piety, he had favored the introduction of Christianity into Madagascar. His wife, contrary to precedent, and in violation of the rights of the king's young nephew, is announced queen. She, if not herself hostile to the progress of the gospel, is influenced by her ministers, who are—and some of whom are her paramours. Through their instigations she cripples the energies of the missionaries; their schools are interrupted, the ordinances of the church are denied first to the new converts, then to those already in the church; new missionaries are refused residence on the island, old ones are finally sent away, or being forbidden all useful exertions, are induced to seek another field of labor, till the last family escape from the island at the peril of their lives. The sheep, thus left without a shepherd, are worried and wasted; are not only forbid to assemble in the name and for the worship of Christ, but are required to return to their former idolatrous practices, under penalty of death. Some apostatize, others flee to the mountains—hiding their bibles in the earth, and themselves in caves, or almost impenetrable recesses, where in secret assemblies at midnight they call on the name of their Lord, and counsel and comfort one another. Some suffer as martyrs. This only gives to the monsters fresh thirst for blood. The queen became herself a monster, persecuting unto death her most innocent subjects, without regard to sex, condition or rank.

The first martyr was Rosolama, a female of high birth, and of eminent talents and piety. Before being put to death, she was severely flogged for several successive days. She, however, maintained a fixed

purpose to surrender life rather than renounce her faith in Christ. Such was her calmness, both in the prospect and event of death, that the executioners repeatedly declared, that “*there was some charm in the religion of the whites that took away the dread of death.*” Before her execution, she requested a few moments to commit her soul to God; showing, thereby, that it was not an infatuation, but a calm purpose of soul.

The second martyr was Rafaralahy. He alone of the disciples had dared to be present at the execution of Rosolama. After her death he had given shelter to a few of the timid disciples, who met at his house at middle of night, and who said “it was indeed sweet to our souls to meet together after a hard day's labor, to read the words of eternal life, to converse together on spiritual things, to unite together in prayer and praise.” A spy was admitted, who at once reported them to the government, and Rafaralahy was thrown into irons; and after having been tortured, in view to make him disclose the names of his associates, he was led to execution, speaking to the executioners as he went along of Jesus Christ; and “how happy he felt at the thought of seeing, in a few minutes, Him who loved him and died for him.” After having offered the remarkable prayer, “*O God, open the eyes of the queen of Madagascar,*” he, voluntarily, lay down upon the ground, and they speared him.

How many have been put to death, we have not the means of knowing. The queen has published her determination to exterminate Christianity from the island. Though some of her officers advised her to a different course, assuring her “that it was the nature of the religion of the whites, the more you kill, the more people will receive it,” yet her avowed purpose has been “to destroy completely all the roots, that no sprout may spring up hereafter.” Some have fled from the island, others have concealed themselves in the mountains, where it is known they still hold secret religious worship, and console one another with the promises of God.

The effects of rejecting Christianity.

The island has experienced in its condition a sad reverse. There have been both wars and famine, cruel and desolating. Though not less than 20,000 in all, have received instruction in the schools established by the missionaries, yet the people are returning to ignorance. There were at one time not less than 500 hopefully pious natives, yet idolatry has triumphed. Though Christian principles had tempered the general government, yet it is now administered on principles the most barbarous. After one of their internal broils, nearly two hundred captives were publicly executed; eighty-four were killed by the spear of the common executioner, seventeen were burnt alive, some were buried alive, and the rest were declared guilty by the ordeal of poison, and were killed on the spot. Infanticide is renewed. The slave trade has been recommenced with redoubled vigor; and the most valuable slaves in the world, are, at this day, and in spite of all that is done to prevent it, obtained from Madagascar. The general morals of the people have become greatly depraved; peace, and order, and relative affection, and public security, have fled. The breaking day has relapsed into night. When the Sun of Righteousness shall again arise upon that fair isle, is known only to Him who has said, Ethiopia shall stretch out her hands unto God, and the isles of the sea shall wait for his law.

Since writing the above notes on Madagascar, we have received the December number of the *JOURNAL DES MISSIONS EVANGELIQUES*, published at Paris. This contains an article on Madagascar, and mentions some facts of later date than we have elsewhere seen.

Of the native Christians who fled, six went to England, where they found not only a refuge and Christian sympathy, but some of them have been enabled to make important improvement in both Christian and general knowledge. One of the six, early returned as far as the isle of Mauritius, or as it is sometimes called, the isle of France. One of the two females died in England.

Her death seems to have been the result of sufferings arising from persecutions in Madagascar. She died in great peace of mind. She was only twenty-two when she died; her husband, a devoted Christian, having removed to Mauritius in hopes of contributing to the relief of the sufferers, who were taking shelter on that island from the rage of the queen.

The other four also left England a little more than a year since for Mauritius, hoping to preach the gospel among the 20,000 of their countrymen now on that island. Before leaving England, a great meeting was held in London, at which some of the refugees made very appropriate and affecting addresses.

The motives that led these refugees to return as far as Mauritius, though they could not re-enter their native island, may be gathered from the following extracts from one of their speeches.

The privileges which you enjoy make us think more and more of our fellow-countrymen. We know that many of them have fled to the isle of Mauritius, not from love to Christ, but because the queen is cruel not only towards the Christians, but towards all her subjects. We are constrained to leave you and go and instruct them. The love of Christ constrains us to do all we can. I hope you will pardon me; I speak with my heart full of emotion; pressed by my feelings I cannot restrain them. And now, dear friends, I am both sad and joyous. Joyous because of your kindness to us. Sad because I cannot say with the Macedonian, who appeared to the apostle, *Come over and help us*. Alas! Madagascar is full of darkness and crime. But I hope that God will hear the prayers which you offer, night and day, for the prayers of the righteous have great power. Pray God, who pardoned Manasseh after that he had made the blood of the saints to flow in the streets of Jerusalem, to pardon our queen and her government, for they know not what they do. I hope, before a long time, a door will be opened into Madagascar, and then will we send you a messenger to say, *Come over and help us*.

Adieu, dear friends; we shall see your faces no more on earth, but I have firm hope that we shall meet again in that region which Jesus has gone to prepare for them that are his. I close with the prayer, that the Lord would bless you.

Brightening prospect of the mission.

It is also stated that M. Johns, one of the former missionaries to Madagascar, has ventured upon the island, and has found one or more tribes not subject to the queen. One of them is disposed to receive instruction and to favor the establishment of mission schools. Mr. J. will make the attempt to re-open the mission among that independent tribe, and to collect such of the oppressed converts as can escape from their present bondage to this retreat. There are supposed to be about 200 who are in the most abject slavery, into which they have been sold, in their own country, for professing Christianity. Let Christians pray that their deliverance may be effected, or rather that the Lord would open the eyes of the queen, that she might restore once more the missionaries to their fields of labor, and the native Christians to their homes.

SHORT SERMON.—NO. III.

Ye are not your own, for ye are bought with a price.—1 Cor. vi., 19, 20.

This is a very striking and momentous assertion; of most comprehensive meaning and unlimited practical application. Christian brother, can we spend a few moments more profitably than in examining it together? You and I have frequently used it in addressing both God and men. Do we know what it imports? Let us consider then,

1. We should not be our own, were we not bought with a price. Every thing that a creature is said to possess, is a talent committed to him by his Creator, for the use of which he must give account in the day of final judgment. Every human being is solemnly bound to dedicate every possession, every faculty of body and of mind, to the glory of God and the good of man. You have very often pressed this truth upon impenitent and worldly men, and you have often heard them, when convicted of sin, with inexpressible anguish confess that these things were so. But consider,

2. That all this is doubly true of those who are bought with a price, for "the love of Christ constraineth us, because we thus judge, that, if He died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again." That is, we were all "condemned already," doomed to eternal fire, children of wrath, heirs of everlasting death. From this condemnation Jesus Christ "redeemed us, being made a curse for us." When he wrought out our salvation, he purchased us for himself; and we and all that we are or ever can be, became his. Our talents, our learning, our influence, our faculties, our bodies, our souls, our wills, our affections, our possessions, became his and his only forever. Consider again,

3. In the hour of our soul's agony, when hell yawned before us, and behind us the holy law thundered out its unutterable curses, then we did most solemnly make this surrender of every thing to Christ. If we kept back any thing, we deceived ourselves, and the truth was not in us. It was the thought that we did really thus yield ourselves up to Christ, that brought peace to our souls. This was in reality the act of faith. And since that solemn hour, how often, in public and in private, have we made the same confession; and the more heartfelt has been the sincerity with which we have made it, the greater has been our peace and the firmer our assurance. It may then be assumed that this is not a mere heartless declaration, it is a solemn fact, a fact on which our title to salvation depends; for, if we are not Christ's, we are our own, and we are still "in the gall of bitterness and in the bonds of iniquity." Consider,

4. What do we mean when we say that what we hold is not our own but another's?

We mean that we have no right to use it as our own. We must be governed in our use of it, simply by the direction of the owner. If we appropriate it to our own use, we are dishonest. We are guilty

of robbery. Or, if he allow us to use it, or any part of it, for ourselves, we must be governed in all respects by his will. If a man commit his property into my hands, for a term of time, I must surely do with it just what he prescribes.

And, again, we must give up what is not our own, whenever the owner calls for it. If we refuse, we are dishonest. We have no right to retain either the whole or any part of it. It is all the owner's, and he is the only rightful proprietor. If you lend a man a hundred dollars and when you call upon him for it he declines to surrender your property, or puts you off with a shilling, you would never trust him again.

Now this is precisely what is meant, when, in our text, it is said ye are not your own. Whatever we possess is not our own but Christ's. A certain nobleman delivered to his servants talents, and said "occupy till I come."

You are called by the name of Christ. You profess to be his. You say that you are not your own. But have you ever reflected on the meaning of this confession? You are a professional man, your learning, and talent, and influence, are Christ's. What right have you then to use them for the purpose of fostering your own ambition, or in any respect ministering to yourself? If you thus use them, you rob Christ.

You are a minister of the gospel. You have been in a peculiar manner set apart to the service of the Savior. You have, by your own will, laid yourself upon his altar. Have you then a right to live as other men live? Have you a right to shrink from hardship, and reproach, and inconvenience, and toil, and declare that you will serve Christ, but it must be in a comfortable settlement? Have you a right to pursue what studies you please, to read what books you please, engage in what enterprises you please, for the sake of reputation, or honor, or power; or, in a word, to make your calling, as an ambassador of Christ, an instrument for attaining to temporal ease, or honor, or emolument? Christ had infinitely greater facilities than you for doing all this; Did he use them thus? St. Paul was an

abler and a more learned man than you, As rejoiced in being made the officiating of all things for Christ.

You are a merchant or mechanic. You are by industry and skill acquiring property and standing. But you say that these are not your own. By what right then do you use them as you do? If a profitable investment presents itself, I do not hear you ask, does Christ permit me to make it? If a new channel of business is opened before you, I do not hear you ask, does Christ allow me to burthen my soul any more with worldly care? If you fancy a new house, or more expensive furniture, or more fashionable apparel for your family, I do not hear you ask, does Christ permit me thus to use that which is not my own but his? In your arrangements at home and abroad, in your expenditures for pleasure or amusement, for yourselves or your children, in your principles of accumulation, I do not see that you even profess to differ from honest worldly men around you, who never profess that they are not their own. Let me ask you then to reflect upon your conduct and tell me whether you have ever affixed any intelligible meaning to the words when you have said that you are not your own. What if it should be found at the judgment day, that some of all these classes have never been any thing but their own, and Christ shall say to them I never knew you. Will he say this of you?

But I have said, that if any thing with which you are entrusted is not your own, you are under obligation to surrender it up as soon as the owner calls for it. If what you hold be his; when he requires it, you have no right to retain it a moment longer.

Christ indicates his claim by the facts brought to your knowledge. A world for which he died is perishing. He has spread their case before you. They are demanding the word of life at your hands. They will perish if you do not come to their aid. Your talents, and labors, and wealth, are necessary to save a world from destruction. If you do not surrender them when he thus demands them, what do you mean by any-

ing you are not your own? Will a man rob God?

Christian minister and candidate for the ministry, have you heard the cry of perishing millions? Christ demands your services. Have you offered them to him? Have you ever brought it home to your conscience, my talents are not my own, and Christ has a right to use them where he will? Have you not often looked around you on your circle of friends, your goodly parish, the comforts of home, the respect with which you are treated by your fellow-citizens, and said in your heart, I cannot give up all this for Christ?

Christian layman, the salvation of the heathen cannot, unless by a miracle, be accomplished, without your property. Christ demands it then of you. It is a solemn fact. You cannot escape from it. He does not ask for that which you do not feel. He requires that you make sacrifices for him, and do it to any extent that may be necessary for carrying on his work of mercy. "He that seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in that man?" I do fear that many of our professed Christians will lose their souls by covetousness.

Now let us look at the facts standing out before us at the very moment that I am writing. God is opening before us immeasurable fields already white to the harvest. Our missionary brethren are fainting for want of helpers. One and another is falling by death, or leaving his post from sickness. This is seen and known by thousands of ministers and candidates for the ministry, and yet I suppose that in all the churches of all denominations in this country, there are not half a score preparing for missionary labor. We boast of having 600,000 Baptists in the United States. Our missionary stations are languishing. The most urgent appeals have been made by our Board at home and our missionary brethren abroad. These 600,000 persons, all, to a man, declare that they and their property are not their own; and yet when Christ demands what they de-

clare to be his, what do they offer him? I could weep while I utter it; less than ten cents a year, less than a cent a month on an average. This is their tribute of thanksgiving to Him, who they say has redeemed them "with his own most precious blood."

Are we not abusing the doctrines of the cross? Are we not deceiving ourselves? Do we not suppose that at a particular moment we gave up all to Christ; and because we once did this, believe that we may be Christians, while every act of our lives testifies that we are living to ourselves? If a man say that all that he possesses is Christ's, and then acts with it like an infidel, will he be judged by his word or his deeds? If a man have faith and have not works, will faith save him? Brethren, consider these things, and may the Lord enable us with a renewed dedication to say in sincerity we are not our own, and to act accordingly.

SENTIMENTS TO BE PONDERED OVER
BY THE CHRISTIAN IN THE SOLITUDE
OF THE CLOSET.

Christ requires all, and the surrender of less than all is not Christianity.

It follows, then, that if we are doing a particle less than all we can do for the kingdom of Christ, we are incurring a proportion of the guilt of those who are doing nothing, and for the very same reason. The obligation which binds us to take any part in the grand conflict which is waging, not only holds us responsible for doing every thing in our utmost power, but actually regards whatever is short of this as so much opposition, with our cognizance, against him. Let us not suppose, then, that because we are doing something we are sufficiently demonstrating our fidelity to his cause; if we are only doing one-third, so to speak, of what we could do, the other two-thirds are operating, as ours, in hostility against him, as truly as that one third is operating, as ours, in his behalf. If there be, for instance, somewhere in the heathen world a certain amount or form of evil which my agency, armed with power from heaven, might entirely subdue, and I have aimed at the destruction of only one half of it, the other half must be regarded as my agency for upholding the cause of idolatry. If a church, or an indi-

vidual, support—as some do—a native teacher of Christianity in India, on the condition that he be called by the name of the Christian contributor; and if, while supporting only one, he could support two, he must be regarded as working there by two representatives—one for Christ, the other against him. True, the second, or evil agent, has not been named after him, is not supported by him; but inasmuch as he could, by the Divine blessing, be counter-acting double the amount of evil influence which he is, that portion of it against which he preclaims no war, and makes no effort, is to be held as working against Christ, with his connivance, and in his name. Precious influence! each grain of which exceeds all calculable value. Well might our Lord be jealous for every particle; since there are but two treasures in the universe, one for Him, and the other for Satan; so that every grain withheld from him, falls into and enriches the other. And well may the Christian regard himself with all the sacredness of a temple, since he cannot yield himself to any other claimant than Christ, even for a moment, without yielding himself, during that moment, to a hostile party. So that, in truth, our only escape from partial hostility to Christ, is that of unreserved devotedness to his service.

Christ deserves all.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the Cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed, to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think, that, in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in us, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, how is it we

are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price! It is the theme of the universe. Look on that glorious being descending from heaven in the form of God—know ye not “the grace of our Lord Jesus Christ,”—that he sought no resting-place between his throne and the Cross? Behold that Cross; know ye not that “he loved us and gave himself for us?” that “he bare our sins in his own body on the tree?” Approach nearer, and look on that streaming blood; know ye not “the precious blood of Christ,” and that that blood is the price of your redemption? Hear you not the voice from heaven which now says, “Deliver them from going down to the pit, for I have found a ransom?” Feel you not the Spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, “O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?”

The heathen world needs all.

It is affecting to think that while we are sitting, perhaps in our home, comparatively unmoved, there are, elsewhere, above six hundred millions of our race under the almost undisturbed domination of Satan; that these myriads are the wretched survivors of untold generations, who have lived and died under the same vassalage; that, as if they were born and were living in hell instead of on earth, the Destroyer is living and walking amongst them; and that almost all the influences under which they pass across the stage of life, and which are perpetually darting and acting upon them from all sides round, are the influences of a system which he has been thousands of years constructing and maturing; to which he has been constantly adding something, and the sole merit of

which, in his eyes, consists in the efficacy and certainty with which it invades and destroys them. Such, we may suppose, was the sight which Jesus beheld, when from the mountain's top the tempter meant that he should see only "the kingdoms of the world and the glory of them." And is it true, that after the gospel has been amongst us nearly two thousand years, *that* spectacle is to be seen still? Ascend, in thought, the same mount—we might say to the inquirer—and you behold substantially the same vision. Take a hasty glance at them, at least; more, you cannot; for were they to assume the most dense and compacted form, days must elapse before they would all have passed. Look down upon them—if the thick darkness which hangs over them will permit; look down, and mark their condition. Listen to the din of the great Babel; do you hear any voice of prayer? do you see any hopeful sign? It is true, they have priests—but they are impostors and murderers; and altars—but they are stained with human blood; and objects of worship—but they "sacrifice to devils and not to God." Look closer still; and as you look, think of all the elements of influence—ancestry—wealth—numbers—you cannot name one which is not made to minister to their destruction. Enumerate the vices—avarice, sensuality, revenge—you cannot specify one which is not, not merely embodied, but adored; for these are their gods under other names. You cannot point out a single object in the air, the earth, or the waters, which might be pressed into the service of sin, and which is not actually so employed. You cannot discover a single individual who is not acting on every other being in all that countless mass in confirmation of their common depravity. You cannot name a sense of the body, a faculty of the soul, an evil propensity of our nature, which is not seized and held fast by as many hands as some of their false divinities possess, and which does not lend its willing aid in return. You cannot name a single moment, from birth to death, in which the whole of this infernal machinery is not everywhere in destructive activity, abedding poison, and raining death; an activity, compared with which, the utmost mechanical velocity, or the still greater activity of the material elements themselves, are mere quiet and repose.

And having surveyed this dense array of evil—having explored this living continent of depravity—do you wonder that God does not burn it from the earth?—does not forthwith sweep the whole of these myriads away with the besom of destruction?

Them! Destroy them! Their guilt is, in one respect, venial, compared with the sin of the Christian church. Their state, fearful as it is, is explicable, compared with the conduct of those who hold in their hands the known means of their rescue, but refuse to employ them.

Look, we entreat you, look at those myriads again. You think, perhaps, that you do see them; many, at least, may flatter themselves that they do; but no, they have not yet—their conduct proves it. See, the countless mass is at worship—before the throne of Satan, glowing as with the heat of an infernal furnace—with rage, lust, and cruelty, for their religious emotions. Look at them again—their demon worship is over; but are they satisfied? How eager their looks! how objectless and restless their movements! how the living mass of misery heaves, and surges, and groans, and travails in pain together!

Look at them once more; they are travellers into eternity; mark, how vast the procession they form, how close their ranks, how continuous the line, how constant and steady the advance! Do you see them now? Then you see that angry cloud which hangs over their ranks—which moves as they move—and which ever and anon emits a lurid flash; it is stored with the materials of judicial wrath. Do you mark them still? Then you see that thousands of them have reached the edge of a tremendous gulf—it is the gulf of perdition, and they are standing on the very brink. Are you sure that you see them? God of mercy! they are falling over—they are gone! And we never, never tried to save them! Father, forgive us, we know not what we do. Savior of sinners, spare us yet another year. We know they are lost—lost to happiness and lost to thee! We could have told them of thee—shown them thy cross—given them thy gospel—pointed them the way to heaven. But they are lost!

Coming generations require us to consecrate all.

It is the undying self-propagating nature of our moral influence, which invests every thing we do with so much importance; its immediate effect may be trivial, but who shall calculate consequences never ending, ever expanding? Christian parents, the scale on which you give is likely to affect the liberality of your children's children to the remotest generation. Christians, you are living for futurity. The character you impress on the age is not to die with you—it is the legacy you will bequeath to posterity. The influence you are now

putting into circulation is not to be limited to the present ; it will reach to those you never saw, and descend to other times. Churches of Christ, reflect, traces of your character will reappear ages hence, in the churches of India and Africa, China and Japan—of shores yet undiscovered, and nations yet unformed. You are giving Christianity to posterity : what kind of a Christianity are you giving it ? a languid, feeble, spiritless thing, or a system instinct with life ? Shall it go forth to the world, and down to the future, covered with the honors and repeating the achievements of its first days ? or a half-hearted, torpid, self-indulging system, living on the world's sufferance, and struggling on for a bare existence ? Remote generations summon us to duty ; and adjure us, by the responsibility of our present position—by the bright hopes we cherish of millennial bliss—and by the certainty that the impulse we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of Apostolic times, fresh from the Cross, and glowing with the fire of a Paul.

Nothing done for Christ is lost.

Say, what of all the past is lost ? the mites of the widow ? True, the gift in itself was small, the act trivial ; but she has, in high moral effect, been giving them daily ever since. They have multiplied into millions. Those mites have formed an inexhaustible fund ; and to the end of time will constitute for the church an ever-augmenting treasury of wealth. What is lost ? the labors of those who first took the mission field, and who have already fallen ? True, they failed in some of their immediate ends, and fell comparatively unwept. But holy, honored men, your day of moral power is yet to come. Already, your names are our titles ; your memory is our inspiration ; your noble deeds are our heraldry ; your example, a precious part of our inheritance. By the perusal of your tale, shall many a youthful bosom swell with the sacred ambition of living to Christ in heathen lands ; and, as he hears your name pronounced with benedictions, or touches the soil which contains your hallowed dust, or opens the sacred page which you first laboriously unlocked to wandering eyes—your memory shall fire his zeal, and in his labors shall you live again. What is lost ? the blood of the martyrs ? True, they fell. The car of the demon to which they were sacrificed, rolled over them and on ; “ their ashes flew, no marble tells us whither ; ” the voices which bewailed them sank into silence ; the tyranny which crushed them waxed stronger and stronger ;

and age followed age apparently only to blacken their names, or to proclaim that they had lived and died in vain. But did they ? Let the history of Truth, struggling with Error ever since, testify. Never have their sufferings ceased to thrill the general heart. Long have some of their softest whispers at the stake, been oracles to support the suffering, and watchwords to animate the valiant for the truth.

And each shall be your honored destiny, martyrs of Madagascar ! Precious were your deaths in the eyes of your Lord. Precious in our eyes is every drop of your blood. And the time shall come when precious shall be the spot where you were speared in the eyes of your own people. At present they deem you vanquished. But they never fail who die for Christ. That land belongs to Him. And when he assumes his right, your wounds shall plead for him ; the spear that pierced you shall blossom and bud ; your martyrdom, subservient to a higher influence, shall give a resistless impulse to the cause of truth.

That time will come ; the time when Christ will have taken, not that island only, but the earth for his possession. The price has been paid—the transfer made—the time for actual possession appointed—the approach of that time divinely indicated. Let us imagine that future period to have come. There is Christendom purged of its corruptions ; India without its caste ; China without its wall of selfishness ; Africa without its chains ; earth without its curse. All its kingdoms consolidated into one vast spiritual empire, are happy in the reign of Christ, and prostrate at his feet. And will it form no part of the employment of that blessed time, to trace back that grand consummation to all the trains of instrumentality which led to it ? It will, doubtless, form a part of the occupation of heaven itself. And in the prosecution of that inquiry, will there be one period whose annals shall be referred to with surpassing interest ? One, from which that great ocean of results will be found to have derived many of its most important springs and streams of Christian influence ? That period will, doubtless, prove our own. And will not *he* be among the happiest Christians *then* who perceives that, by embarking his all in the cause of Christ, he has an ample revenue of glory to lay at his Savior's feet ?

Young men, remember this. The morning of your life, and the morning of a glorious day, are dawning together. Would you inscribe your names on a page which shall be read with interest by a renovated world ? In the great audit, would you stand for more than a unit ? Then must

you spring to action at once. Delay awhile—and, go where you will, no country will be left for you to be the *first* to claim for Christ ; no language remain for you to consecrate by *first* pronouncing in it the name of Christ ; no single tribe to whom you can present the *first* bible ! Happy deprivation ! and is nothing left—no lofty mark for Christian ambition to aim at ? Yes, the church has left you one, at least—and that the loftiest of all. There is yet left to you the high distinction of not living to yourselves. Aim at, and exhibit that distinction ; and, at the period of retrospection of which we speak, it shall be found that if others began an era of activity, it was yours to eclipse them by commencing an era of devotedness.—*Harris's Great Commission, 1st Edition.*

Notices from the Missions.

GREECE.—Mr. Love, whose health has compelled him, as before noted, to return to this country, left Corfu on the 9th of Dec. last, and arrived at Malta on the 13th. He thence took steamer for Messina, Sicily, and at our last date, Jan. 9, was on board the bark Creole, bound for Philadelphia, to sail the 17th.

CHEROKEES.—Letters from Mr. Jones announce the safe and welcome arrival at Cherokee of Mr. Frye, Miss Hibbard and Miss E. S. Morse, early in January. Miss Hibbard commenced her school at Cherokee Jan 25. Mr. Frye expected to open another at the same place within a few days. Miss Morse was to have charge of a school at Delaware Town. The prospects of each are said to be full of encouragement. "I hope a new era in our history will commence," Mr. J. writes, "and that God will bless abundantly the additional instrumentality which we have rejoiced to welcome to the field. They have come under favorable circumstances. We receive them with unqualified affection and confidence, and the Cherokees do the same."

ARRACAN.—By letter from Mr. Comstock, dated Akyah, Oct. 8, we learn that Mr. Kincaid was about to leave that place for this country, accompanied by Mr. C.'s two eldest children. The cause of Mr. K.'s return is not stated, but probably was ill health, by which he has been repeatedly interrupted in his labors of late years. Our last direct advices from him were of Aug. 8, at which time he was mostly confined to his house, partly on account of the excessive rains, and partly from poor health. Many, however, called at his residence ; on some days from twenty to thirty,

and seldom less than four or five. The number of serious inquirers, however, was very small, and two who had been admitted to the church, had been excluded for apostasy, occasioned, it was supposed, by fear of a violent death. "Poisoning and assassination," says Mr. K., "are not uncommon crimes in this city, and the perpetrators are rarely found out." Some interest had been shown in regard to the "new religion" by several priests. The Kemmee "mountain chief" also continues to plead for teachers. Mr. Kincaid writes,

A priest from Ceylon, after reading some time and hearing the gospel, declared against the worship of idols, and he was driven from the monastery. He then went into a *zayat*, but after remaining there a few days, the priests came, tore his books to pieces, and drove him from that place. I gave him more books, and he is constantly reading—says he is convinced there is one only living and true God, and that idols are an abomination. This is all he knows now, but he has an inquiring mind, and will, we hope, come to know God and Jesus Christ whom he hath sent, which is eternal life. There is another priest in town who calls, asks for books, and listens with apparent interest. I have formerly mentioned to you a very interesting priest in the country. Mr. Stileon and I spent a Sabbath in his monastery and preached there. He keeps the New Testament openly, and reads. Not long since, he sent to me for a few more tracts, and said he should come down towards the close of the rains and make me a visit. He says openly before the people of his village, that the worship of idols is apostasy from God ; but whether he will ever get any further into the knowledge of Christianity, it is impossible to say. No person who has not lived among the heathen, and become acquainted with all their feelings, and modes of thinking, can form any idea of the extreme ignorance and darkness of the heathen mind. In fact, but few heathen ever think at all, and their moral perception is so feeble, that the most solemn and affecting truths make but little impression upon them. The mountain chief and eight or nine of his people have been down, and remained five or six days, calling on us every day. They appeared anxious to have us keep them in remembrance, and give them books—said our house was shut up and no one allowed to live in it, because "it was for the teachers."

ANNUAL MEETING OF THE BOARD.

The twenty-ninth annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the Pearl-street Baptist church, Albany, N. Y., on Wednesday, April 26th, at 10 o'clock, A. M. The Rev. PHARCELLUS CHURCH, of Rochester, N. Y., is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE B. INE, of Philadelphia.

BARON STOW, *Rec. Sec'y.*

Boston, March 15, 1843.

[The Editors of Baptist papers are respectfully requested to copy the above.]

Donations.

FROM FEBRUARY 1 TO MARCH 1, 1843.

Maine.

Cumberland Bap. For. Miss. Soc., Henry B. Fernald tr., Freeport, For. Miss. Soc. 2,50 North Yarmouth, Fem. Bur. Miss. Soc. 26,15	
	23,75
Buxton, North Bap. ch. 3,00 Mrs. William Bailey 1,00 Miss Mary W. Bryant 1,00 per Rev. Wm. Bailey, 5,00	
	9,56
Guilford, Bap. ch. 20,00 Dexter, Levi Morrill Lebanon and North Berwick, Bap. ch and soc., per Tristram F. Goodwin, 31,25	
	94,56

New Hampshire.

Kingston, E. G. Dalton	3,00
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Massachusetts.

Boston, Charles St. ch., a few ladies, per Miss Hannah H. Hadley, 20,00 do., do. do., a female member, per Mrs. Sharp, 5,00 do., Blossom St. Sab. school, for African Miss., per Rev. H. W. Day, 1,87 do., Harvard St. ch. and soc., mon. con., per Perez Gill, 23,50 do., Federal St. Infant Sch. Miss. box, Mrs. Newcomb teacher, per W. D. Ticknor, 3,00 do., do. do. united mon. con., per Elijah Mears, 13,05 do., Baldwin Place ch. and soc., mon. con. for Feb., per Thom- as Shaw, 22,20 do., Bowdoin Square Bap. ch. and cong., per Wm. Blake, 50,00 Sherburne, Jonathan Ballard, per Horatio Belton, 5,00 West Cambridge, Bap. ch., per Rev. Timothy C. Tingley, 15,00 Newton Theol. Inst., spec. con., per O. W. Briggs, 7,13	
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Townsend, Bap. ch., per Rev. C. W. Redding, 14,06 Charlestown, a lady, to make up the balance of \$100, as one of eighty, 70,00 Plymouth, Bap. ch., mon. con., per Rev. Joseph M. Driver, 2,12 West Dedham, Bap. ch., mon. con., 11,76 do. do., Benja. Tuba, for Indian Miss., 3,00 per Rev. J. B. Damon, 14,76 A friend, to purchase a standing press for Indian Miss., 180,00 do. do., per Dr. Pattison, 50,00	
	496,53

Rhode Island.

North Kingston, Bap. ch. Quid- nessett Neck 15,10 South Kingston, Bap. ch. 22,25 per Rev. J. B. Brown, Agent of the Board, 37,35 Providence, Mrs. Sarah S. Thompson, per Dr. Pattison, 5,00	
	42,35

Connecticut.

Connecticut Bap. State Conven- tion, Joseph B. Gilbert tr., 160,00	
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Pennsylvania.

Covington, Bap. ch., for Burman Miss., per Ephraim B. Gerould, 5,00	
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Virginia.

Richmond, Fem. For. Miss. Soc. of 2d Bap ch., in part of annual collection, per Mrs. S. M. Magoon, 50,00 Middleburg, Rev. J. T. Massey, per E. C. Brown, 2,00	
	52,00

South Carolina.

Bennettsville, Nathan B. Thomas, per Thomas P. Lide, 6,00 Newberry Court House, Y. J. Harrington, 5,00	
	11,00

Mississippi.

Zion Association 15,00 Yellow Bush Assoc., as fol- lows: Genada ch. 12,00 Preston do. 8,75 Concord do. 37 Rehoboth do., for Burman bible, 7,00 Troy ch. 23,00 do. do., for Bur- man bible, 20,00 Providence do. 4,56 Dutch Hill 4,25 do. do., John Boon, for Burman bible, 56 Rev. James Minter, for Burman bible, 2,50 do. do. do. 2,50	
	85,49
per Rev. Wm. Minter, 100,49	

Alabama.

Rev. Dr. Manly 25,00 B. Whitfield 25,00 Two ladies 30,00 Mrs. Jane E. Powell 10,00 Mrs. Arabella Feinice 5,00 Mr. Richards 10,00	
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Mr. Noble	5.00	
Mr. McGowan	1.50	
Mr. Skeseucks	1.00	
per Rev. J. L. Daggs,	—	112.50

Kentucky.

Georgetown, Bap. ch.	13.00	
do., Mrs. Ewing,	1.00	
per William Colgate,	—	14.00
Maysville, collection	12.40	
Washington, do.	4.10	
Minerva, do.	6.60	
Mayslick, do., with a gold ring,	10.88	
do., Mrs. Maria Morris	1.00	
Flemingsburg, collection	9.10	
Millersburg, do.	3.00	
Paris, do.	3.35	
Stamping Ground, do.	12.77	
Bark Run ch., col. after sermon	8.80	
R. P. Miller, for Indian Miss.,	1.00	
Mrs. Susan A. Mills, for Indian Miss.,	1.00	
Miss Nancy Daniel	.50	
Miss Mary O. Lewis	.37	
Dry Run, collection	8.28	
Big Spring, do.	10.55	
Cane Run, do.	6.00	
Great Crossings, col. after sermon	17.63	
do. do., G. B. Long	1.00	
do. do., R. A. Long	.30	
Georgetown, col. after sermon	10.62	
do., Judson Fem. M. Soc.,		
Mrs. E. G. Peirce tr.,	17.35	
do., Mrs. E. Faraham	5.00	
do., Mrs. M. H. Ewing, for Tavoy Miss.,	1.00	
do., mon. con., per Rev. H. Malcom,	3.32	
Frankfort, col. after sermon	10.35	
do., mon. con., per Mr. Allen,	65.65	
do., col. in Sab. school after an address,	4.00	
do., Mrs. M. W. Noel	1.00	
do., Mrs. Jane Devine	1.00	
do., Mrs. Maria L. McKery	1.00	
do., Mrs. Mary Fox	2.00	
do., William K. Fox	1.00	
do., D. C. Freeman	5.00	
do., Mrs. Martha Freeman	5.00	
do., D. C. Freeman, Jr.	1.50	
do., Miss Mary J. Freeman	1.00	
do., G. R. Freeman	.50	
do., Newton Freeman	.25	
do., C. T. Freeman	.10	
do., Terah Freeman	.10	
do., Miss E. E. Freeman	.06	
Forks of Elkhorn, two friends	2.55	
Isaac Wilson	2.00	
Mrs. Eleanor Waggonner, to fulfil a promise made some years ago, to give \$1 annually,	20.00	
Glenn's Creek, col. after sermon	13.60	
do. do., Robert Adams	10.00	
do. do., Joseph B. Young,	1.00	
do. do., Asa Crandall and Mrs. Crandall	1.00	
Versailles, col. after sermon	5.75	

do., Rev. Josiah Leake	2.00	
do., Mrs. Mary A. Leake	.20	
do., Miss Susan M. Leake	.06	
do., Miss Susan E. Bradley	.31	
Mt. Vernon, James Bennett	1.00	
do., a lady	.12	
Clear Creek, collection	17.25	
Mount Pleasant, do.	6.00	
Hillsborough, col. after sermon	5.75	
do., a lady	1.00	
do., Miss Rebecca Edwards	1.00	
do., Martin Edwards	5.00	
Lexington, col. after sermon	13.40	
do., Mrs. Agnes Wiceman	10.00	
do., John Allen	5.00	
do., Jeremiah Hartley	5.00	
do., N. Mixer	2.00	
do., Mrs. Hannah Drake, for China Miss.,	5.00	
do., Mrs. Melinda Landuman	1.00	
do., Miss Lydia Graves	1.00	
do., Miss Sarah Graves	1.00	
do., Simeon Drake	1.00	
do., mon. con., per Dr. Clagett, for Ind. Miss.,	7.50	
do., Jubilee col. in Oct., per Rev. W. F. Broadus,	30.00	
per Rev. Alfred Bennett, Agent of the Board,	—	433.22
		447.22

Ohio.

Mrs. Betsey Burnham	1.00	
Ohio Auxiliary Foreign Mission Society, J. B. Wheaton tr.,	400.00	
John Stewart	.12	
Greenfield, Bap. ch., mon. con., Hugh Smart tr.,	4.00	
Winchester, in part of sub.,	6.57	
West Union, do. do., per Rev. Alfred Bennett, Agent of the Board,	—	419.02

Indiana.

Robinson Township ch., mon. con., per Asa Marsh,	2.00	
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Illinois.

Illinois Baptist Convention, Rev. Warren Leverett tr., per Rev. William Leverett,	57.37	
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Michigan.

Baptist Convention of the State of Michigan, R. C. Smith tr., per Marvin Allen,	25.00	
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Legacy.

Beverly, Mass., Larkin Foster, deceased, per Benja. Foster, A female friend, for Burman Mission, per anonymous letter,	85.00	
	5.00	

Scotland.

Carvers, James Douglas, for Burman Miss., per Miss Eliza F. Clibbon,	71.24	
	—	\$2189.38

H. LIPCOLE, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

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NO. 5.

American Baptist Board of Foreign Missions.**Teloogoos.****LETTER OF MR. VAN HUSEN, DATED
NELLORE, DEC. 13, 1842.**

Nellore is situated on the south side of Pennar river, fifteen miles from the bay of Bengal, and 110 miles north from Madras; and contains with its suburbs, including three adjacent villages, about 20,000 inhabitants. Several other small villages lie within ten miles of the place, and others still, suitable for associate stations, are within twenty-five miles. The surrounding country is open, and may be traversed on foot or on horseback many miles during almost any part of the year. On the west it is skirted by an artificial lake, or tank, five or six miles wide at certain seasons; and from this and the Pennar, abundant supplies of water are procured for irrigation and other purposes. Hence the liability to famine is less imminent than in other districts of the country.* The climate is reputed healthy, and the temperature, though high, is moderated generally by the sea breeze.

Nellore is a civil and military station of the Hon. East India Company, and has a European physician, &c. It has much intercourse with Madras by trade and otherwise, and is on the direct road leading from Madras to Masulipatam, Vizagapatam, Cuttack, and Calcutta. Communication is open also with Hyderabad, Nagpore, and other important places.

Before the establishment of Mr. Day at Nellore, the city and surrounding region were without a Christian missionary; and, to the

present time, no missionary is to be found in some directions within hundreds of miles. The male population can generally read; and the city being the resort of thousands of Teloogoos from towns and country inland and far distant, it furnishes extensive facilities for the promulgation of the gospel, both by preaching, and the distribution of the scriptures and religious tracts.

Schools—Native assistants—Church to be constituted.

I have devoted some attention for the last fifteen months to the school department. The school in town was nearly broken up a few weeks before the close of 1841, by the influence of a heathen teacher, whom we were obliged to dismiss. But the examination of those who remained, together with the school in the mission compound and several individuals to whom private instructions had been imparted, was interesting, and, on the whole, satisfactory.

During the present year, the school in town has progressed as much as could have been reasonably expected in view of all the circumstances. The General Assembly's English and Teloogoo school—the prejudices of the people against the reading and expounding of the scriptures—the influence of the teacher above mentioned—the frequent occurrence of festivals, and the prevalence of cholera during a part of the months of August and September, have all militated against its prosperity. I have usually devoted to it from one to two hours of each morning, and on Lord's-day morning have heard the portions of scripture, catechism, and first lessons, committed during the week. The average number of pupils has been about thirty.

* Famine is not infrequent in Hindoostan. In 1833 and the two succeeding years, the district of Guntoor lost half its population. In the town of Guntoor, which is 150 miles north of Nellore, 20,000 persons were daily fed by government for a long time, yet hundreds died every day.

Two of the largest boys, before leaving the school, had committed to memory the first fifteen chapters of Matthew. Several have committed as far as the 9th chapter, and all who can read have learned to the 6th, besides the catechism and first lessons, which have been learned by most of the school. The school in the mission compound, under the care of Mrs. Van Husen and Mrs. Day, has also made gratifying progress in elementary studies. The average number of attendants in the Teloogoo and English departments has been seventeen. Most of the former commenced with the Teloogoo alphabet; all have committed to memory the first lessons and catechism, and with the exception of three boys, can read the Testament with considerable ease: six have learned the second and part of the third; and seven have committed the first eighteen chapters of Matthew, and can write very well. Their Sabbath lessons they have usually recited to Mrs. V. with a degree of accuracy and interest seldom surpassed by Sabbath school children in Christian lands. One of the number, a young man from Risanapatam, gives pleasing evidence of a change of heart. We have watched with no ordinary interest the progress of truth in his mind. He has uniformly manifested a thirst for knowledge, and never seems to tire of hearing the truths of the gospel. His anxiety for the salvation of others, especially his friends, has given us much joy. A short time since, while on a visit to his mother, (who is a widow,) he succeeded in persuading a younger brother and four other boys of a neighboring village, to return with him to Nellore. But the four boys through fear, and the influence of relatives, left in a day or two, and only his brother remains with us. May the good Shepherd watch over and preserve this lamb of Christ, and lead him and us into the green pastures and beside the still waters.

The East Indian young man formerly mentioned to the Board, gives gratifying tokens of future usefulness in the cause of the Savior. Since my arrival in Nellore till the close of the last year, I have usually devoted from one to two hours daily to his recitations. Br. D. and myself have given instruction in English grammar, geography, rhetoric, algebra, geometry, and natural and intellectual philosophy. He is now studying moral philosophy, and we hope to give him a short course on

systematic theology. He reads and speaks the Teloogoo language with ease, and we hope that many idolaters will hear the gospel from his lips, believe, and be saved.

Elisha, a Teloogoo, who has been with us about eighteen months, has rendered much valuable assistance, especially on mission tours and in aiding me in the acquisition of the language. He is, in many respects, an interesting man,—possessing a popular address, an intimate knowledge of the Hindoo religious systems, of the Teloogoo, Tamil, and Cannarese languages, and, to a limited extent, of the Hindustani and English. But chiefly his love to the Savior will, we trust, render him a valuable assistant to the mission. Besides the mission circle, there are connected with us nine who cherish the hope that they have been born again. In regard to most of these we have a comfortable evidence of a gracious state, but for the others we hope with trembling. If the Lord will, we hope soon to organize a church. "O that the little one may become a thousand, and the small one a strong nation."

Annual festivals at Nursimha-Conda, and Janavardoo.

The annual festivals at Nursimha-Conda, and Janavardoo, were attended in May and June last, the former by br. McCarthy and Elisha, (br. D. and myself being providentially detained at home,) and the latter by Rev. Mr. Heyer of the American Evangelical Lutheran Church, the two brethren above mentioned, and myself. At the former, the brethren met with a kind reception, and preached the gospel to many perishing idolaters. The distribution of the scriptures and tracts was less than in former cases, not because the people were less interested, but in consequence of rather a liberal distribution on previous occasions, and at several of the surrounding villages. A spirit of inquiry and a diminution of prejudice towards Christianity and its propagators was apparent. Patient, prayerful, self-denying, and persevering effort will, with the blessing of God, effect wonders among this people.

As the festival at Janavardoo occurs at the new of the moon, the deeds of darkness committed are as dark in a moral, as the nights are in a physical sense. Romans 1st, 21—32 made a deep and solemn impression on my mind. The missionary is a kind of

living martyr. The customary practice of dipping the people by the brahmins in a river at this festival, is a mercenary thing,—an act of base hypocrisy and gross injustice. A strife frequently ensued between the brahmins and the candidate, and, in some instances, both were submerged. Amid these scenes of pollution and crime, the observance of religious duties (as far as practicable,) and of the monthly concert of prayer, refreshes our spirits.

During this festival of three days, the gospel was faithfully preached to hundreds, who assembled at our tent and listened attentively to the heavenly message. On the last day, as the people were dispersing, we took our stands along the principal roads leading to villages in different directions, and while the people passed, we endeavored to sow the good seed of the kingdom along the wayside. We hope it will, in some instances, prove to have been on good ground. At both of the above festivals were distributed about 500 portions of scriptures and several hundred tracts.

Feast at Gungnapatam—Othkoo-roo.

In the latter part of June, accompanied by br. McCarthy and Elisha, I made a tour of nine days to Gungnapatam, about fifteen miles northeast of Nellore, and to several of the surrounding villages. Our object was to attend a feast of several days, celebrated in honor of Shucktee, and preach the word of life. As the head man was involved in civil difficulty, its observance was delayed several days. In the mean time we visited a number of villages, and enjoyed some pleasant opportunities of preaching the gospel and giving tracts and portions of scripture. On the evening of the 24th, the sacrifice of a bullock drew together a large concourse of people and excited considerable interest. The animal was decapitated, and the altar drenched with its blood. Rice, saturated in blood, was scattered in and about the temple. In this there appears to have been no reference to an atonement for sin, but propitiating the malevolent goddess. The body was buried in the place where the one slain the previous year had been deposited, and if that appears entire, the goddess, it was said, "is appeased." It was also positively affirmed and generally believed, that whoever entered the sacred enclosure after the people had dispersed, would experience immediate death.

In order to disabuse the people, and some persons in our employ, br. McCarthy and Elisha spent the night at the temple. On the evening of the 25th, Lord's-day, a man swung in the presence of about 8000 spectators, but the heartlessness of the thing was manifest. We had several interesting conversations in the bazar, especially on the day we left Gungnapatam for Othkoo-roo. While conversing with one person, several others of rank requested us to be seated on palmyra leaves, which they spread under a beautiful shade, that the comparative merits of Hindooism and Christianity might be discussed. We at once complied, and held the most dispassionate discussion I have ever witnessed among this people. After we had closed, we gave ten or twelve portions of scripture, which were received with apparent delight. The distribution of the scriptures was rather limited, but we had a good opportunity of preaching the gospel, and we know the word of God will not return void.

Othkoo-roo, five miles distant from G., is situated on the north bank of the Pennar, near its mouth. It has four temples and about 600 houses. Most of the villagers who came to our tent, appeared timid and suspicious. None desired books. The influence of a rich native, who on one occasion called at the mission house and expressed his interest in the Christian religion, but now did not come near us, (through fear of his friends and household brahmins,) deterred many, no doubt, from coming and receiving books. Truly "a rich man shall hardly enter into the kingdom of heaven." But we trust our visit was not in vain.

Tour to Ongole and Guntoor.

The Rev. Mr. Heyer, missionary to the Telooogos, before mentioned, had joined our little circle on the 23d of May. Br. Day was, at that time, much reduced by a protracted and dangerous illness, and others of our number were hardly able to continue our accustomed labors. The arrival of another laborer in this extensive and perishing field cheered our hearts. His sympathy and aid so readily imparted, will long be remembered by us. As he was about to make an exploring tour to the northward in the Telooogo country, it was determined that Elisha and myself should accompany him. We set out on the 14th of July. At most of the villages between this and Ongole, we

preached, and gave a few portions of scriptures and tracts. At Tongatour, one stage south of O., we met Mr. Bowden and family (an English Baptist missionary,) on their way to Chittoor from the Rajamundry district. We enjoyed a pleasant season in each other's society, and in communicating the gospel to the villagers. Ongole is situated sixteen miles from the sea, at the junction of the Hyderabad, Guntoor, and Masulipatam roads, containing 8000 or 10,000 souls. As missionaries have occasionally called at O., preached the gospel, and distributed tracts and scriptures, a spirit of inquiry, to some extent, has been excited. So great was the desire to obtain books, we could have given all we had with us. The press at the bungalow on one occasion was so great, we were obliged to shut the doors and windows that we might obtain a little retirement. In view of these circumstances, Mr. H. strongly inclined to make it a mission station. I hope the time is not far distant, when not only Ongole, but a hundred stations will be occupied by devoted missionaries of the cross. The old man of O., formerly mentioned, was out at an adjacent village when we arrived, but returned just as we were leaving for Guntoor; and he accompanied us to the first village, and spent the night with us. He is in the habit of praying, and reading the scriptures in his family, and also to others. Formerly his wives opposed him, but now they listen quietly when he is engaged in religious exercises. His neighbors say he has got into a strange way and is influencing others to think as he does. It is evident he is undecided and afraid of the cross. He has many correct scriptural notions, but whether he has any saving knowledge of the gospel, is doubtful. As Mr. H. had a predilection to commence operations in a small village, and as there were many villages along the Masulipatam road, we went northward as far as Gondole and thence to Guntoor. At Ventapallum, a large village imbedded in sand, we spent the Sabbath. Here a wide door for preaching the gospel and circulating the scriptures opened to us. In the morning, Elisha and myself spent two or three hours in preaching and giving tracts to the villagers. Several persons followed us to our little bungalow, which remained thronged with slight intermission during the day. Br. Day in the beginning of 1839 visited this and the adjoining villages, and the

good seed then sown is now springing up. Several rich natives urged Mr. Heyer to locate among them, and offered to sell him a house and lot suitable for the object, and to send their children to be educated. We were obliged to refuse many who importunately requested books, as our stock was nearly exhausted and we desired to leave some at other villages. Leaving Ventapallum, a ride of eight hours, plodding through the sand in a bullock cart, brought us just at dark to Banhpeliah, a distance of fourteen miles.

On his arrival at this place, Mr. Van Husen was seized with a sudden and severe illness, which compelled him to remain at B. several days, and from which he did not entirely recover till several weeks after his return to Nellore. He reached Guntoor on the 30th of July. The cholera was raging at many of the villages through which they passed, and the people, "transported with frenzy," were offering multitudes of sacrifices to their idols. On the 11th of August he arrived at Nellore, the sickness of his family and of Mr. Day requiring him to hasten his return. About 400 portions of scripture and as many tracts were distributed during the tour.

ASSAM.

JOURNAL OF MR. BRONSON.

The station occupied by Mr. Bronson is Nowgong, in Central Assam, on the Kallung, an arm of the Brahmaputra, about seventy miles eastward from Gowahati, following the windings of the river. For an account of the place, and of other districts of Assam, see p. 243 of our last volume; also p. 219. Mr. Bronson arrived at the station Oct. 2, 1841. The following extracts are from his journal of a tour among some of the villages in the vicinity of Nowgong in February and March, 1842. The village first visited was Kosua Hath, on the Kopili river, a branch of the Kallung, on the south. A weekly fair is held at this place, and the people assemble from a long distance around.

Feb. 13, 1842. At Kosua Hath, had conversation in the evening with several people, among whom was a brahman, who was deploring the loss of a certain peepul tree, which he had planted, which he held sacred, and under which he had often repeated the name of Ram and the other incarnations. Gave him books, and tried to show him that nothing is so acceptable and pleasing to God as a holy life and a heart penitent for sin.

14. At 4 o'clock, P. M., went out to a small village. The first part of the people were Mussulmans; the latter were Dums (or fishermen), who were depending for salvation upon their attachment to a famous shrine of idolatry in the vicinity, called *Bor Duár Thán*. I have lately heard much about this shrine of idolatry, and believe it has a very widely spread influence. I shall try to visit it soon, when I hope to give some more particular information about it. Upon commencing conversation, many flocked around, and I had an attentive audience for half an hour, while I explained the way of salvation by Christ.

15. Arose early and went to the village of Ráha, where I collected a very respectable congregation, and read and explained the truth to them. None opposed, and all listened as though they were hearing some new thing.

16. Started early and went out to several villages lying on the Kallung. At Ráha found a large company assembled in the street, to whom I addressed the words of life. None opposed, and several acknowledged that they had no satisfactory way of salvation. From thence proceeded to a large *nám ghor*,* into which I went and sent for the priest. I soon had a company of a hundred or more, to whom I read and explained a portion of the tract, entitled "The True Refuge." A few objections were made, but none knew why they worshipped Krishnoo, since, as I showed them, their shasters made him out a very vile character. Proceeding farther, I came to a second *nám ghor*, where resided a priest of considerable influence. Here I stopped, and sitting down under a shade, entered into conversation with him. He was an elderly man, pretty well informed, and objected strongly against altering his religion; saying that it would subject him to want, as he was a brahman, and *could not work*. I have no doubt that this is what prevents many others from seriously examining the Christian religion. Gave books to the old priest, and to others who could read, and passed on about two miles, where I came to another *gosain* (or priest). While conversing with him, a large crowd collected, to whom I explained the gospel for an hour and left.

17. This being the day on which the fair is held at Kosua Hath, I resolved to do what I could by preaching

to the people and distributing tracts. Early in the morning, native merchants and people of every class began to assemble for purposes of trade. A more motley crowd I never witnessed. About 11 o'clock, I went out among the people. There were, probably, 3000 persons, composed of Assamese, Bengalis, Mikirs, Miris, Kosaris, Lalongs, and Burmese. All were intent on driving a good bargain. Although nothing very valuable is offered for sale, yet the fair is of great convenience to the inhabitants. My attention was particularly attracted by the native merchants, who are, indeed, the main supporters of the fair, spreading out their goods to public view in the most attractive manner, beating drums, and calling upon the people to come and buy. Taking the hint, I retired a few paces from the crowd, and making a pulpit of the *howdah*, began to display my books, and to call upon the people to come and hear the word of God, by which they could obtain the *true riches*. I was immediately surrounded, and had the pleasure of addressing an immense crowd, until I became quite exhausted. I then had a tract read by one of the brahmans present, explaining myself as he read; and to close up, I distributed fifty tracts to those who were urgent for them. On my way to the house, was encountered by several brahmans, but a few words in reference to the licentiousness of their gods, soon silenced them. The books that I have this day distributed will be carried into every part of the surrounding country, and the truths of Christianity thus conveyed to some for the first time.

19. Set out for Jumúna Mukh, a journey of a day and a half up the Kiling river. Proceeded about half the distance, to a village called Niz Nárikol, where we put up and remained over the Sabbath. The Kiling is lined with villages almost the whole way, and the interior is also very densely populated. Gave a good number of tracts at the villages. In these parts are many Lalongs and Mikirs, none of whom can read. Very many have not embraced Hinduism, but adhere to their ancient customs of sacrificing to many imaginary deities. The brahmans, however, are making great efforts to convert them to Hinduism. Although I have met hundreds of these people, I have not found one that could read, and what is worse than all, they have no wish to learn. In this respect they remind me of the Nágas. They

* Meeting-house.

are, generally, cultivators of the soil. At this place during an evening walk, came to a company of people with whom I entered into conversation. Among them was a blind man, who, to my surprise, repeated a great part of the catechism. On inquiry, I found that his son had been at my house for books, and from him the poor blind father had heard and committed nearly the whole to memory. O that God would open the eyes of his dark mind. This circumstance, with several others similar, convinces me that our books are read and understood.

24. We have been at Jumuna Múkh several days, and visited various villages. The people are chiefly Kosáris. None can read, and great efforts are made by the brahmans to convert them. They are a much more industrious and energetic race than the Assamese. Their country is called Hozai. There is great need of schools here. Tracts cannot be given to any purpose, and little is to be done except by preaching.

25. Proceeded two days down the river to a large place on the Kallung, called Jággi, where a native police is stationed. The population is very dense. It is an excellent place for a missionary, or for an assistant. It is only one day's journey from Gowahati. The greater part of the people are Hindus. A little out of the place I found several villages of Lalongs and Mikirs. The Lalongs ridiculed the brahmans, and received what I said with apparent approval. They are also very ignorant, and there is great want of schools. At Jággi there is a good government school of about seventy scholars, where the Bengali is exclusively taught.

March 4. Left Jággi, and setting our faces homeward, reached Ráha, the place mentioned in my entry of the 15th ult. Here is a very dense population of Hindus and Mussulmans. I had distributed books and preached to the people before, so that they well knew my business. The day after my arrival, a respectable looking person, of middle age, came up to me with a tract I had given him before, called "A Religious Address," and turning to the last page, read as follows:—

"In heaven or on earth there is no Savior except Jesus Christ, neither is there any other way to heaven. If you believe in Jesus Christ, he will make you happy in sickness, be your preserver at death,—and, delivered from endless evils, you will enjoy a state of endless holy existence." This is ex-

cellent; said he, most excellent. How can I understand more about this subject? How can I obtain this blessedness?

Siam.

JOURNAL OF MR. GODDARD AT BANGKOK.

Ordinary labors of the Chinese department—Applicants for baptism.

July 3d, 1842. Sabbath. Keok Cheng being absent on a visit to Lakon-chai-se, Chir Sun, my teacher, assisted in conducting the worship in the chapel. It will be recollected that he was baptized on the first Sabbath in April last. At our last monthly mission meeting he was approved to be employed as an assistant so far as his duties to me, as private teacher, will permit. He this day for the first time conducted the devotional exercises previous to the discourse (including the reading and explanation of a chapter in the bible,) very satisfactorily. The discourse was upon the omnipresence of God, and seemed to secure the attention of most present. With the exception of two aged brethren, living at a distance, and Chek Kow, who is sick and deranged, all the members of the church were present as usual. Besides these, there were present some twenty-five others, many of whom have attended with considerable regularity for some time.

4. Monthly concert. This day according to our custom has been spent in prayer and devotional exercises, including a review of the past month, and forming plans for the one on which we have just entered.

During the past month my own missionary labors have consisted chiefly in conducting daily morning worship in Chinese,—preaching once, and conducting a prayer meeting on the Sabbath,—giving instruction (seven lessons each week,) to the theological class,—overseeing the labors of Keok Cheng,—and looking after some minor affairs connected with the mission, such as the printing, the Chinese department of the school, &c. The morning worship has usually been attended by from ten to fifteen natives,—worship on the Sabbath by from thirty to forty. The progress of the theological class is such as to give me much satisfaction. Chek Chin, now employed to teach the Siamo-Chinese members of the school, has requested baptism. I have endeavored to make some progress in the study of the Chinese classics; but, with

feeble health and other engagements, have not accomplished what I hoped at the commencement of the month.

During the month Keok Cheng has assisted in conducting the worship at the chapel, and has conducted the third meeting at the house of our br. Chek Po when the weather has permitted. He has also conducted the Wednesday meeting at Sam-wang-sea, at the house of br. Chek Haw, about five miles distant. Before and after this meeting, he visits in the neighborhood and distributes tracts. Through the influence of these labors, there are now three or four persons who come down from that neighborhood very regularly on the Sabbath to attend worship in the chapel, and may be considered interesting inquirers. Keok Cheng has also set the type for three small sheet-tracts for br. Shuck, of which we printed 600 copies each. The remainder of his time has been spent in study, visiting, and distributing tracts here in Bangkok, until the 29th ult., when he left for Laken-chai-se, from thence to proceed to Leng-keu-chu.

A Sabbath. Attendance on worship about the same as last Sabbath. The discourse, on the goodness of God, was listened to with much attention and evident feeling. At the prayer meeting Chek Chin requested the brethren to pray for him, that he might be enabled sincerely to repent and become fitted to receive baptism. Also a Chek Kue Lim requested baptism. He is one of those mentioned above as coming down from Sam-wang-sea. He manifested a considerable degree of penitence for sin and a sense of his own helplessness, but did not possess so distinct views of the way of salvation and the doctrines of the bible as I expected. He voluntarily led in prayer—he is a middle-aged man, engaged in husbandry. Chek Kow, who has been a member of the church for some time, has been sick, and more or less deranged for six months past. Having no friends with whom to reside, we have given him a room, and he has been supported by the contributions of the brethren. When he has enjoyed his reason, he has manifested a pleasing Christian spirit. Two days since, he went out to walk as usual, but did not return, and we have no means of knowing where he is. We cannot but be anxious about him, as he is not in a state of mind to take care of himself, and may indulge in any unseemly or unholy practices.

31. Sabbath. The attendance at the chapel was more numerous than at other times, and the portions of scripture giving an account of Abraham offering up his son, and also the discourse on the words, "The Spirit and the bride say, come," &c., were listened to with good attention. The speaker enjoyed, in a measure, the reward so satisfactory to every minister of the gospel, the pleasure of seeing the eyes of thoughtful, and to some extent anxious sinners fixed on him, as if to catch and understand every expression, and learn the way to secure the blessings so freely offered. The second meeting was made a church meeting, for the examination of Chek Chin, mentioned July 4. Most of the members of the mission were present; also brethren Johnson and Peet of the A. B. C. F. M. Mission. The examination was as thorough as it could well be made, and as satisfactory as could be expected, and in connection with his daily course of conduct and frequent familiar conversations, gave good reason to hope that the candidate is a child of God. His views of the doctrines of the bible are tolerably clear and correct, though he will still need to be taught to observe all things which the Savior has commanded. We expect on the coming Sabbath to welcome him to the fellowship of the church, with the usual solemnities. Chek Kue Lim, mentioned above, was present, and would have been glad to offer himself as a candidate for baptism. I did, indeed, feel some misgivings in recommending him to wait a little, but as there were a few circumstances respecting which I wished to obtain more satisfactory information, I thought best to do so.

Keok Cheng's tour to Laken-chai-se—Roman Catholic station.

Aug. 1. Monthly concert. Another month has passed almost imperceptibly. My missionary labors have been about the same as mentioned July 4th, except that during the last half of the month, instead of studying the Chinese classics, I have been revising the translation of the first eight chapters of John's Gospel, and have spent more time than usual in conversation, especially with inquirers. Have also omitted the weekly exercise in singing with the theological class.

Keok Cheng spent twenty days at Laken-chai-se and Leng-keu-chu,—distributed about 900 tracts,—found that of those who formerly listened gladly

to his message, some through fear of man had turned their back on the gospel; others were endeavoring to worship both God and their idols, in order to avoid reproach; while one was persevering in his devotion to the exclusive worship of the God of heaven. Concerning this last individual, his accounts are encouraging. He is a man of good reputation, in the meridian of life, and possessing better endowments, both natural and acquired, than most of his countrymen here in Siam. He has not been in a habit of worshipping idols in his own house for some time, so that the gospel found him in some measure prepared for its reception. Several other persons professed to receive the truth in faith and love, but their professions must be tested by experience. The individual at Lakon-chai-se, who formerly made the warmest professions of attachment to this new religion, had most decidedly now turned his back upon it. In one of the villages of Lakon-chai-se, Keok Cheng met a station of Catholics. They had a house and a native teacher, and professed to have some thirty disciples. It had, however, the reputation among those who were not disciples, of being a common resort for those who had been engaged in the opium traffic, or were guilty of some other violation of law, and, therefore, feared detection,—for idlers, vicious, &c. At any rate, most of those who professed to be disciples, were merely comers and goers, who stopped for a time, and, being furnished with a convenient home, submitted to the rules of the house. Since the return of Keok Cheng, his labors have been the same as mentioned last month. Chir Sun, in the absence of Keok Cheng, assisted in conducting the exercises on the Sabbath and at Sam-wang-sea, and has spent several days in visiting and distributing tracts. Chek Kow has not been heard from, and we fear he is not living.

Renunciation of idolatry—Baptism of Chek Chin.

3. Some time since, when at Sam-wang-sea, I called at the house of Peh So, an aged Chinaman, who has come down with Chek Haw to worship on the Sabbath quite regularly for some time. On seeing the object of idolatrous worship, consisting of a large sheet of red paper with the word God written in large characters upon it, pasted upon the wall of the house with a black-*an* cup having ears, filled with

ashes, in which incense sticks were inserted, I asked what it meant. Peh So answered that he did not worship it, and gave some trifling excuse for its remaining. On the next Sabbath he sent word to me through my teacher, that he did not worship the idol, but as he had but recently heard the gospel, his faith was still weak, so that he did not dare himself to take away the idol, but he would be glad to have me come and take it away. As I have not been able to go up since then, he last week conversed with Keok Cheng about it, and they made arrangements to have the next meeting at his house instead of at Chek Haw's; after which in their presence he would remove the idol. Accordingly, to-day the meeting was at his house, and the idols were removed. I requested that it might be sent to me, thinking that sometime it might be convenient to send it to America; but the paper was pasted up in such a manner that it could not be taken down without tearing or even washing off. The cup, with the remnants of incense sticks still standing in it, was sent, and if convenient, I will forward it.

5. Went with Keok Cheng to visit Peh Chun, the oldest member of the church, living about two miles distant. Distributed a few tracts by the way, as we passed along the chief street of the city. Called and had some conversation with a blacksmith, who has recently attended worship on the Sabbath. He received us gladly; his mind is still very dark. Called at another house, where we had previously distributed tracts. Found three persons, and others soon came, so that we had an audience of eight adults. Had considerable conversation, and Keok Cheng read and explained the summary of our religion as contained in the catechism recently published. All was listened to with considerable attention, and they thought it very good. Two of them promised to come down to meeting next Sabbath. Three of them were from Pak Nam, the village at the mouth of the Ménam. We gave them a few tracts to carry home for their neighbors. Found Peh Chun quite feeble and somewhat depressed in mind. His son and son-in-law, with whom he lives, do not favor his religion. He is too infirm to get out much or do much for himself. He, however, cheered up considerably as we conversed about the Savior and the blessedness of heaven, and joined in worship with much appa-

rent devotion while Keok Cheng read the former part of 2 Cor. 5, "For we know that if the earthly house," &c., and led in prayer.

On our return, at the first house where we called several persons were present, but not disposed to listen. One person called out, as soon as we approached the door, "Go along, go along, not good—not good,"—while others contented themselves with repeating, again and again, "I cannot read, it is of no use." After some unsuccessful efforts to get a hearing, we left them, requesting them to remember that the gospel had been brought to them, and that if they continued thus to refuse it they must perish in sin. At the next house three persons were present—two able to read. They received us politely and listened with attention, asking a few questions. We next called at a couple of rice mills, but found the people very busy; so we conversed with a few, gave some tracts, and then returned home. One of these mills is owned by a person who has attended worship on the Sabbath for some time, and has given considerable encouragement. His idols still remain. He says, so far as he himself is concerned, they are of no consequence, but he is not willing to have them removed, as his hired men and others would not be pleased. Thus here, as everywhere, the fear of man bringeth a snare.

A few days since, Keok Cheng visited Peh Peo, an aged member of the church living at some distance, who has not attended our meetings for a long time. He said he continued to worship God, but owing to the trouble of coming so far, and the reproach to which it would expose him, he did not think he could come even to attend communion next Sabbath. He was also unwilling that Keok Cheng should read and pray with him, for fear of reproach. He is too infirm to labor much, and is now employed to watch the house while others of the family are away; for which he receives his living and a very trifling compensation beside. His mind is much broken by age, and, of course, his courage to encounter difficulties and reproach. He certainly has fallen into a snare through fear of man; but considering all the circumstances, I am unwilling to drop him from the number of disciples. I

intend to visit him as often as convenient, if, perhaps, he may be strengthened to endure to the end. He is like a bruised reed, but the Savior would not break such.

7. Sabbath. Thanks to the kind providence of our Heavenly Father, we behold this morn in peace and safety. Last night our teacher had occasion to go out with a light about midnight and discovered two men concealed under the house, who, upon his approach, fled with all speed. What were their intentions we know not. It is not improbable they intended to set fire to the house, and then plunder it during the confusion.

Attendance on worship about as usual. The countenances of some indicated internal emotion while listening to the discourse on "the love which the Father hath bestowed on us, that we should be called the sons of God." There appeared to be some searchings of heart when the question was urged home upon each, whether he would prefer to be the child of God or his enemy,—to enjoy his paternal care and blessing, or experience his holy indignation. The two persons mentioned Aug. 5, as promising to come to meeting to-day, did not come. Such disappointments are not unfrequent, so that we must not encourage ourselves too much by first appearances. We have much to encourage, but it is mingled with very much of severe trial and discouragement. The ordinances of baptism and communion were attended with the usual degree of comfort and interest. After communion, another man came up and requested to be considered a candidate for baptism. He is a young man, a relation of our teacher, and has, at one period and another, spent considerable time here, and attended our daily worship and other religious exercises. He was once employed in our service a month or two, and did so well that we exceedingly regretted his loss when the more lucrative and less laborious office of clerk to a sugar establishment called him away. He is now engaged as family tutor to a wealthy Chinaman at Sam-wang-sea. There is much to encourage in his case; but we need further evidence of his sincerity. He says he knows not the day of his death, and, therefore, wishes immediately to become fully a disciple of Christ.

Miscellany.

MOFFAT'S SOUTHERN AFRICA.

Africa, if we except the countries lying on the Mediterranean and Red Seas, has added nothing, till of late, to the history or the interest of the world. Though vast portions of it must be reckoned among the most fertile regions of the earth, yet the inhabitants have lived and died, in successive generations, as unknown to the rest of the world as the beasts who have disputed with them the right of possession. Much of it is yet unexplored. No portion of the human family is sunk deeper in intellectual and moral degradation than Africa. May we not hope, however, that its long night is drawing to a close. The day-spring from on high hath visited it. Its western, southern, and eastern borders are beginning to be fringed with the morning light.

United Brethren.

In 1736, more than 100 years ago, George Schmidt, a Moravian missionary, visited the southern coast and opened a mission among the Hottentots. His labors were successful, till in 1743 he was under the necessity of visiting Europe, when the Dutch East India Company, fearing lest the giving of religious instruction to the Hottentots would endanger the interests of the colony, prohibited his return. Fifty years elapsed before the mission was re-opened. In 1792, three more missionaries sent out by the same Society arrived at the Cape of Good Hope. Only a few vestiges of Mr. Schmidt's labor were to be found. Since that time, the Moravian Missions in South Africa have been enlarged and greatly blessed.

London Missionary Society.

The London Missionary Society sent its first missionaries to South Africa in 1799. Under almost every variety of hardships, reverses and successes, this Society's agents have continued to labor till the present time. The Rev. Robert Moffat, the author

of the work which stands at the head of this article,—a work of indescribable interest, and in reading which the reader is alternately filled with pain and pleasure as great as he knows how to sustain,—arrived in South Africa in 1817.

Namaquas. His first settlement as a missionary was among the Namaquas, on the western coast, some 500 miles north of the Cape of Good Hope. Most of this region is sterile and thinly inhabited. Speaking of one district extending for several hundreds of miles, Mr. Moffat says, "It appears to have the curse of Gilboa resting on it. Extreme droughts continue for years together. The fountains are exceedingly few, precarious, and, latterly, many of these have been dried up altogether."

Mr. Moffat had been preceded by one missionary, whom, however, he found on his arrival at the station, preparing to abandon it, looking upon the people as too intractable to offer a hope of success. His feelings on being left alone, for he entered the field at first an unmarried man, may be learned from the following passage. "Here I was left alone with a people suspicious in the extreme. I had no friend and brother with whom I could participate in the communion of saints; none to whom I could look for counsel or advice. A barren and miserable country; a small salary, about £25 per annum;—no grain, and, consequently, no bread,—no prospect of getting any from the want of water to cultivate the ground. These circumstances led to great searchings of heart, to see if hitherto I had aimed at doing and suffering the will of Him in whose service I had embarked. Satisfied that I had not run unspent, and having in the intricate and sometimes obscure course I had come, heard the still small voice saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow and then in joy,—and more than once I took my violin, and reclining upon one of

the huge masses, have in the stillness of the evening played and sung the well known hymn, a favorite of my mother's,

'Awake my soul to joyful lays,
To sing the great Redeemer's praise,' &c.

Mr. Moffat remained among the Namaquas, and the fragments of tribes connected with them, only two or three years; but long enough to see some happy fruits of his toils and sufferings. Africaner, whose conversion and great moral change under the influence of the gospel, have excited so much interest among the friends of missions, was of this place. Though from the sterility of the country and the unsettled condition of the people, missionary labor has been in that region an up-hill work, yet the Wesleyan Society having assumed the stations, have been successful in changing both the character of the people and the aspect of the country.

Bechuanas. Mr. Moffat removed in 1821 to the Bechuanas, whose country lies further east. They, as a tribe, are superior to the Namaquas, but, still, when visited by the missionaries, were sunk in the degradation of atheism. They were uncivilized atheists.

"Our difficulties," says Mr. M., "are certainly of a widely different character, and some have thought ours in Africa small, compared with those which our brethren have to encounter in India and elsewhere. This may be so: yet during years of fruitless labor, I have often wished to find something by which I could lay hold on the minds of the natives,—an altar to an unknown God,—the faith of their ancestors,—the immortality of the soul,—or any religious association; but nothing of this kind ever floated in their minds. They looked upon the sun with the eyes of an ox."

The trials of the missionaries may be learned from the following deeply interesting extract.

Our time was incessantly occupied in building, and laboring frequently for the meat that perisheth; but our exertions were often in vain, for while we sowed, the natives reaped. The site of the station was a light sandy soil, where no kind of vegetables would grow without constant ir-

rigation. Our water ditch, which was some miles in length, had been led out of the Kuruman River, and passed in its course through the gardens of the natives. The native women, seeing the fertilizing effect of the water in our gardens, thought very naturally that they had an equal right to their own, and took the liberty of cutting open our water ditch, and allowing it on some occasions to flood theirs. This mode of proceeding left us at times without a drop of water, even for culinary purposes. It was in vain that we pleaded, and remonstrated with the chiefs, the women were the masters in this matter. Mr. Hamilton and I were daily compelled to go alternately three miles with a spade, about 3 o'clock P. M., the hottest time of the day, and turn in the many outlets into native gardens, that we might have a little moisture to refresh our burnt-up vegetables during the night, which we were obliged to irrigate when we ought to have rested from the labors of the day. Many night watches were spent in this way; and after we had raised with great labor vegetables, so necessary to our constitutions, the natives would steal them by day as well as by night, and after a year's toil and care we scarcely reaped anything to reward us for our labor. The women would watch our return from turning the streams into the water-course, and would immediately go and open the outlets again, thus leaving us on a thirsty plain many days without a drop of water, excepting that which was carried from a distant fountain, under a cloudless sky, when the thermometer at noon would frequently rise to 120° in the shade.

Native aid, especially to the wife of the missionary, though not to be dispensed with, was a source of anxiety, and an addition to our cares; for any individual might not only threaten, but carry a rash purpose into effect. For instance, Mrs. M., with a babe in her arms, begged, and that very humbly, of a woman, just to be kind enough to move out of a temporary kitchen, that she might shut it as usual before going into the place of worship. The woman, a plebeian, seized a piece of wood to hurl it at Mrs. M.'s head, who, of course, immediately escaped to the house of God, leaving her the undisputed occupant of the kitchen, any of the contents of which she would not hesitate to appropriate to her own use. As many men and women as pleased might come into our hut, leaving us not room even to turn ourselves, and making every thing they touched the color of their own greasy red attire; while some were talking, others would be sleeping, and some pilfering whatever they could lay

their hands upon. This would keep the housewife a perfect prisoner in a suffocating atmosphere, almost intolerable; and when they departed they left ten times more than their number behind—company still more offensive. As it was not pleasant to take our meals amongst such filth, our dinner was often deferred for hours, hoping for their departure; but, after all, it had to be eaten when the natives were despatching their game at our feet. Our attendance at public worship would vary from one to forty; and these very often manifesting the greatest indecorum. Some would be snoring; others laughing; some working; and others, who might even be styled the *noblesse*, would be employed in removing from their ornaments certain nameless insects, letting them run about the forms, while sitting by the missionary's wife. On some occasions an opportunity would be watched to rob, when the missionary was engaged in public service. The thief would just put his head within the door, discover who was in the pulpit, and, knowing he could not leave his rostrum before a certain time had elapsed, would go to his house and take what he could lay his hands upon.

Results.

The faith of the missionaries was tried for about five years before there were any fruits gathered. They had during all this time been sowing in tears. In 1828, however, God visited the station where Mr. Moffat was laboring with the out-pouring of his Spirit. The following is a description of the scene.

The moral wilderness was now about to blossom. Sable cheeks bedewed with tears attracted our observation. To see females weep was nothing extraordinary; it was, according to Bechuana notions, their province, and theirs alone. Men would not weep. After having, by the rite of circumcision, become men, they scorned to shed a tear. In family or national afflictions, it was the woman's work to weep and wail; the man's to sit in sullen silence, often brooding deeds of revenge and death. The simple gospel now melted their flinty hearts; and eyes now wept, which never before shed the tear of hallowed sorrow. Notwithstanding our earnest desires and fervent prayers, we were taken by surprise. We had so long been accustomed to indifference, that we felt unprepared to look on a scene which perfectly overwhelmed our minds. Our temporary little chapel became a Bochim—a place of weeping.

The work continued till in 1842 Mr. Moffat says, "Instead of a solitary missionary station, once like the burning bush, we can now look, with feelings no pen can describe, on temples raised to Jehovah, and crowds assembled, not to hear the vociferations of the fierce warrior, or the eloquent and martial strains of the senator, laboring to arouse his audience to revenge and war, but the heavenly message of peace and love."

There are now day, Sabbath, and infant schools, and printing presses, and a reading population, and a growing church. Such has been the power of the gospel on the ignorant and degraded portion of our species.

Mr. Moffat, after having spent several months in England, having written this deeply interesting book, and excited in the hearts of the people at home a fresh zeal for missions, has returned to his station as a missionary. May his life be long spared, and the trophies of grace multiplied around him for many years to come.

SHORT SERMON.—NO. IV.

Let us go up AT ONCE and possess it; for we are well able to overcome it.—Numb. xiii., 30.

The refusal of the children of Israel to possess the land of Canaan, when God had brought them to the borders of it, is frequently referred to in both the Old and the New Testaments. It is always presented as a significant illustration of the *manner* in which God deals with mankind. Whenever men are placed in the same circumstances, God acts towards them on the same principles. Let us inquire, then, whether there be any lesson of instruction which *we* may derive from this interesting narrative.

1. God had promised to Abraham with an oath, that He would give to his posterity the land of Canaan for a possession. This promise he had frequently repeated, and, on the strength of it, they had, in obedience to his command, escaped out of the house of bondage.

2. The Lord had, by a series of miracles, delivered the people from all the

dangers of the desert ; he had divided the Red Sea for them to pass through ; he had caused water to flow out of the rock that they might drink ; he had fed them with bread from heaven. His cloud had led them by day, his fiery pillar had enlightened them by night. He had given them his law, written with his own hand on tables of stone. Thus, in every way, had he taught them that they were under his special protection, and, that, following his directions, all that he had promised them should surely be fulfilled.

3. He had brought them to the borders of the promised land. Canaan, with all its riches, its vineyards and olive gardens, was in full view before them. The spies had returned confirming all that God had promised. All agreed that the land was all that could be desired. A part said that the attempt was too hazardous, but Joshua and Caleb, strong in faith and pious confidence, urged the people onward. "Let us go up at *once* and possess it ; for we are well able to overcome it."

4. At this critical juncture the people rebelled and refused to go up at the command of the Lord. They did not dare to trust in the arm of Jehovah. They shrunk from the self-denials which the attempt demanded, and preferred going back into Egypt, to accepting and possessing the good land which God had promised to their fathers.

5. This refusal was wholly unreasonable. They were, as Joshua and Caleb said, well able to possess it. They had the promise of Jehovah for their unchangeable support. They had seen instances of his power and faithfulness vastly more impressive than this in which they were required to trust him. There was really nothing to prevent their taking possession of the land but their own selfishness and want of religion.

6. God took them at their word. He declared that as they refused the good land, they should never enter it. He turned them back into the wilderness, where they wandered forty years until this whole generation was consumed. The

blessing that was intended for them was conferred upon their children. When afterwards they would have gone up, they were forbidden. They found no place for repentance, though they sought it carefully with tears. There is nothing which God punishes so severely as neglected opportunities.

And now let us apply the principle here revealed, to the church of Christ in general, and to the present condition of the Baptist church.

1. God has promised that this whole world shall be the possession of his Son. Ask of me, saith He to the Messiah, and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession. This promise has been repeated by almost every prophet and apostle. Nay, it has been once and again confirmed by the oath of the Most High. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord. Nay, we know how deeply the Father laid this work to heart, when he so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

2. God has given to his church abundant reason to trust in his promises. Let us look back upon her whole history. When did a word that He had spoken to her fail ? When was he a wilderness or a land of drought unto Israel ? When was there a time when he was not prepared to do not only more than his people hoped for, but, also, more than ever He had promised ? All that he demands of his church is that she should trust in Him, and go forth obeying his commandments, and humbly and yet resolutely relying upon his veracity. Look at his dealings with the church in the days of the Apostles. A few brethren, the number of the names together was only an hundred and twenty ; not so many as we ordinarily meet in a common conference meeting, were assembled once in an upper chamber in Jerusalem. They were the only church of God then on the earth. They were the sole depositary of the truth as it is in Jesus.

On them was devolved the undertaking of converting the world. Strong in faith, they undertook it. And their success was according to His promise. In a few years the word of God was sounded out through them to millions of men, and the pagan world trembled at the name of Jesus of Nazareth. God gave them victory just so long as they went forth trusting in him, bearing the cross and following their Redeemer. When they laid aside the cross and became conformed to the world, their conquests were at an end, and hypocrisy, infidelity, heresy, and sensuality, came in upon them like a flood.

3. The church is now fully able to convert the world. I need not speak of their numbers, their wealth, their intelligence, their means of diffusing knowledge by the press, and of gaining access to every nation under heaven. The one hundred and twenty, in the upper chamber at Jerusalem, had no other promises to rely upon than we. If they, so few, without the press, inferior in intelligence to most of the men whom they met, were able to achieve such victories, what may not the church now do in possession of such untold advantages?

But I will address myself specially to the Baptist churches. Our principal missions are among the Burmans, the Karens, the Siamese, the Assamese, and the Cherokees. We are well able to subdue these nations to Christ. We boast of 600,000 communicants. I know not the number of our ministers. If we, in the fear of God, and in humble faith and steadfast reliance on the strength of Christ, go up, we may possess the land. The promises of God are without repentance. They are yea and amen in Christ. He is as ready to put forth his power as ever. It is only for us to labor as he has appointed, and the victory will be won. The Cherokees will be a Christian people. The voice of prayer will gladden the jungles of Arracan and Tenasserim. Christian villages will stud the banks of the Mergui. The waves of the Salween, the Burrampooter and the Irrawaddy, will be consecrated by the bu-

rial of thousands into the name of the Father, and the Son, and the Holy Ghost. The kings and princes of Ava will bow the knee to Jesus in humble penitence and adoring faith. Nations subjected to Christ will lift up their voices in holy gratitude to God, and their thanksgivings will descend in showers of blessings on us and our children, who have sent to them the word of everlasting life. We, at home, shall all be united as a band of brethren in this blessed cause. The church of Christ will shine forth bright as the sun and terrible as an army with banners.

And what is necessary in order to accomplish this blessed result? So far as we are concerned, that we honestly and in the strength of God undertake it. I say undertake it. It is not undertaking it, to give what we do not feel; to contribute a few cents apiece in the course of a year. If we really undertake it, we must so give as to testify our love to the souls of men and to Christ who came to redeem them. Can a man pretend to love the souls of men and give to save them from eternal hell a pittance which he would be ashamed to offer to a beggar? Can a man believe that he loves the Savior, and yet when Christ calls upon him, saying, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me, satisfies his conscience by crying, Lord, Lord? No, my brethren, be not deceived, God is not mocked. The world looks upon such Christians and knows that they are not in earnest. And can the Searcher of hearts be more easily imposed upon? But this is not all. Our prayers and our alms must ascend to God together. We must remember the heathen in the closet, at the family altar, in the social prayer meeting, and at the monthly concert. Then shall we have undertaken this work.

But if we fail,—if we refuse to go up and to possess the land, who can tell the judgments of God that will be poured out upon us? As I have said, there is nothing that God punishes more severely than the neglect of chosen opportunities. A richer opportunity than we now enjoy, was never

bestowed upon man since the creation of the world. If we refuse and turn back into Egypt, I do believe that God will swear in his wrath that we shall not enter into his rest; and he will grant to others the privilege which we have despised. We shall become a hissing and a by-word among Christian sects. Our very name will be blotted out from the church of Christ. The command will go forth as to the barren fig-tree, Cut it down, why cum bereth it the ground. Brethren, are not these things so? What then will you do?

THE KAREN APOSTLE; OR MEMOIR
OF KO THAH-BYU, THE FIRST KA-
REN CONVERT, WITH NOTICES CON-
CERNING HIS NATION. *By Francis Mason, Missionary to the Karens.*

This little volume, just published by Gould, Kendall & Lincoln, is a valuable gift to the friends of missions. The Karen Mission is one of the most interesting of the age. They are an interesting people, not only for their civil and religious condition, but from their national characteristics. The introduction of the gospel among them has been, thus far, only one uninterrupted display of the riches and power of divine grace. Sixteen years ago, the attention of the missionaries in Burmah was first drawn to this nation. The subject of this memoir being providentially thrown in Dr. Judson's way, received religious instruction, was awakened and ultimately converted. He was a slave, and Mr. Judson set him free; but his soul received, through the power of the gospel, an infinitely greater freedom. He belonged to a nation who characterize themselves "as the most debased among the debased;" he was by nature "possessed of very ordinary abilities;" when a youth, he represented himself as "a wicked, ungovernable boy;"—in manhood, he became "a robber and a murderer;" he had murdered more than thirty according to his own confession; "his natural temper was diabolical." Yet the gospel became to this depraved brother of our race the power of

God, making him first a new creature in Christ Jesus, and, afterwards, a distinguished instrument in the conversion of his countrymen. He was the first convert, and the first of his countrymen who submitted to the rite of baptism. Yet "he lived to see hundreds and hundreds follow his steps, in whose conversion he held a distinguished part."

Ko Thah-byu never obtained a sufficient education, either in general literature or in ecclesiastical matters, to make it prudent in the judgment of the missionaries to ordain him. He did, however, become so well informed, through the instruction of the missionaries, as to the general outlines of the Christian religion, and specially as to *the way of life*, as to make a successful preacher of the gospel. The Karens had a peculiar preparation for the reception of Christianity. Not only was there nothing in their national institutions to oppose the introduction of any new religion, but there were vestiges of an early faith, pure and spiritual. They who had been taught by their elders, that "The earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things and we are manifest to Him. God is not afar off. He is only separated from us by a single thickness of white. Children, it is only because men are not upright that they do not see God"—a nation with such traditionary instruction, could easily be made to understand and receive the Bible as a revelation of Him, "who is God over all, blessed forevermore," "in whom we live, and move, and have our being," and which teaches that "all have gone out of the way." It might be expected that the account given by Moses, in Genesis, of the fall of man by eating the forbidden fruit, would find a ready credit by a people familiar with the following tradition. "In the beginning, God, to try man whether he would or would not observe his commands, created the tree of death and the tree of life, saying concerning the tree of death, *eat not of it*. He wished to see whether man believed. Not believing, he ate of the fruit of the tree of

death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time."

A people who had been taught, "If you worship idols or priests you obtain no advantage thereby, while you increase your sins exceedingly," might be truly said to be prepared to receive a spiritual religion like that of the Bible.

The Karens have taught their children for generations, "If God does not have mercy on us, there is none other that can. He that saves us is the only one God." The missionary has only added, we are "accepted in the beloved in whom we have redemption through his blood, the forgiveness of sins;" and on the seed thus sown, the quickening Spirit descends, and hundreds and thousands are converted to God. Hence the feeblest instrumentality has been successful, as it would not be, where there is a thoroughly organized system of idolatry supported by the wealth and pride of the government.

A pure Christianity, however, will not, it cannot, without a miracle, sustain itself in that nation without a more extensive system of education. With this view, the following extract from the memoir will be read with great interest.

To make the native assistants most valuable, however, they must be educated. Ko Thah-byu laid about him with the arm of a giant; but he was a blind Cyclops. No one valued him as the missionaries did: yet no missionary ever ventured to ordain him; and that because, in common with all his countrymen, he wanted a well-regulated mind, such as a thorough training in a good mission school is adapted to impart. Thus it appears, that the Karen mission, beyond all others, should be amply provided with means to instruct the native Christians; and yet in this department it is remarkably deficient. There is not a single missionary devoted to the education of the people, while at each of the principal stations there ought to be two, with that as the prominent object of their labors. No matter what name is employed, whether schools, academies, or seminaries; it is institutions of learning that are required, not brick walls or Corinthian columns. There should be a liberal supply of missionaries to teach, so that if one be sick, as one often will be, another may

be able to take his place, that the machinery may not run down, as it otherwise assuredly will; and there should be a sufficient supply of money to support the pupils while studying, and to provide them with bamboo dwellings. Karen scholars are supported for eighteen dollars a year, including board, clothing and buildings; but exclusive of books and the salaries of the missionaries that superintend them.*

A Karen preacher, or school teacher, is supported, when employed in the native villages, at from twenty-five to fifty dollars annually: much less than in most other missions.† Now all we ask is, half a dozen more well educated missionaries, and funds enough to do all the good they can, on the economical scale given above. Is this an extravagant request? While there are twenty-four ordained missionaries sent to the one hundred thousand Sandwich Islanders, is it beyond the bounds of propriety or practicability, to sustain an establishment of half that number, for the many hundred thousand Karens? Such an establishment as is desirable, might perhaps involve an annual expense of twenty thousand dollars, exclusive of the operations of the press; and such an establishment, with God's blessing, would change the whole nation, and make them as truly a Christian people as are the English or the Americans.

God, by his providence, has imposed upon American Baptists the duty, the *delightful* duty, of educating this nation.

We recommend the memoir to all, as being both interesting and as furnishing valuable information. Who can read without interest the history of a man, who, though a "robber and a murderer," became eminently useful, and died in peace; or who can read it without an increased desire to send abroad that gospel which has such regenerating power?

* The whole expense, including every thing, may amount to from twenty-five to thirty dollars.

† If other missions are more expensive, or less successful, it is not the fault of the missionaries; and if the Karen mission is cheaper, or more successful than others, no credit is to be here attributed to the Karen missionaries, above their brethren. It is to be wholly attributed to peculiarly favorable providential circumstances; and these things are not mentioned for the sake of drawing invidious comparisons, but because they are some of "the indications of Providence" referred to above, and because they are facts that ought to be known.

Other Societies.

Africa.

It is our design to publish in several successive numbers of the Magazine, beginning with the present, an epitome of all the missionary operations in Africa. The account will be taken from the Missionary Register of the Church Missionary Society (Eng). This brief view will not only be found to be interesting to be read, but will be of great service to any one who shall wish, for the monthly concert or elsewhere, to obtain a general and yet accurate idea of all that is now doing to evangelize that benighted continent. We are confident that but few persons have adequate ideas of the extent to which the work of missions has advanced in that country.

We shall first give an account of *South Africa*.

UNITED BRETHREN.

Groenkloof: 40 miles N. of Cape Town—1808—Brn. Joseph Lehmann, J. Christensen, C. F. Franke—communicants, 288—baptized: adults 111; children, 330; candidates, 70—new people, 288—Total under instruction, 1096.

Our numerous schools afford me abundant occupation during great part of the day; and I am thankful to add, that it is of an agreeable and encouraging kind. In general, the girls make greater progress than the boys, owing to their more frequent attendance: the boys are often prevented by the duties of the field or the stable. In singing, also, our female scholars make greater proficiency. Several of them I have formed into a musical choir, who perform very respectably a number of choruses and easy anthems. Had we an organ, an organist seems already provided for us, in the Hottentot youth, Nicholas Oppelt, a native of this place. The great accession to the country members which has lately taken place, and which consists chiefly of emancipated slaves, has led to a corresponding increase in the number of our pupils. Our school-rooms are often crowded in the most inconvenient manner. The infant school, held in the vestry of the church, is in similar circumstances.

I trust I may also report favorably of the spiritual progress of the mission, though we are not without painful evidences that the enemy of souls is doing all that he can to obstruct the work of the Lord, and the operations of His Holy Spirit. Of this we had a distressing proof during the very week in which we were meditating in fel-

lowship on the meritorious passion and death and the glorious resurrection of our Lord and Savior. In the course of this season, 42 persons were advanced in the privileges of the church; of whom 18 adults and 5 children were baptized into the death of Jesus on Easter Sunday. Among those who attend these festivals, there are always many of our hearers at Wittezaad: where, I am thankful to say, we continue to hold divine service, greatly to our encouragement.

Genadendal: 130 miles E. by N. of Cape Town; with an out-station at *Kopjes-Kasteel*—1736; renewed, 1792—Brn. Teutsch, Sonderman, De Fries, Brauer, Gysin, Kölbing, Heinrich: Wid. Sr. Hallbeck; Single Sr. G. Hallbeck, *As*. Brn. Kölbing and Heinrich, and their wives, arrived at this station on the 19th of March. Br. and Sr. Schopman have removed to Enon.

Truly the word of His grace proves itself a leaven among the dwellers in this place. We cannot tell of sudden conversions or remarkable awakenings, calculated to excite general attention; but, to a careful observer, the genuine effects of the reception of the gospel into the heart are sufficiently apparent; and among none more than the lately-enfranchised slaves who have found an asylum with us. Their growth in grace and in knowledge is most encouraging; and it is evident that their walk and conversation are becoming increasingly conformed to the precepts and example of Jesus. In the month of August, I instructed 27 persons previous to their receiving confirmation. In the performance of this duty, I was often astonished at the correct and pertinent answers which they returned to the questions which I addressed to them: and this was more especially the case with some aged individuals of their number, whose hearts the Lord had manifestly opened to receive His saving truth. It is always a peculiar joy to me when my school children give tokens of spiritual prosperity. Of some who have been educated by us, and who are now mothers of families, we may truly say that they are ornaments of our congregation. At this season, the attendance at school is but thin, owing to the harvest. I have, ordinarily, from 100 to 120 boys, and a rather greater number of girls; many of whom manifest a great desire to learn English, in which they are encouraged by their parents. "You should have heard," said a Hottentot mother to me only a few

days ago, "how well my Gustavus understood the English gentleman who came here, and how readily he answered him in his own language."

We are very glad to learn that it is customary in many families, after the evening service at the chapel, to request the children to read the New Testament aloud to their parents.

Previous to the Easter festival, Br. and Sr. Schopman spoke individually with the various classes of this congregation ; of which pleasant but fatiguing duty they afterward made a very encouraging report.

At our next conference, many persons were approved for an advance in the privileges of the church : of these, 89 became candidates for baptism ; 47 were appointed for that rite ; 16 for reception into the congregation ; and 46 for confirmation. Easter-Sunday morning being very fine, we prayed the Litany in the burial-ground. On Easter-Monday we had a second festive celebration ; in the course of which, the 47 adults already mentioned, were admitted into the church of Christ by holy baptism,—the largest number ever admitted at one time since the establishment of this mission. It was truly a time of refreshing from the presence of the Lord, in which we trust all classes of our Hottentot flock had their share.

July 10, 1842.—Thirteen men and thirteen women were baptized into the death of Jesus. When they were informed that they should have this privilege conferred upon them, tears of thankfulness were seen flowing from many eyes ; and we are convinced that they gave themselves up to live to the Lord with all their hearts. Most of them were formerly slaves. In the evening of the same day, two persons were received into the congregation.

Hemel-en-Aarde : an hospital, supported by government for the relief of lepers : about 12 miles from Caledon, and near the sea—1823—Br. Fritsch.

Elim : about 60 miles from Genáden-dal and near Cape Aiguilla : with outstations at *Houtkloof* and *Duinfonteyn*—1824—Brn. W. C. Genth, D. Luttring, H. F. Meyer—communicants, 183—baptized : adults, 116 ; children, 147 ; candidates, 131—new people, 284—Total under instruction, 861.

Our schools continue in a flourishing state. In the infant school there are 80 children, whose attention and progress afford us great pleasure. The boys' school is attended by from 40 to 60 pupils ; and that for girls by from 70 to 80. In all these institutions the religious instruction of the pupils is faithfully attended to ; and

we trust that the precious seed is not cast by the way-side. The Hottentot girls are really musical, and have mostly fine voices. The harvest, throughout the whole of this district, has been most abundant : for this mercy of our God we cannot be too thankful. The older I grow, and the longer I continue in the service of my gracious Lord—and I have now been nearly thirty years employed in His missionary vineyard—the more deeply do I feel my sinfulness and insufficiency, and my need of Jesus to heal, sanctify, and save me. May I ever be found cleaving closely to Him ; and may my five dear children, the oldest of whom, an only son, is twenty years of age, and the youngest, a little girl of five, still with her parents, be trained up for Him to whom they have been dedicated from their infancy !

Nearly all the male inhabitants of this place are employed as day-laborers on the neighboring farms : the wives and children remain mostly at home, and attend church and school pretty regularly : the men come as often as they can.

Houtkloof, four hours' walk from hence, continues a flourishing outpost : there are about 100 persons residing there who are in connexion with our church. They live, for the most part, on their own little properties ; and some have dwellings here also.

July 19, 1842.—The work of the Lord continues to make progress, in spite of many difficulties and much opposition from the world and sin. Since the commencement of this year, 44 adults and 25 children have been baptized ; and a considerable number of persons are again upon our list of candidates for the privileges of the church. Our public worship and our private services are well attended.

Enon : on the White River, near Algoa Bay—1818—Brn. Stolz, Schopman. Br. and Sr. Schopman have taken the place of Br. and Sr. Lemmertz. Widow Srs. Halter and Hoffman arrived in London on the 24th of July. Toward the end of 1841 Br. Lemmertz wrote—

Nearly twenty-six years have now elapsed since I left Europe for Africa. Our party consisted of five brethren and two sisters : of these, three are already at rest with the Lord, and the like number are in retirement in our German congregations. I only am left to labor on in this blessed and fruitful field. When I look back upon the way by which the Lord has led me all my life long, and especially since He called me into His service, I am, indeed, amazed at His love, mercy, and forbearance. How

great things hath He not done for me ; and how little have I done for Him, to show my gratitude !

Jan. 17, 1842.—I have had occasion to pay a visit to Shiloh ; by which, as you may suppose, I have been greatly interested, having had the favor, thirteen years ago, to assist in the establishment of that station. I arrived there on the 7th of December, and was received with much love by our brethren and sisters. It afforded me no little pleasure to see the two first converts from the eastern tribes for whose benefit this settlement was formed, and to find them walking worthy of the gospel. I refer to Salome, the Mantatee, who is now a valuable chapel servant ; and Wilhelmina, of the Tambookie nation. During my short stay, I had the favor to administer the Lord's Supper to the assembled congregation, and likewise to converse with the individual communicants. Most of these were personally known to me, and our intercourse was much to my own edification.

TAMBOOKIES.

Shiloh : on the Klipplaat River—1828—Brn. Bonatz, Kschischang. Sr. Bonatz departed this life on the 9th of November, 1841.

That the mission family at Shiloh are again in circumstances of great perplexity you may easily believe, Sr. Kschischang being now the only sister to manage its domestic concerns and attend to the spiritual wants of the female portion of the congregation.

FINGOOS.

Clarkson (the name given by Gov. Napier to the new settlement of Koks-bosch, after the well-known opponent of the slave trade) : on the Zitzikamma, among the Fingooos—1839—Brn. Nauhaus, Adolph, Küster.

The greatest activity has prevailed here for some time past ; and so great a change has taken place in the appearance of this settlement, that whoever has not seen it during the last two years would hardly know it again. This change is, however, but a faint representation of the spiritual change which has been effected among the Fingooos by the simple preaching of the word of the Cross, and the application of this saving doctrine to their hearts by the power of the Holy Spirit. At the individual speaking, before the Passion Week, the operations of this gracious guide were very manifest ; and the meetings, during this blessed season, were diligently attended. Many were advanced in the priv-

ileges of the church. On Easter Sunday, 1840, Maziza, the firstling of this congregation, was baptized : since that time, twenty-eight persons have been added to the church by this solemn rite ; and this year we could not fail to observe, on occasion of the baptism of eleven adults, that our new church, which is larger than that at Enon, proved too small. Our baptized members walk worthy of the gospel : their very looks bespeak love and simplicity ; and although some of their number are exposed to the scorn and contempt of their former associates, the joy of the Lord continues to be their strength. When at church, they appear in decent clothing, and their behavior is very devout. The attendance of strangers at our church continues on the increase.

Br. Nauhaus writes from Clarkson that they were cheered by witnessing the blessing attendant upon their labors among the Fingooos. A famous sorcerer of that nation has lately begun to open his heart to the influences of the gospel, through the power of the Spirit of God working in him. Formerly, he considered the missionaries as his enemies, and, as he said, almost as ravenous beasts : now he is convinced that they labor for the good of his people. He attends the church assiduously ; and his four wives, whom he used to beat for so doing, have now the liberty to attend likewise. He has refused the request of his heathen countrymen to exercise sorceries : and if he does but remain steadfast, and grow in the grace of our Lord Jesus Christ, as we hope he will, a ringleader of the reign of darkness will be vanquished by the power of the gospel. The new dwelling-house was so far finished, that Br. A. Küster could enter it. When the house in which he formerly lived was taken down, it was discovered that the beams and all the timber were so rotten, that there is reason to believe one stormy or rainy day more might have made it a ruin ; and as they occur often at this season, it affords another proof of the providential care of our Heavenly Father for the lives and safety of His children, which we would gratefully acknowledge.

The progress of the missionary work at most of our South African stations is, on the whole, such as to excite gratitude for the past, and hope for the future. The celebration of the solemn season commemorative of the Passion and Resurrection of our Lord, appears to have been peculiarly blessed, and to have been attended with the addition of many souls to the company of the believers, especially at Genâdendal, where the number of adults baptized on Easter Sunday was the greatest ever ad-

mitted to that rite, at one time, at that mission. In temporals, as in spirituals, the divine favor has been abundantly enjoyed during the year 1841: Enon alone, impoverished, as well as diminished in population, by the continued prevalence of drought, presents an exception to this remark. The trials and privations which are still the portion of that once flourishing settlement, claim our especial sympathy.

On the 24th of December last, the congregation at Genadendal celebrated the fifty years' jubilee of the renewal of the mission among the Hottentots, and the foundation of the settlement at Bavianskloof. We would commend the whole of the work of God in South Africa, and the congregation at Genadendal in particular, amounting, at the close of 1841, to 2359 souls, to the remembrance and intercession of our brethren and Christian friends.

American Board of Commissioners for Foreign Missions.

CONSTANTINOPLE.—On the first of December, the missionaries write that the Armenians, friendly to their labors, were never more free in visiting them, nor ever more importunate that they should have a public preaching service, which had, at the earnest solicitation of the Armenians themselves, been renewed, after having been suspended for some months, in consequence of an opposition which had been raised against the mission. The books of the mission were never in greater demand. Many of the enlightened Armenians manifested a readiness to suffer, if need be, for the name of Christ.

On the 28th of December, Mr. Dwight, adverting to the opposition mentioned above, says, "We, however, ought to feel that our hope is only in God, and trust only in him to carry forward this work. The Spirit of the Lord is still at work here, even among the papal Armenians, whom we have not regarded as a very hopeful class. It is, however, the still small voice that we hear. We pray that we may yet see many pentecostal seasons in this city."

INDEPENDENT NESTORIANS.—Communications from Doct. Grant as late as 28th of October mention that Mr. Hinesdale arrived at Asheta from Mosul, 8th of that month, bringing with him eight or nine mule loads of Syrian scriptures, other books, and various supplies for the new station at Asheta. The route which he took was comparatively easy and safe. He was received by the patriarch and others with much cordiality, who were earnestly desirous that he should remain with

them. Two papal priests and the Chaldean bishop from Elkoosh arrived on the 27th and had an interview with the Nestorian patriarch. Their reception was not apparently cordial, and the patriarch professes not to desire to countenance them in any respect. Still there is reason to fear that this movement may impede the progress of the gospel there.

MAHARATTAS.—Mr. Burgess writes from Ahmednuggur, November 28th, that the state of things still continued interesting. Five or six individuals had within a few days been examined for admission to the church, and were expected to be baptized the next Sabbath. The spirit of inquiry was evidently extending, at least among a portion of the people, and the missionaries were much encouraged. The opposition which had been manifested would, doubtless, turn out for the furtherance of the gospel.

TAMIL MISSIONS.—The excitement, growing out of the apprehended downfall of heathenism, which has prevailed for some time in the vicinity of the missions at Ceylon, Madura and Madras, still continues. In some places the missionaries have been called to encounter a very malignant opposition. At Madras, tracts have been published, and meetings have been held for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. It may also be stated in this connection that a letter, written at Nas-suck, appeared not long since in a native paper in Bombay, the object of which was to excite suspicions against the missionaries at Ahmednuggur, and also to discredit their religion. The writer says, "I wish to rouse up our people, and excite their attention, so that they may avoid these men before they have succeeded in attaining the object they have in view, of destroying the Hindoo religion."

From Ceylon, Mr. Spaulding writes that four girls belonging to the boarding-school at Oodooville, viz., Eliza H. Clark, Isabel-la Graham, Harriet Train, and Maria H. Cooke, with one of the women employed as a cook at the school, and one neighbor, making six in all, were admitted to the mission church in July. For several months,—some of them more than a year,—they have given encouraging evidence that they have experienced a change of heart.

From Madras, Mr. Winslow writes, November 22d, that Mr. and Mrs. Nevius, of the Borneo mission, were then at the Niel-gherry Hills, for the health of Mrs. N., and that, as there had been little improvement

in this respect, they would, probably, proceed to the United States by an early opportunity. In relation to the opposition which the missionaries had encountered, Mr. W. says, that the whole English press came out against those who had produced the excitement, and the leaders were likely to draw back.

CHINA.—Doct. and Mrs. Parker arrived at Macao in good health, on the 4th of October, after a passage of only 118 days.

SANDWICH ISLANDS.—From Kailua, Mr. Thurston writes, May 2d, 1842, that the state of religious feeling in that church was as cheering as at any former period. There have been fewer cases of discipline than usual; many who had been suspended or excommunicated have returned to their duty. The additions to the church since his last have been 130; during the year, or since the last general meeting, 501 have been received on examination. Several converts to Romanism have shared in the revival.

From Hilo, Mr. Coan writes, May 25th, that comparatively few cases of discipline, had occurred in the church during the previous year, and many of those who had been suspended were already restored to the church. The Spirit of the Lord has been shed down on many hearts, and some of the most hardened have been hopefully converted; 278 have been added to the church, and some are now candidates, while others are inquiring.

In a recent letter from Kau, August 1st, Mr. Paris says that the papists had entered

that field with all the forces they could number; but the Spirit of the Lord was among the people, leading them to inquire with earnestness after the way of life. "Vast numbers come to us every week with the inquiry, 'What must we do to be saved?'" Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250."

NEW YORK INDIANS.—It appears from a letter of Mr. Hall, March 6th, 1843, that on the previous Sabbath sixteen Indians were received into the church at the Alleghany station. Four are from pagan families, and have known scarcely any thing of the gospel, till within a year. The aged father of one of them was present, and seemed pleased that his daughter had thus publicly renounced the superstitions of her parents. Eight others stand propounded for admission to the church.

EMBARKATION OF MISSIONARIES.—

Three missionaries, Rev. Justin Perkins, Rev. David T. Stoddard, and Rev. Edwin E. Bliss, with their wives, together with two single females, sailed on the first of March from Boston, destined for the Nestorian Mission. They were also accompanied by Mar Yohannan, the Nestorian bishop.

American Baptist Board of Foreign Missions.

Intelligence from the Greek Mission.

LETTERS OF MR. BUEL AND APOSTOLOS.

Tumultuous excitement at Patras—Expulsion of Apostolos and his brethren.

We give at length the following letter from Mr. Buel, including one from Apostolos, that our readers may see for themselves the degree of intelligence and charity which exists in one of the most enlightened cities of "Free Greece," and what amount of toleration our missionaries might hope to enjoy from the ecclesiastical authorities, uninfluenced by the civil government. Mr. Buel's letter is dated at Malta, Jan. 28, 1843.

At the date of my latest communication, 30th of December, I was expecting to remove to Patras during the present month. But the recent events affecting our cause, which have transpired at that place, show it to be our duty to wait longer at Malta.

You have been informed of the baptism of the two Greeks, John and Kyriakes, at Corfu, the 4th of Dec., a few days previous to br. Love's departure for the U. S. A. They returned the day after the baptism, with Apostolos, to Patras, from which place they had come (a distance of 280 miles) to receive the ordinance, which they had been earnestly soliciting for several

months. Rarely do happier converts come up from "the water side." They seemed to enter fully into the solemn meaning of the transaction, and like the eunuch, "they went on their way rejoicing." But a severe trial of their faith awaited them.

A month elapsed without our receiving any intelligence from them. The failure of letters increased the suspicions occasioned by the rumor of a disturbance at Patras. At length Apostolos's letter, dated Athens, Jan. 3, furnished the following particulars. A previous letter of his, dated 7th of Dec., has been fraudulently detained.

"On our arrival at Patras, a rabble met us at the landing place, shouting, 'Away with the Pharmastonæ! (free masons), away with the Antichrists!' We reached our houses, however, without any serious molestation. But the next day, it being St. Catharine's day, they came around our dwellings, as if bent upon tearing us to pieces. John, and Kyriakes, and his brother Constantine, barely escaped from their hands under the protection of a military force, which came and took them to the guard house of the police. The mob then left them and came upon me in such numbers that the broad street by my lodgings became impassable. The door and windows of my magazines (the ground floor of the house,) were burst open and the glass broken out. But an angel of the Lord, I am sure, stood in my door and prevented them from entering. For about three quarters of an hour they kept up their abuse and insults, vociferating, 'Ho, you calico printer! the half of Patras you have turned into Americans! and you have been breaking down our religion! we would like to eat you!!' &c., &c. I expostulated kindly and affectionately with those nearest the door,—they hung down their heads and listened in silence: but those standing in the rear would raise the shout, 'Bring out the Pharmastonæ! bring out the Antichrist! let us cut him to pieces!!' This continued, as I said, nearly three quarters of an hour, when the military and civil officers appeared in force against the miserable mob; and in half an hour they succeeded in taking me to the same police station where they had the other brethren. Remaining here that night and the next day, we were taken under guard at midnight and conducted on board a man-of-war lying in the harbor, where we remained twenty-two days.

"Among the people there is a division respecting us, a part saying, 'Why trouble these men? they are peaceable and harmless persons.' But the others say, 'Nay, they have attacked our religion and we'll not endure it.'"

The brethren were afterwards transferred from the government vessel to a merchantman, and urged by the authorities to go elsewhere, in order to restore the tranquillity of the town. Kyriakes took his passport for Galaxidi (a port on the northern shore of the Gulf of Corinth). Apostolos took the Austrian steamer and reached Athens the 3d of January, having left John on board the merchant vessel, with a promise from the authorities, that he should be allowed to remain at Patras. This proved to be impossible. The governor personally requested him to go to some other place until the expiration of twenty days, when he would promise him security in Patras.

"It is a singular fact," observes Apostolos, "that none of our friends in Patras dared to defend us. Mr. — would have defended us in the public council, and he well nigh suffered persecution for it, so that for five days he could not go out of his house. It was dangerous for any one to speak a word in our defence. According to the letter received to-day from our br. John, not only our protectors, but any persons eating meat during Lent, are treated like so many mad dogs.

"The simple cause of all this blaze," he continues, "is just this. Half the people of Patras had seen the sacred scriptures,—they were aware of what was going on among us. Great disputings and warm controversies commenced; and many left off receiving the Holy Communion from the priests.* The ecclesiastics thought that those who understood the New Testament are aspiring to be priests. And, indeed, many of these are, by far, their superiors in point of intelligence. And it is for this very reason that the people of Patras are kept in hot water until this day.

"Here in Athens, I have to see that the public are not misinformed respecting us in the newspapers. I have also to report myself to the king re-

* The priest of the Holy Virgin, when we were in the guard-house, cried out from the street below, "*ἡ αὐτοὶ ἢ ἡμεῖς*" meaning, *them or us choose for your teachers and priests.*

specting my present occupation, and my intentions for the future. And as the king is aware of my business since the first of his reign, I have hopes of receiving special protection and ample religious toleration from government."

To these remarks of Apostolos, Mr. Buel subjoins as follows:—

We may hope, with our dear brother, that there is justice for injured and persecuted innocence at the court of Otho. Meanwhile we do not forget that "the king's heart is in the hand of the Lord, as the rivulets of water, and that he turneth it whithersoever he will." "The Lord of Hosts is with us, the God of Jacob is our refuge; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

What better evidence need we, indeed, of the divine favor towards our mission, than the fact, that some "have received the word in much affliction and joy of the Holy Ghost, and have turned to God from idols to serve the living and true God."

God has at length built an altar for his praise in the midst of a religious degeneracy that has been perpetuated for ages. A sweet incense has ascended, and a pure offering from hearts, we trust, that are washed, that are sanctified, that are justified in the name of the Lord Jesus, and by the Spirit of our God. I can see nothing to alarm or to dishearten, because ruthless hands have snatched from that altar its fires and scattered them to the winds,—scattered, indeed, BUT NOT EXTINGUISHED. Strifes and divisions could possibly have quenched, or heresy smothered them, but those very embers, still fanned by the Spirit of God, shall kindle as many separate fires; and thus will God cause the wrath of man to praise him in furthering the very cause which it aimed to destroy.

This is the plain philosophy of religious persecution. The history of the church is a continued illustration of it; beginning with "the persecution that arose about Stephen, when the disciples that were scattered abroad, went every where preaching the word."

Donations,

FROM MARCH 1 TO APRIL 1, 1843.

Canada.

Eaton, Rev. A. Gilles	21,00
Walsingham, Wm. Smith,	
per Rev. E. Thresher,	,70
	— 21,70

New Hampshire.

Milford, Mrs. Anna H. Bolles	5,00
Amherst, Mrs. Jerusha B.	
Peabody	5,00
per Matthew Bolles,	10,00
Walpole, Bap. ch., per Rev. C.	
M. Willard,	7,00
	— 17,00

Vermont.

Thetford, Silas Follet	200,00
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Massachusetts.

Boston, Harvard St. ch., mon. con., per P. Gill,	28,18
do., do. Young Ladies' Miss. Soc., Miss A. Smith tr., to support, in part, a Karen child to be named Anna Turnbull, per Miss Mary Peabody,	6,00
do., United mon. con., Charles St., Federal St., and Bowdoin Square churches, per B. Smith,	31,10
do., Baldwin Place, mon. con., per T. Shaw,	12,00
do., Dr. Stone, Charles St. soc., per Rev. Dr. Sharp,	20,00
do., Miss Elizabeth Wetherby	5,00
do., Mrs. Lydia Beal, per Rev. B. Stow,	50,00
do., A friend to missions, per Dr. Pattison,	9,00
New England Village, Bap. ch., balance of collection at Jubilee meeting, per Rev. W. C. Richards,	9,25
New Bedford, Bap. ch., mon. con.,	140,73
do., infant school, for tracts and bibles for children in India,	5,00
per L. G. Hewins,	145,73
Springfield, Bap. ch., mon. con., per Rev. H. Richards,	13,00
Princeton, a friend to missions in the Bap. ch.	50,00
Holden, a friend to missions	1,00
Framingham, Bap. Fem. Mite Soc., Mrs. Wilder tr., per Rev. J. Johnston,	17,00
A friend to missions, for Burman Mission,	2,00
	— 399,26

Rhode Island.

Providence, 4th Bap. Ch. Fem. For. Miss. Soc., Miss H. Peck tr., for the support of a Karen female on the Knowles scholarship,	25,00
do., do., of a youth in the native school at Edina, Africa,	20,00
per G. B. Peck,	45,00
Rhode Island Baptist State Convention, V. J. Bates, tr., Providence, 1st Bap. ch., mon. con. for Jan.,	32,44
do., do. do. for Feb.,	29,89
do., do. do. for March,	40,00
do., do., in part collection for 1842, per John Wilder,	50,00
Bristol, 1st Bap. ch., per W. D. Briggs tr.,	10,00
Warren, Rev. J. P. Tustia	25,00

Hopkinton, 2d Bap. ch.	20,00	
do. city, 1st Bap. ch.	8,50	
Westerly, Bap. ch.	60,00	
East Greenwich, Union Bap. ch. and friends to missions,	14,00	
Warwick and Coventry, Bap. ch.	17,00	
Coventry, Central Bap. ch.	21,15	
Warwick and East Greenwich, Bap. ch.	7,05	
West Greenwich, sundry individuals	3,25	
North Providence, Fruit Hill, 2d Bap. ch.	34,30	
Newport, 1st Bap. ch.	33,00	
do., 2d Bap. ch., extra col., per Rev. J. B. Brown, Agent of the Board,	19,50	470,08

New York.

Chenango Bap. Assoc., per Rev. W. L. Dennis,	78,18	
Cortland do. do., C. H. Wheaton tr.,	216,60	
Oneida do. do., Ephraim Palmer tr.,	174,73	
Onondaga do. do., C. B. Plumb tr.,	100,05	
Cayuga do. do., A. Case tr.,	82,89	
Wayne do. do., S. Spears tr.,	61,18	
Monroe do. do., A. G. Smith tr.,	64,82	
Genesee do. do., S. Chapman tr.,	57,20	
Genesee River do. do., D. Searl tr.,	56,44	
Ontario do. do., T. Otley tr.,	96,24	
Madison do. do., W. Nickerson tr.,	383,19	
do. do. do., for the benefit of the Jews,	3,27	
Lansing and Geneva, Bap. ch.	3,37	
York, Bap. ch.	4,62	
Phelps, 2d Bap. ch.	3,00	
Rochester, 2d Bap. ch., per Rev. V. R. Hotchkiss,	60,00	
per Rev. Silas Bailey, Agent of the Board,	1445,78	
Saratoga Springs, Fem. Miss. Soc., Miss Ann E. Wayland tr., per T. P. Cushing,	42,50	
Whitehall, Bap. ch., per Mrs. W. W. Cook,	5,00	
New York city, North Beriah ch., youth and Sabbath school, A. R. Nevers tr.,	50,00	1543,28

Pennsylvania.

Philadelphia, First and Spruce St. united mon. con.,	30,96	
— Watson, Esq.	15,00	
per Dr. Pattison,	45,96	

Virginia.

Virginia Bap. For. Miss. Soc., A. Thomas tr.,	33,00	
Richmond, African Baptist ch.	10,54	
do., 4th Bap. ch., per J. F. Govan,	13,00	23,54

Petersburg, Market St. Bap. ch., contribution,	100,50	
do., mon. con.,	15,50	
per Chs. Loomis,	116,00	
Charlottesville, Bap. Sab. Sch. For. Miss. Soc., J. B. Townley tr.,	12,25	
do., Bap. ch., mon. con., B. Mosby tr.,	26,79	
do., col. at close of services, March 12, per A. P. Abell,	47,90	86,94
William Williamson, Esq., Junction House, Hanover Co.,	10,00	
Taylorsville, Hanover Co., contribution	5,50	274,98

South Carolina.

Welsh Neck Association	387,08	
do. do. ch., from a female, per J. McIver,	4,00	391,08
Sumterville, for Mission in Denmark,	5,00	
do., general fund,	5,00	10,00
per Col. J. B. Miller,	401,08	

Georgia.

"A Georgia Baptist," per W. H. Turpin,	200,00	
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Alabama.

Tuscaloosa, Edward Prince	30,00	
do., Richard Furman	2,00	
do., a lady, for Karen Missa,	32,50	
do., Sewing Society	30,00	
do., Mrs. Pratt	20,00	
do., Miss Polk	5,00	
do., J. L. Dagg	25,00	
do., Mrs. Dagg	25,00	
do., Miss E. T. Dagg	15,00	
do., John F. Dagg	3,00	
per Rev. John L. Dagg,	187,50	

Arkansas.

Athens, Rev. W. B. Karr, per Rev. B. M. Hill,	25	
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Illinois.

Quincy, Bap. ch., mon. con., per Rev. E. C. Brown, per Rev. B. M. Hill,	5,00	
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Missouri.

Liberty, Clay Co., Miss S. M. Nelson	8,00	
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Michigan.

Baptist Convention, Rev. M. Sanford sec.,	25,00	
do. do., R. C. Smith tr.,	25,00	
per Rev. B. M. Hill,	50,00	

Iowa Territory.

Rochester, M. W. Rudd, Jr., per Rev. B. M. Hill,	5,00	
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Legacy.

East Bridgewater, Mass., estate of Nathan Alden, deceased, per Isaac Alden executor,	333,33	
	34162,42	

H. LINCOLN, Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

JUNE, 1843.

NO. 6.

American Baptist Board of Foreign Missions.

TWENTY-NINTH ANNUAL MEETING.

Albany, April 26, 1843.

The Board of Managers of the Baptist General Convention for Foreign Missions assembled, according to appointment, in the meeting-house of the Pearl Street Baptist Church, Albany, N. Y.; Rev. Dr. Kendrick, one of the Vice-Presidents, in the chair.

The following members were present :—

Rev. NATHANIEL KENDRICK, D. D.,	} VICE-PRESIDENTS.
" FRANCIS WAYLAND, D. D.,	
" GREENLEAF S. WEBB,	
" SOLOMON PECK, FOREIGN SECRETARY.	
" ROBERT E. PATTISON, D. D., HOME SECRETARY.	
" BARON STOW, RECORDING SECRETARY.	
Hon. HEMAN LINCOLN, TREASURER.	
Rev. RUFUS BABCOCK, Jr., D. D.,	} <i>Ex Officio.</i>
SECRETARY OF THE CONVENTION,	

MANAGERS.

Rev. JOEL S. BACON,	Rev. WILLIAM LEVERETT,
A. M. BEEBEE, Esq.,	" JOHN PECK,
Rev. IRAH CHASE, D. D.,	" JOHN M. PECK,
WILLIAM COLGATE, Esq.,	" AARON PERKINS,
WILLIAM CRANE, Esq.,	" CHARLES G. SOMMERS,
Rev. WILLIAM W. EVERTS,	" EBENEZER THRESHER,
" WILLIAM HAGUE,	" B. T. WELCH, D. D.,
" GEORGE B. IDE,	" N. W. WILLIAMS,
" HENRY JACKSON,	" W. R. WILLIAMS, D. D.

After singing the hymn,

" Jesus shall reign where'er the sun," &c.,

prayer was offered by Rev. Dr. Wayland, of Providence, R. I.

Rev. Dr. Babcock was appointed to assist the Recording Secretary in the duties of the present session.

Ministers of the gospel present, not members of the Board, were invited to sit with the Board, and participate in its deliberations. The invitation was accepted by the following brethren:—

Rev. Horace T. Love, of the Greek Mission, *Corfu, Ionian Islands.*

“ Ramsay D. Potts, of the Choctaw Mission, *Choctaw Nation.*

MAINE.

Rev. J. T. Champlin, Waterville College, Rev. Lewis Colby, Portland.

NEW HAMPSHIRE.

“ Joseph M. Graves, Claremont, “ Noah Hooper, Exeter.

VERMONT.

“ Daniel Hascall, West Rutland, “ D. M. Crane, North Springfield.

MASSACHUSETTS.

“ F. Bestor, Middlefield,	“ Miron M. Dean, Marblehead,
“ Adiel Harvey, Westborough,	“ Horace Seaver, Neponset,
“ William Crowell, Boston,	“ John V. Ambler, Lanesborough,
“ Rollin H. Neale, “	“ S. B. Randall, Woburn,
“ Robert Turnbull, “	“ Joseph Banvard, Salem,
“ Robert W. Cushman, “	“ Thomas D. Anderson, “
“ Nathaniel Colver, “	“ Moses J. Kelly, E. Longmeadow,
“ Hiram A. Graves, “	“ Joseph W. Eaton, Canton,
“ Thomas Driver, Lynn,	“ Aaron Haynes, Southborough,
“ Henry J. Ripley, Newton Centre,	“ William Lamson, Gloucester,
“ Thomas F. Caldicott, Roxbury,	“ Henry K. Green, Charlestown,
“ E. G. Sears, Sharon,	“ John Higby, Sandisfield.
“ Alexander Bush, Tyringham,	

RHODE ISLAND.

“ David Benedict, Pawtucket, “ John Dowling, Providence.
 “ Thomas S. Rogers, “

CONNECTICUT.

“ Addison Parker, Stamford,	“ Erastus Denison, Portersville,
“ Thomas C. Teasdale, New Haven,	“ James J. Woolsey, Norwalk,
“ A. B. Hubbard, Norfolk,	“ Dwight Ives, Suffield,
“ Andrew Hopper, Southington,	“ B. Cook, Jewett City.
“ Edward Savage, Bristol,	

NEW YORK.

“ Benjamin M. Hill, New York City,	“ Wm. L. Dennis, Hamilton,
“ Jacob H. Brouner, “ “	“ Jacob Knapp, “
“ S. A. Corey, “ “	“ T. J. Conant, “
“ Alonzo Wheelock, “ “	“ Stephen Jones, Athens, Greene Co.,
“ Archibald MacLay, D. D., “	“ Stephen Wilkins, Albany,
“ John Cookson, “ “	“ James M. Coley, “
“ Elisha Tucker, “ “	“ C. W. Watrous, “
“ Ira M. Allen, “ “	“ William C. Child, Westerlo,
“ Cyrenius M. Fuller, Pike, Al-	“ J. O. Mason, Fort Ann,
leghany Co.,	“ J. W. Taggart, Syracuse,
“ D. Robinson, Vernon, Oneida Co.,	“ Jirah D. Cole, Ithaca,
“ Levi Tucker, Buffalo,	“ J. Cole, Carmel, [ington Co.,
“ Moses Field, Canaan,	“ H. F. Baldwin, Hartford, Wash-
“ John Smitzer, Fayetteville,	“ Norman Fox, Ballston Spa.,
“ Simon Fletcher, Sandy Hill,	“ William B. Curtis, “
“ S. Gale, “	“ John Goadby, Burnt Hills, Sara-
“ Silas Bailey, Hamilton,	toga Co.,

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| Rev. George W. Harris, Kinderhook, | Rev. L. C. Bates, Richmondville, |
| “ Lewis Leonard, Cazenovia, | “ F. S. Parke, Clifton Park, |
| “ William Clarke, “ | “ J. W. Green, “ |
| “ Jesse Elliott, Wyoming, | “ C. H. Hosken, West Troy, |
| “ Leland Howard, Norwich, | “ E. E. L. Taylor, Brooklyn, |
| “ Chas. Clark, Lowville, Lewis Co., | “ Reuben Winegar, Rensselaerville, |
| “ D. G. Corey, Utica, | “ L. O. Lovell, Troy, |
| “ D. C. Haynes, “ | “ John Duncan, Johnstown, |
| “ James M. Stickney, Greenville, | “ Lewis Raymond, Cooperstown, |
| “ O. H. Capron, West Milton, | “ William E. Locke, Trumansburg, |
| “ R. J. Smith, Lansingburg, | “ James Delsny, Kingsbury, |
| “ Philip Roberts, Jr., Salt Point, | “ J. W. Gibbs, Amsterdam, |
| “ Dutchess Co., | “ Daniel Dye, Warren, Herkimer |
| “ A. Kingsbury, West Winfield, | “ Co., |
| “ L. Salisbury, Broadalbin, Fulton | “ Pharellus Church, Rochester, |
| “ Co., | “ Leroy Church, Schenectady, |
| “ William Arthur, Greenwich, | “ A. Smith, Amenia, Dutchess |
| “ T. Murray, Coxsackie, Greene Co., | “ Co. |
| “ Henry L. Gros, “ | “ |

NEW JERSEY.

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| “ James E. Welch, Burlington, | “ Joseph B. Breed, Rahway, |
| “ E. M. Barker, Samptown, | “ J. G. Collom, Pemberton. |
| “ William Symm, Newark, | |

PENNSYLVANIA.

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| “ John S. Jenkins, Coatsville, Ches- | “ A. D. Gillette, Philadelphia, |
| “ ter Co., | “ Jonathan Aldrich, “ |

OHIO.

Rev. O. N. Sage, Granville.

ILLINOIS.

Rev. Benjamin F. Brabrook, Upper Alton.

The Treasurer read an abstract of his Annual Report, showing, that from all sources, the receipts of the year ending April 1, 1843, were \$59,151 06,
and the expenditures, 67,738 43.

On motion of William Crane, Esq., of Baltimore, seconded by A. M. Beebee, Esq., of Utica,

Voted, That the Treasurer's Report, an abstract of which has now been read, be accepted, and published under the direction of the Acting Board.

The Foreign Secretary read portions of the Annual Report of the Acting Board.

On motion of Rev. John Peck, of Cazenovia, N. Y., seconded by Rev. Charles G. Sommers, of New York city,

Voted, That the Report, an abstract of which has now been read, be accepted, and published under the direction of the Acting Board.

The Home Secretary read a paper which he had prepared, showing some of the reasons why the amount of funds contributed the last year to the Treasury of the Board, was so limited. This paper was referred to a Committee consisting of Messrs. G. S. Webb, W. Colgate, and H. Jackson.

Messrs. W. Colgate, A. M. Beebee, and H. Lincoln were appointed a Committee to nominate the Acting Board for the ensuing year.

Messrs. F. Wayland, G. B. Ide, and C. G. Sommers were appointed a Committee on the subject of Increased Efforts for the Education of Native Teachers and Preachers.

Messrs. B. T. Welch, I. Chase, and W. R. Williams were appointed a Committee on the Reinforcement of the Missions of the Board.

The following resolutions, offered by Dr. Wayland, and seconded by Hon. Heman Lincoln, were unanimously adopted:—

Resolved, That this Board entertain a grateful appreciation of the faithful and able services of the Rev. Lucius Bolles, D. D., who has for seventeen years filled the office of Corresponding Secretary of the Board, and deeply regret that ill health has obliged him to retire from the active duties of his station; and that they hereby tender to him their fraternal sympathy.

Resolved, That the Acting Board be instructed to allow to Dr. Bolles such a sum as they may think proper, as a compensation for such services as his health may enable him to render.

Resolved, That the Recording Secretary be instructed to communicate a copy of these resolutions to Dr. Bolles.

Adjourned till 9 o'clock to-morrow morning. Prayer was offered by Rev. Ramsay D. Potts, of the Choctaw Mission.

In the evening, the annual discourse was delivered, according to appointment, by Rev. Pharcellus Church, of Rochester, N. Y., from Col. i. 29—“*Whereunto I also labor, striving according to his working, which worketh in me mightily.*” Prayers were offered by Rev. Henry J. Ripley, of Newton Theological Institution, and Rev. Dr. Welch, of Albany.

April 27, 9 o'clock, A. M.

The Board met agreeably to adjournment. Prayer was offered by Rev. Henry Jackson, of New Bedford, Mass.

The journal of yesterday was read and approved.

The Committee appointed to nominate the Acting Board reported, and their report was accepted. The following persons were then duly elected as members of the Acting Board for the ensuing year:—

Rev. DANIEL SHARP, D. D., *President.*

Rev. FRANCIS WAYLAND, D. D., } *Vice-Presidents.*
Hon. RICHARD FLETCHER, }

Rev. LUCIUS BOLLES, D. D., } *Cor. Secretaries.*
“ SOLOMON PECK, }
“ ROBERT E. PATTISON, D. D., }

“ BARON STOW, *Recording Secretary.*

Hon. HEMAN LINCOLN, *Treasurer.*

Managers.

Rev. JOEL S. BACON,	Rev. BARNAS SEARS, D. D.,
“ IRAH CHASE, D. D.,	“ EBENEZER THRESHER,
“ WILLIAM HAGUE,	“ N. W. WILLIAMS.
“ WILLIAM LEVERETT,	

The Committee on the Education of Native Teachers and Preachers reported, and the report was accepted, and the resolutions appended were adopted.

The Committee to whom was referred the subject of Mission Schools among the Heathen, ask leave to submit the following report :

The progress of the missionary enterprise seems to have taught us, that two objects are to be held steadily in mind, in our efforts to evangelize the world. The first of these, is, to proclaim the gospel of Christ to the men of the present generation. For this purpose, we send to heathen nations the living teacher, who holds forth to them the word of life, who translates into their languages the Holy Scriptures, and teaches them to read the volume of eternal truth. When this is done, a great work has been effected, and the means of salvation will have been placed within the reach of multitudes who are perishing.

But, if nothing more than this be done, no *permanent* result can reasonably be anticipated. The heathen among whom we labor are generally in a condition of painful intellectual imbecility. The converts are surrounded by men weak like themselves, and also superstitious, idolatrous, and vicious. Having accomplished this preparatory work, were we then to leave them to themselves, the light of Christianity would soon become dim, if it were not ultimately extinguished. Or, on the other hand, if we continue our labors with no end in view but the preaching to them the gospel, we must supply them entirely with pastors from our own country, a course which would be manifestly impracticable. It is, therefore, obvious, that we must, in the progress of our work, have regard to another object ; that of enabling the churches to sustain themselves in existence, and carry to completion the work which we have commenced ; in other words, we must labor to render the gospel permanent among the people for whose good we labor, by the use of the press and by raising up a native ministry.

In order to accomplish this result, several means must be employed. In the first place, Christian converts must be taught to read ; their children and the children of others must be instructed to as wide an extent as circumstances will permit. This is obviously necessary in order to render them accessible to the influence of the press. Until they be thus far educated, our bibles and tracts are, to them, absolutely useless. But more than this. As we have said, the gospel must be preached to them either by their own countrymen or by Americans. We cannot supply nations with preachers, nor is it desirable that we should. Christian converts of every nation were intended to bear the gospel to their brethren. But how can they do this without instruction ? The grace of God has found a place in their hearts. They may be able in an imperfect manner to read the bible. But their minds are yet darkened. They know but little of the plan of salvation, and still less of the system of practical duties which the gospel enjoins. The men whom we send out to preach must themselves be taught, or else a most imperfect type of Christianity must be propagated among the nations, and they would, in the end, in all probability, relapse into heathenism. So fully is Mr. Mason, your missionary to the Karens,—a people who had no written language until our missionaries commenced their labors with them, and in this respect unlike our other oriental missions,—impressed with this subject, that he has suspended the translation of the scriptures, to which he was specially designated, declaring that it would be of comparatively little use to distribute the bible among the people unless they were able to read it, and until there existed a class of qualified men to explain it. With these views, he has devoted himself to the work of instructing the assistants.

These remarks apply in an especial manner to the Karens at the present moment. They are, very generally, prepared to receive the gospel. They are, like other heathen, weak in intellect, superstitious, and sensual. The national mind must be elevated through the medium of the press. They must, therefore, be taught to read, and their teachers must be taught by missionaries. They must be supplied with native preachers, who, throughout the whole year, can remain among them, gather them into churches and villages, and preach to them the word of life. But these preachers must be themselves instructed. We must, in our labors among them, have special respect to the injunction of the Apostle, "*Lay hands suddenly*

on no man." Our brethren, newly converted from paganism, must be tested, their faults corrected, their ignorance dispelled, their principles established, before they can judiciously be sent away beyond the reach of our immediate influence to labor among their brethren.

It is the opinion of your Committee that the time long since arrived, when these efforts should have been commenced on an extensive scale among the Karens. They have been delayed, thus far, on account of the deficiency of our funds. It is evident, however, that they can be delayed no longer, unless we mean to abandon this field altogether. Already our missions there are at a stand for the want of native preachers, and we have no means in operation by which the converts can be rendered available for this work. The present is the harvest season for the Karens, and if we neglect to improve it, we must answer for our sin at the judgment seat of Christ.

In the opinion of your Committee, it is, therefore, the duty of the Board to organize immediately the most efficient measures for the establishment of schools among the Karens; and specially to employ all necessary means to establish one or more theological schools among that people, for the purpose of educating those native converts who seem designated by the Spirit of God to be preachers of Christ to their brethren. They, therefore, ask leave to submit the following resolutions.

1. *Resolved*, That the Acting Board be instructed to direct special attention to the work of diffusing among the Karens the blessings of education.

2. *Resolved*, That immediate measures be taken to furnish the native assistants among that people with such theological education as will enable them most successfully to preach the gospel among their brethren.

F. WAYLAND, *Chairman*.

The Committee on the Reinforcement of the Missions reported, and the report was accepted, and the resolutions subjoined were adopted. While these resolutions were under consideration, interesting statements were made by Rev. R. D. Potts, a missionary laborer among the Choctaws, and Rev. J. S. Bacon, who had recently returned from a visit to the mission stations in the Indian territory, undertaken at the request of the Acting Board. Addresses were also made by Rev. Messrs. W. W. Everts, D. Ives, R. Turnbull, H. T. Love, of the Greek Mission, and T. C. Teasdale.

The Committee to whom was referred the subject of reinforcing the missions, would invite attention to those touching appeals of our missionaries, which are presented at the close of the last Annual Report of the Board, in connexion with those embodied in the Report of the present year. The facts there stated, still remain in all their force. They should be read again, and again, by every one who has that Report. They have been exhibited distinctly to our view. It has been solemnly announced to us, and to the churches, that almost every one of our missions is needing a reinforcement; that some of them have been waiting for it in vain for years; and that, unless help arise speedily, some of the stations must be vacated by premature exhaustion, disease, and death.

We have known the wants of our far distant brethren, who were ready to be disheartened, and to faint, and be crushed under their labors. Their cry for help has been sounding continually in our ears; and yet the whole year has passed away without our sending forth any reinforcement, except a few individuals to some of the Indian stations in the West, and one solitary individual to China. We are in want both of suitable men and of adequate funds. But your Committee are decidedly of the opinion, that it would be wrong to abandon any of the missions, or even to cherish the thought of it for a moment. To draw back from the holy and blessed, though arduous work which we have undertaken, we doubt not, would be as disastrous, both at home and abroad, as it would be sinful in the sight of Him who has said, Go ye into all the world, and preach the gospel to every creature. The promises of the Savior forbid our desponding. Our duty to Him who died for us; our duty to our own souls; our duty to our missionary brethren; our duty to

the converts that God has already given us in lands of superstition and of heathenism ; our duty to the millions of the human family perishing in sin ;—facts from which we cannot escape,—considerations the most impressive and overwhelming, whether we contemplate the world as it now is, or look forward to eternity ;—require us to respond, worthily and promptly, to the cry of our brethren.

We, therefore, recommend the adoption of the following resolutions :—

1. *Resolved*, That, in view of our want of suitable men for the various missionary fields, we will lay to heart our dependence on the Lord of the harvest, and entreat him, more fervently than ever, to send forth laborers.

2. *Resolved*, That, in view of our want of adequate funds, we will also lay to heart our dependence on Him who has bestowed upon us all that we possess, and earnestly implore Him to prepare us, and others, for the happiness of those who shall, at the last, be found to have been faithful stewards.

3. *Resolved*, That, while we will thus, with special humiliation and prayer, at the monthly concert, and at other times, recognize the source of all our strength, we will gird ourselves anew, in our respective spheres, to use the means which God has ordained for meeting the present exigencies of the missions, and for evangelizing the world.

Respectfully submitted,

B. T. WELCH,

IRAH CHASE,

WILLIAM R. WILLIAMS,

} Committee.

Adjourned till 3 o'clock, P. M. Prayer was offered by Rev. Dwight Ives, of Suffield, Con.

Three o'clock, P. M.

The Board met agreeably to adjournment. Prayer was offered by Rev. John Smitzer, of Fayetteville, N. Y.

The Treasurer made a statement of the moneys received by him during the present session, amounting to about \$5000.

The Committee to whom was referred the paper of the Home Secretary reported, and the report was accepted.

The Committee to whom was referred the document read by the Home Secretary, report :

That it be referred to the Acting Board, with instructions that it be published, in any manner that in their judgment will best subserve the success of Missions.

Respectfully submitted,

G. S. WEBB, *Chairman.*

[The following is the paper read by the Home Secretary.]

ON THE CAUSES OF THE PRESENT DEFICIENCY OF THE FUNDS OF THE CONVENTION.

From the tenor of the Annual Report of the doings of the Acting Board and of the condition of the various missions, all must have been impressed with the idea, that the present is a critical moment in the history of the Convention. There is a crisis both at home and abroad.

When a new field is first entered, though the fact of being surrounded by a nation of perishing heathen painfully affects the minds of the missionaries, leading them to intercede for an increase of laborers, yet it presents no such demand as this same field does after this little band have made some progress in translating the word of God, and in the organization of native churches, and the process of *transition* from heathenism to Christianity has begun. Though a husbandman may sow somewhat leisurely, yet when the fields are white for the harvest, he becomes urgent, and the reapers are pressed to gather it in. Such precisely is the condition of several of the

stations of this Board. Most of them have long seriously suffered from the want of more missionaries, and a more liberal supply of pecuniary means. While one or two are in jeopardy of being broken up, their continuance being suspended on the uncertainty of a single missionary's life, others are feeble for the want of a more extensive system of education. The destiny of the Karen Mission is to be decided by the fact of the Board's enlarging, or not, the present system of education in that country. The divine blessing on the limited means employed among the Karens, is almost without a parallel in the history of missions. Our present efforts, however, to evangelize that people, are like exploding gunpowder on the surface of a rock. The charge needs a deeper insertion. A more general education of the rising generation is important; but the education of the native assistants is indispensable. This cannot be done with the present receipts of the treasury. The Board would, long ago, have greatly augmented the schools in that interesting field, had they been supplied by the churches with the requisite means.

The treasury is now encumbered with a debt of nearly \$20,000. Ten thousand dollars above last year's expenditures, is the least sum that can effect, in any degree, the object which seems to the Board to be indispensable. To pay off the debt, therefore, and to meet this exigency in the condition of the missions, \$30,000 must be raised this year above the last. That is, \$80,000 is the least sum that will meet the exigency.

The question arises, Can this be raised? We reply without a misgiving, *IT CAN*. That it will be, is not certain. There is, however, no insurmountable obstacle.

Three reasons are assigned in the Report, why no more has been raised during the past year; scarcity of money,—want of missionary zeal,—and want of coöperation on the part of the ministry.

1. As to the first, it is easy to show that it is not a valid excuse. For several congregations, on whom the embarrassments of the times have weighed as heavily as on any others, have increased their contributions. This has been done without apparently affecting their comforts. They are happy in having done so. Had similar efforts been made in other congregations, the results would have been the same.

Another proof that the present pecuniary embarrassments are not a serious obstacle to raising the requisite funds, is, that only a small portion of the members of the churches, much less of the congregations connected with them, are solicited to contribute. There are tens of thousands of church members who are never asked to help forward this benevolent enterprise. Were the coöperation of this remaining portion of the people secured, without the present contributors increasing their efforts, the sum needed would be raised. There are single States, the Baptist congregations, yea, the Baptist church members in which, could raise \$80,000 from year to year, and send it out of the country, without producing a perceptible impression on their comforts or mode of living. Of this there cannot be a question. It is not because money is scarce, that so little is done to send the gospel to the heathen.

2. The second reason assigned why so little is contributed, is a want of interest in the subject of missions. There is a general insensibility in regard to the conversion of the heathen, which it is very difficult to overcome; but which must be overcome before any thing important in the cause of missions can be accomplished by this Convention.

This insensibility is betrayed in various ways.

First, in the limited demand for missionary information. There are less than 5000 of the Missionary Magazine demanded to satisfy the inquiries of nearly half a million of reading church members. If there were a thirst for missionary information, this demand would be vastly greater. There are only a little more than 20,000 of the Macedonian asked for. Were there a spirit of missionary inquiry, there would have been circulated of this little sheet before this time 60,000 or 70,000. There are in the libraries of the ministers but few works on missionary subjects, while such are rarely to be seen in the libraries of laymen. Were the people interested in the cause of missions, these works would be eagerly sought after and read. All this shows where the hearts of the people are. The salvation of the heathen is not a subject which interests the public mind.

Besides this, even in those cases where there is pervading the church a deep religious feeling, when the members appear to be solemnly impressed with the momentous truths of the gospel and to be laboring for the advancement of Christ's kingdom, there is an almost total neglect of the claims of the unevangelized nations. Their anxiety, prayers, and labors, are circumscribed by their own congregations, or their immediate vicinity. This is seen in the fact that congregations who intend to make an annual collection for Foreign Missions, frequently forget it. Or, if it be a time of special religious interest in the congregation, the church, instead of availing themselves of it as a favorable season for the heathen, deliberately postpones the collection till the revival shall have subsided. It is often difficult for an agent to secure the pulpit to preach a discourse on missions, lest it shall divert the minds of the people from themselves. Now, while this is a mistake so far as the spiritual interests of the congregation itself are concerned, it clearly shows that the fact, that whole nations of heathen are passing to the retributions of eternity unprepared, does not seriously impress them. Their duty to the heathen is one of convenience, not of necessity. This is true of sincere Christians, and of very pious and valuable ministers. To awaken, therefore, in the public mind sympathy for those who are without God and without hope, is the first thing to be done. No permanent increase of funds can be expected till this change is effected. And Baptists need to be quickened by the energies of the Divine Spirit, till a missionary zeal as holy as that which brought the Son of God from heaven to earth, shall glow in every heart.

3. The delicacy of treating of the third evil to which reference has been made, is equalled only by the importance of its being remedied. We are not of those who would censure brethren who are toiling with us in a common cause, and bearing equally, it is believed, the burthen which is inseparable from the faithful exercise of the duties of the Christian ministry. While it is a painful fact that pastors generally are not putting forth that influence which they might exert, and which they must before the cause of missions can rise among us as it ought, yet there are several reasons for this, which are somewhat peculiar to our own denomination.

1. Many of our brethren in the ministry are unable, on account of their limited salaries, to set an example to their flocks in giving. Their own contributions are, necessarily, small, and thus they have not confidence to press home upon the people of their charge the duty of liberality.

2. The poverty of many ministers prevents them, also, from procuring a missionary library. They find it difficult to command the necessary works that are strictly *theological* in their character. This is true of many of our most active and useful brethren, and must continue to be so, till a more competent support is given them by the churches.

3. A very large proportion of the pastors of Baptist churches in this country, are young men, and, on this account, want confidence to put forth a controlling influence in behalf of objects not directly connected with the edification of the churches to which they minister.

4. The ministry is in an unsettled state. A large portion of the churches retain a pastor so short a time, that if a system for collecting funds be adopted by one, it fails to be carried out by his successor.

5. It must, also, be admitted, that the pastors of Baptist churches have, frequently, a very laborious service to perform on account of the *newness* of their societies. The multiplication of new and flourishing congregations in our denomination creates a demand both for a great amount and a peculiar kind of ministerial service, the tendency of which is to draw off the attention of pastors from all foreign claims. New houses of worship are to be erected, a congregation is to be gathered in from the "world," and a church, most of whom are ignorant of doctrines and Christian duties, are to be educated by pastoral instruction and watch-care. All this is not only laborious, but engrossing. And many of these things are peculiar to the Baptist denomination in this country, and are some of the reasons why so little is done in behalf of Foreign Missions.

It is our object, however, to show that they form no valid excuse why we do so little. It may be an excuse for not contributing so much as the patrons of the American Board of Commissioners for Foreign Missions, or those of the London, the Church, or the Wesleyan Missionary Societies of England. We may not be

able to contribute for Foreign Missions \$500,000, or even \$300,000 a year ; but we can, and ought, to do vastly more than we are doing. We might, with the utmost ease, raise for the current year \$100,000 ; which sum might be gradually augmented with the growth of the denomination and their freedom from the embarrassments alluded to.

Nothing is now wanting, even with the present financial condition of the country, and the lamentable deficiency of zeal in the cause among the people generally, but for the *pastors* to direct their efforts to the enterprise as a part of their *ministerial duty*. There is the fullest evidence that the people, in some cases, are in advance of the ministry on the subject of supporting missions. The people have a mind to work ; and, to be led forward, only need that proper measures be adopted to draw forth and gather up their charities. Where there is not a missionary spirit existing, there is frequently a religious susceptibility. Had the condition and wants of the heathen been plainly laid before the hundreds of congregations on which God, during the past year, has been pouring out his spirit, can it be doubted that there would have been a replenished treasury ? It is unreasonable to suppose that Christians, who have been in agony for a few unconverted friends at home, would have had no sympathy for the millions of their fellow-men, as immortal as themselves, who, in pagan darkness, are crowding the gates of the second death. Had pastors only seized upon the occasion to have opened the channel, their compassion, prayers, and contributions, would all have flowed to the ends of the earth. To this the love of Christ would have constrained them.

It will not be inferred, from these remarks, that any one supposes a fresh burthen should be imposed on the pastors of churches. The amount of labor already performed by them, is, probably, as great as they can sustain, or as would be profitable for the churches themselves. The only change suggested, is in the *direction* of these labors. The heathen ought not to be neglected. And pastors will allow us respectfully to suggest that the claims of the heathen may be so met, as not to interfere with, but to promote the interests of their own congregations. As Christ has made it one of the specified duties of a Christian church to preach the gospel to every creature, there is but a partial development of the Christian character of that church when this duty is neglected. Here, withholding tendeth to poverty. The temporal prospects of a society are not impaired by a judicious liberality, while the character of its piety is greatly elevated.

Above all, the heathen without the gospel must be lost. It is, therefore, cruel in us to withhold it. We cannot withhold it and be guiltless. Christ has made it as much the duty of a pastor to adopt all suitable measures to induce the people of his charge to supply their proportion of means, according as the Lord hath prospered them, for sending the word of life to the heathen, as he has to preach the gospel with diligence and in its purity to his own flock. Pastors may not be at liberty to urge congregations, in moderate circumstances, to found hospitals or endow universities for purposes of general education, however valuable such institutions are. They are, however, under obligation to see that every mite, even the poor widow's, in their congregations, be gathered into the treasury of the Lord, provided it belongs there. This is required by the most solemn considerations,—by the otherwise hopeless condition of the heathen,—by the true interests of the church at home,—and by our own peace in that day when we shall be called to give an account of our stewardships.

The following preamble and resolution, offered by Rev. Mr. Hague, and seconded by Rev. Mr. Everts, were adopted:

Whereas it appears to have been extensively understood that by certain transactions at Baltimore, during the last session of the Convention, the neutral attitude of the Board in relation to slavery was changed, therefore,

Resolved, That the Circular issued by the Acting Board in the year 1840, asserting their neutrality on all subjects not immediately connected with the great work to which they were specially appoint-

ed, be reissued and printed with the Report of this year, as expressive of the sentiments and position of the present Board.*

On motion by the Foreign Secretary, it was

Resolved, That the thanks of the Board be tendered to the Pearl Street, and the other Baptist churches in this city, for the very hospitable manner in which the members and visiting brethren have been kindly entertained during the present session.

On motion by Rev. Dr. Welch, it was

Resolved, That the Acting Board be requested to prepare and present to the churches at the earliest practicable period, a statement of the relative necessities of our respective missions; and to devise and recommend for the adoption of the churches some general system of finance and collection, with a view of concentrating, more generally and efficiently, the liberality and resources of the denomination upon the important object of their reinforcement.

Resolved, That the revision and publication of the journal be referred to the Acting Board.

Adjourned *sine die*. Prayer was offered by Rev. Dr. Kendrick.

BARON STOW,

Recording Secretary.

In the evening, a public meeting was held, and addresses made by Rev. Messrs. J. S. Bacon, upon Indian Missions; T. J. Conant, upon the German and Danish Mission; and H. T. Love, upon the Greek Mission. Rev. Dr. Welch made an appeal in behalf of the treasury of the Board.

The Eleventh Triennial Convention will hold its sessions in the meeting-house of the First Baptist Church, Philadelphia, commencing on the last Wednesday in April, 1844. Introductory discourse, at 10 o'clock, A. M., by Rev. SAMUEL LYND, D. D., of Cincinnati; Rev. BARNAS SEARS, D. D., of Massachusetts, his alternate.

* Appendix A.

TWENTY-NINTH ANNUAL REPORT.

Presented at Albany, New York, April 26, 1843.

MR. PRESIDENT,

By the merciful providence of God we are required to note the death of only one of our associate laborers, a native preacher, during the past year. Alexis Moutel, of the Mission to France, entered into his rest, "joyous and triumphant," Feb. 1. Of our other fellow-laborers, so far as is known to us, not one has fallen, at home or abroad; a peculiarity in the history of the Board as deserving of grateful acknowledgment as it is unprecedented.

Visitations of disease, thus tempered with mercy, have, nevertheless, been numerous, and, in some instances, severe. Mr. Constantine, late of the Bassa Mission, has been compelled to retire from missionary service by protracted illness; Mr. Love, from like cause, has also returned to this country for a season; and Mr. Kincaid is daily expected.* Other missionaries have been under the necessity of suspending their labors during a part of the year. The health of Mr. Dean having long been impaired by his residence at Bangkok, he has removed to Hongkong, China.

HOME PROCEEDINGS.

THE ACTING BOARD.

No material change has occurred in the Acting Board the last year, if we except the relations of the senior Corresponding Secretary; who, on the first of October, relinquished his salary thenceforward, on account of his continued ill health. The Board, in accepting the proposition of Dr. Bolles, took occasion to express their sympathy in his severe affliction, their sense of the exemplary judiciousness and fidelity with which he had fulfilled the duties of his office for more than sixteen years, and their regret that they could not continue to him a portion, at least, of the salary, in view of former services, and the imperfect compensation with which for several years they had been required.

* Mr. K. arrived at N. York *via* Liverpool, April 30.

MISSIONARIES AND MISSIONS.

At the last annual meeting it was recommended by the Board to consider the expediency of re-appointing Rev. Isaac McCoy, for one year, at some particular station among the Western Indians. A correspondence was accordingly opened with Mr. McCoy, but he declined the proposed engagement.

The Rev. Ramsay D. Potts, preacher and school-teacher in the Choctaw Mission, has been received into full connexion with the Board, as contemplated in our last Report.

The following persons have accepted appointments, and have commenced, or will soon enter upon their labors.

To the Cherokee Mission—Thomas Frye, Willard P. Upham, Miss Elizabeth S. Morse, Miss Sarah Hale Hibbard, school-teachers ; Hervey Upham, printer ; Lewis Downing, native preacher :

"	<i>Shawanoë</i>	"	Miss Jane Kelly, school-teacher :
"	<i>Ojibwa</i>	"	Miss Harriet H. Morse, school-teacher :
"	<i>German</i>	"	(Denmark), Adolph Mænster, native preacher :
"	"	"	(Norway), Enoch Swee, colporteur :
"	<i>Bassa</i>	"	Kong Koba, native assistant :

besides native assistants in Asia.

The Board have also appointed to the Greek Mission, Miss S. Emily Waldo, school-teacher ; and to the Maulmain Mission, (Karen Dep't.), Edwin B. Bullard, preacher ; and Mrs. Ellen H. Bullard ; who are expected to leave for their respective destinations at the earliest favorable opportunity. Dr. D. J. Macgowan, who was appointed in 1841, left for Hongkong, China, in November. Others have been invited into the missionary service, but have refused ; and with others still, who are expected to enter it, the connexion is not matured.

The following persons have retired from their connexion with the Board, on account of sickness or other sufficient cause.

From the Ojibwa Mission—Charles D. Foster, school-teacher :

"	<i>Otoë</i>	"	Ambler Edson, preacher and school-teacher ; Mrs. Edson :
"	<i>Shawanoë</i>	"	J. Lykins, preacher ; Mrs. Lykins ; Miss A. Webster, school-teacher ; Andrew Fuller, native assistant :
"	<i>Cherokee</i>	"	Beaver Carrier, native preacher :
"	<i>Bassa</i>	"	A. A. Constantine, preacher ; and

Mrs. Constantine ; exclusive of native assistants in the Asiatic Missions.

The expediency of separation from the Board has also been suggested to R. Simerwell, of the Putawatomie station, in pursuance of the recommendation at the last annual meeting, "that whenever the direct missionary labors of a missionary cease, by resignation or otherwise, the connexion be officially dissolved."

Information having been received by the Acting Board that the Corresponding Secretary of the Provisional Foreign Mission Committee of the American Baptist Anti-Slavery Convention had addressed a letter to more or less of the missionaries, of a very objectionable character, the Foreign Secretary was instructed to inquire of the Secretary as to the fact, and to request a copy of said communication, as also the names of the missionaries to whom it had been sent. It was also directed that a communication be forwarded to the missionaries, of such a character as the letter, sent by the Provisional Foreign Mission Committee, might seem to require; which was accordingly done.*

A letter from the Corresponding Secretary of the American Indian Mission Association, the Rev. Isaac McCoy, notifying the organization of said Society, and asking, "would it not be productive of a greater amount of good to the various Indian tribes, west of the Mississippi, among which we have mission stations, for you to contemplate the ultimate transfer, on such principles of equity as may be mutually agreed on, of the duty of originating and sustaining missions among American Indians, to us?"—was presented to the Board in November; whereupon it was resolved, "That the Home Secretary express to the Board of the American Indian Mission Association their kind and fraternal feelings, and their desire that God will make them a blessing to those in whose behalf they labor; but that they do not feel competent to take any measures for the transfer to which reference is made."

Notices of other particulars, affecting the missions, are embodied respectively in the accounts of the missions.

PUBLICATIONS.

The circulation of the *Missionary Magazine* has slightly diminished during the year. The present number published, is a fraction less than 5000 copies, 950 of which are distributed gratuitously. Measures have recently been adopted, by which it is hoped that the circulation of this valuable missionary periodical will be extended. Until it is more universally read by the ministry, and Christians generally, a hearty and extensive coöperation of the churches with the Convention cannot reasonably be expected.

The Acting Board has, during the year, published a missionary sheet, called the *Macedonian*, which has, thus far, met with very general approbation. Its present subscription list, however, has risen only a little above 20,000. There are hundreds of churches, even in New England, who have not ordered a single copy.

* Appendix B.

Of the last Annual Report, besides its publication as usual in the *Missionary Magazine*, 1000 copies were printed for gratuitous circulation.

AGENCIES.

The following agents have been in the service of the Board.

1. Rev. Alfred Bennett ; for the entire year. Mr. Bennett's time has been chiefly spent in the States of New York and Kentucky ; having visited also the State of Michigan, and some of the principal places in Pennsylvania and Ohio, in the vicinity of Lake Erie.

2. Rev. Joseph B. Brown ; for the entire year. Mr. Brown has labored in the State of Rhode Island, in the western parts of the States of Massachusetts and Connecticut ; and within the limits of the Old Colony and Taunton Associations, in Massachusetts.

3. Rev. Silas Bailey. Mr. Bailey is laboring in the State of New York. He entered upon his agency the 1st of December last.

4. Prof. John Stevens, late of Granville College, O., has accepted an agency for the States of Ohio and Indiana. He having but recently entered upon his agency, no report of his labors has been received by the Board.

5. Rev. S. W. Clark received an appointment to labor three months in the State of Ohio. As only a part of the time has expired, no report has been received.

6. Rev. B. F. Brabrook has accepted an appointment to labor as agent in the States of Illinois and Missouri, &c. Mr. Brabrook expected to engage in this service in November last, but has been detained by domestic affliction. He is now on his way to his field of labor.

7. Rev. Lucian Hayden, in July last, accepted an agency for the State of New Hampshire, but after three and a half months' service, retired.

8. Rev. J. M. Graves is under appointment for the State of New Hampshire, in connexion with Vermont. He is expected at an early period to enter upon his agency.

In addition to these, the Rev. Messrs. Drinkwater and Gillpatrick, of the State of Maine, have rendered temporary service, at the request of the Board, in the vicinity of their residences.

Several brethren in the ministry have rendered gratuitous service, in visiting other churches besides those of their charge, and preaching on the subject of missions, for the express purpose of augmenting the funds of the Board.

The Board acknowledge, with great pleasure, their continued obligations to the Treasurer, Hon. H. Lincoln, who, during the past year, in addition to his gratuitous services as Treasurer, has performed important agencies in behalf of the Board, in collecting funds and for other objects ; in all of which, as well as for the year preceding, he has defrayed his personal expenses.

An effort has been made to locate an agent in the Middle States, and another at some central point at the South, but both have proved unsuccessful. The object, it is hoped, however, will be effected at an early period of the ensuing year.

The amount of service rendered by the collecting agents, besides that which has been gratuitous, is equal to three years, or the entire services of three men for the whole year. It will be perceived, however, that should the present number of agents under appointment fulfil their engagements, more than twice that amount will be rendered during the coming year. The funds from which the funds of the Convention are to be collected, are such, that the number of agents ought not to be less than seven at any time; and would have equalled that number at an earlier period, could they have been obtained.

The success of the agents has, in scarcely a single instance, been equal to the expectations of the Board. In no case, however, do the Board consider this failure to have arisen either from incapacity or want of zeal in the agents. It is believed they have done what they could.

The agents agree in assigning the three following reasons for the deficiency in the collections.

- 1st. Scarcity of money.
- 2d. Indifference to the cause of missions.
- 3d. Want of coöperation on the part of the pastors.

To the removal of the second of these evils, the Acting Board has during the year directed special attention. They have endeavored, both directly and indirectly, to furnish the public a larger amount of missionary reading. In November last, they held, at Worcester, Mass., a special meeting of two days' continuance,—inviting to a free conference the friends of missions throughout New England. The meeting was well attended and was profitable. From these and other causes, there has been a manifest increase in the missionary spirit, and in contributions, in *some* of the churches; showing, thereby, that the only real obstacles to a full treasury, are lukewarmness, and want of efficient coöperation on the part of those who alone can call forth the benevolence of the churches.

RECEIPTS AND EXPENDITURES.

The receipts of the treasury for the financial year ending April 1, 1843, consisting of donations from individuals and auxiliaries, and of legacies, and interest on temporary loans, amount to \$47,151 06. And the expenditures for the same period to \$55,138 46. Excess of expenditures above receipts, \$7,987 40; which, added to the debt of last year, makes the balance against the Board, \$14,859 16.

The Acting Board take this occasion to say, that no reasonable effort has been omitted to render the expenditures in carrying forward the operations of the Society, as low as they can be made. It is the deliberate opinion of the Board, that a greater reduction of

expenses would seriously impair the effectiveness of the institution. It should be borne in mind, however, that the expense of conducting the business would be but a trifle more, were the receipts and expenditures twice or three times their present amount.

COÖPERATION OF OTHER INSTITUTIONS.

The receipts from the United States Government, for Indian schools, &c., have been for the past year \$4400 ; which sum has been duly applied. The coöperation of the American and Foreign Bible Society has been kindly continued by appropriating to the Board, for scriptures at the principal missionary stations in Asia and Europe, \$6000 ; as also that of the American Tract Society, in appropriating to the Board \$2200, for circulating tracts in Siam, Burmah, Greece, and Germany.*

MISSIONS IN NORTH AMERICA.

Mission to the Ojibwas.

SAULT DE STE. MARIE.—A. BINGHAM, J. D. CAMERON, preachers ; Mrs. BINGHAM ; Miss H. H. MORSE, school-teacher.

MICHIPICOTON.—

2 stations ; 2 preachers and 2 female assistants. Miss Morse arrived at St. Mary's Nov. 6.

The mission has of late enjoyed increased prosperity. Four Indian youths have been added to the church at St. Mary's on profession of faith, and there are cases of religious inquiry at one or more of the neighboring Indian settlements. Preaching is regularly maintained at the station and at other places on the Sabbath, and occasionally during the week, with good encouragement. Present number of church members, twenty. The English mission school has been well conducted, and is now under the care of Miss Morse. Average attendance of pupils about forty. A school for instruction in reading Ojibwa is taught by Mr. Bingham, attended by five adults, who will, probably, be employed as readers of the scriptures to their countrymen. Mr. Cameron has resumed the translation of the gospels into Ojibwa, and one or more of them will shortly be ready for publication.

Some progress continues to be made by the Ojibwas in their temporal condition, so far as they come under the influence of the mission. The chief impediments, next to intemperance, are their wide dispersion, and want of fixed abodes, and severity of climate, connected with their precarious means of subsistence. To the removal of these, the attention of the missionaries is earnestly directed ; and with some success. About sixty Indians have been lately induced to sign the pledge of total abstinence from all intoxicating drinks ; some for life, others for one or more years. The prospect of locating a body of Indians permanently, is also encouraging. A site has been selected at Tikuamina Bay, on the southern shore of Lake Su-

* Since the account was closed, \$2000 additional have been received from the American and Foreign Bible Society, and an equal sum from the American Tract Society. To this we are permitted to add £500 from the Committee of the (Eng.) Baptist Missionary Society, an expression of fraternal interest as gratifying, every way, as it was unsolicited and unlooked for.†

† Appendix C.

perior, about thirty-six miles from St. Mary's, which is peculiarly favorable, as furnishing unusual facilities for barrelling fish and making maple sugar, the principal employments of the Indians, and also as remote from temptations to intemperance and kindred vices. The place is well approved by the Indians, and several families have already made it their residence throughout the year.

Agreeably to an intimation in our last Report, the Ojibwa Mission was visited by the Foreign Secretary in July. His account of the mission, while it exhibited the embarrassments under which it labors, in consequence of its proximity to the white population, as also from the wandering habits of the Ojibwas scattered over a vast extent of territory, furnished, at the same time, satisfactory reasons for its continuance and gradual enlargement. The Board were also gratified with the renewed assurance, founded on careful and extended observation and inquiry, that their esteemed missionary, Mr. Bingham, who has been in charge of the mission from its establishment in 1838, has been faithful to his trust, and is entitled, with his amiable family, to the continued confidence and sympathies of his brethren.

No late information has been received from the church at Michipicoton. Number of members last reported, thirty.

Ottawas in Michigan.

RICHLAND.—L. SLATER, preacher and teacher; Mrs. SLATER.

The semi-annual report of this station has not yet come to hand. At the date of our last information, the school was in successful operation, and was more fully attended than in the preceding year. Religious meetings were also well attended. On the Sabbath, the meeting-house, which was built in May last, and can accommodate several hundreds, was ordinarily filled. A few were reported as seriously inquiring for the way of life. Number of church members, eighteen.

Tonawandas and Tuscaroras in New York.

TONAWANDA.—A. WARREN, preacher and superintendent; Mrs. WARREN; Miss PHEBE BARKER, school-teacher; Miss PHEBE BURROUGHS, assistant.

1 station; 1 teacher and three female assistants.

The school at Tonawanda was "in good condition and prosperous," when visited by the Foreign Secretary in July. The number of pupils, which is limited to forty-five, had averaged forty the previous year, of whom about fifteen were girls. Twelve or fifteen were of the Tuscarora tribe. Twelve of the pupils had been added to the church during the year, making the whole number of church members twenty. They have a convenient house for public worship, at which religious services are held by the superintendent, assisted by an interpreter. The habits of the Indians are generally those of a civilized community. The Temperance Society embraces 250 members, about one half of the Indian population, including all the chiefs.

From the Tuscarora church, connected with this station, no report has been received. Number of members last reported, forty.

The Tonawandas are a part of the Seneca tribe, one of the "Six Nations." They continue on their present reservation but one more year, when, it is expected, they will unite with a body of the Six Nations residing near Thames river in Canada.

Otoes, on Platte River.

Rev. A. Edson returned to Bellevue in April, 1842, and re-opened his school with thirteen pupils. Meanwhile the Indians had become increasingly intemperate and quarrelsome, and the prospect of usefulness more discouraging. Eventually, (in August,) Mr. Edson withdrew from the station, and the mission is discontinued.

Shawanoë Mission.

SHAWANOË.—F. BARKER, preacher and teacher; Mrs. BARKER.

STOCKBRIDGE.—J. G. PRATT, preacher and printer; Mrs. PRATT; Miss JANE KELLY, school-teacher.

DELAWARE.—I. D. BLANCHARD, preacher and teacher; Mrs. BLANCHARD; Miss SYLVIA CASE, school-teacher. *Charles Johnnycake*, native assistant.

OTTAWA.—J. MEEKER, preacher and school-teacher; Mrs. MEEKER. *David Green*, native assistant.

PUTAWATOMIE.—R. SIMERWELL, preacher; Mrs. SIMERWELL.

5 stations; 3 preachers and teachers, 1 preacher and printer, 1 preacher, and 7 female assistants; 2 native assistants.

The connexion of Mr. and Mrs. Lykins with the mission was closed December 1.

Miss Webster retired from the Shawanoë station in January. Miss Kelly was appointed teacher to the Stockbridges the 10th inst., and is to proceed to the station immediately.

The mission has been greatly tried the past year, particularly at the Shawanoë station; and its prosperity, and even its existence, for a time seriously endangered. The Shawanoë church has been rent with divisions; seven of the native members, including one family of six persons, have been suspended from church privileges, having withdrawn from the mission; the Shawanoë boarding-school has been broken up, at least as to all useful results; and the preaching of the word has been, for the most part, void. On one or more occasions the missionaries, Messrs. Barker and Pratt and their families, were ordered to leave the station on peril of their lives. And that their expulsion was not effected, is to be ascribed to the good providence of God in conducting to Shawanoë, at the very crisis of the difficulty, the Rev. J. S. Bacon, whom the Acting Board had especially deputed to the mission in view of its distressed condition. The Board have the satisfaction to believe, that, although the face of missionary affairs at Shawanoë is not yet entirely tranquil, the occasion of evil is now extraneous to the mission, and that the labors of the missionaries will be less embarrassed than during the past year. The female school-teacher having withdrawn, the Shawanoë school will be suspended at the expiration of the current quarter, and Mr. Barker will be devoted to the departments of preaching and translating.

Mr. and Mrs. Pratt have been authorized to remove to Stockbridge, at the earnest and repeated solicitation of the Indians of that place. He has, for some time, regularly ministered to them every alternate Sabbath. He will take the press with him; the Stockbridges gladly engaging to aid in the erection of a printing-office, school-house, &c., to the utmost of their ability.

The amount of printing at Shawanoë during the year has been small, but has embraced all that was prepared for publication; including

The Shawanoë Hymn Book,	48 pp. 24mo.,	500 copies.*
Matthew in Putawatomie,	125 " 16mo.,	500 "
Shawanoë Sun,		100 "
and sundry English publications,	7200 " 12mo.,	or 200 vols.

The Delaware station has to some extent shared the trials of the brethren at Shawanoë, but the school has been regularly maintained, and the church, it is believed, will have sustained no permanent injury. Number of members last reported, thirty-four.

At Ottawa, Sabbath meetings are well attended, and a stated service has recently been established at a distinct settlement, distant eight or ten miles. Services are also regularly held on Thursday evenings with great interest. Two days weekly are devoted to a school of thirty-two members, mostly adults. About fifty of the Ottawas have learned to read in their own language. The church appears to be advancing in scriptural knowledge and in piety. Four have been baptized, and one restored. Present number of members, including one at Putawatomie, twenty-seven.

* In press at the time of our last Annual Report.

Mr. Meeker visits and preaches at Putawatomie at intervals of five or six weeks, with little encouragement. Mr. Simerwell holds religious services on the Sabbath for such as are disposed to attend.

Mission to the Cherokees.

CHEROKEE.* (Three miles west from the middle of the east line of the territory.)—E. JONES, preacher; Mrs. JONES; THOMAS FRYE, W. P. UPHAM, Miss S. H. HIBBARD, school-teachers; H. UPHAM, printer. *Jesse Bushyhead*, native preacher.

DELAWARE, (Valley Towns church, forty miles N.W. of Cherokee.)—Miss E. S. MORSE, school-teacher. *John Wickliffe*, *Oganaya*, native preachers.

Out-station, *Honey Creek* church.

FLINT, (Amohee church, *J. Bushyhead*, pastor; thirteen miles S. W. of Cherokee.)—*Lewis Downing*, native preacher.

Out-station, *Bread Town*, (branch church.)

BEATTIE'S PRAIRIE, (Taquohee, twenty-five miles N. of Cherokee.)—*Tanenole*, native preacher.

DSEYOHKEE.—

5 stations, 2 out-stations; 1 preacher, 4 teachers, (2 of them female assistants;) 1 printer, and 1 female assistant; 5 native preachers.

Mr. Frye, Miss Morse, and Miss Hibbard, arrived at Cherokee at the end of 1842. Messrs. W. P. and H. Upham are expected to join the mission in June.

The prospects of the mission are encouraging in a high degree. During the past winter, several of the stations were visited by Mr. Bacon, at the request of the Acting Board, and the representations which he has made, from personal observation, of the state of the Cherokee churches, and the encouragement to missionary labor among the people, are of the most gratifying character. "The number of churches constituted," Mr. Bacon reports, "is four, two of which have one or more branches: and they embrace, in all, about one thousand members. The three ordained native preachers, and two or three native assistants, besides the services of the missionary, Mr. Jones, are fully occupied with missionary labors. Much of the time, in addition to ministering to the churches, they are travelling from neighborhood to neighborhood, preaching the word; and their labors are, in general, kindly received. The field is constantly widening. Pressing calls from different parts of the nation are almost daily received, and the measure and prospects of usefulness appear to be limited only by the want of more laborers and of the means of supporting them.

"There is a great demand for books, and especially the sacred scriptures. Only a part of the New Testament and some brief extracts from the Old, are, as yet, translated into their language. The native preachers, but few of whom understand the English language, as well as the church members generally, are earnestly pleading for more of the word of God. The public mind, throughout the nation, has been awakened to a degree of energy and activity never before known. A growing interest is almost universally felt on the subject of education, and in all the means of improvement and civilization. A portion of their national fund is appropriated to the support of public schools; and ten such schools, under the direction of a superintendent appointed by the National Council, have been sustained during the past year. Increasing attention is also paid to agriculture and the mechanic arts, and to the comforts of domestic life."

The following is a table of additions to the churches by baptism, from July to November, inclusively:

* The territory occupied by the Baptist portion of the Cherokees, extends, north, west, and south of Cherokee, in each direction about forty miles.

To Flint (Amohee) church,	21, and 1 by letter;
" Beattie's Prairie, or Taquohee church,	18
" Delaware	10
" Dseyohee	4

making 53, and 1 by letter.

In the preceding twelve months, the number of additions was 218, and two by letter. Total, 274.

"The churches manifest," says Mr. Bacon, "a very commendable spirit of liberality and Christian enterprise; and, indeed, others are friendly to the gospel. All the churches have places of worship, such as their circumstances require; made of materials supplied by themselves, and erected by their own hands. A good printing-office has been furnished at their own expense, and they are now erecting a neat and commodious building for a female high school. Missionary societies have also been formed, and a cheerful readiness is shown to do all in their power to advance the cause of Christ among themselves, and to encourage the hearts of those who have been, and still are, laboring for their spiritual good."

In view of facts like these, the Board have felt constrained to assist their Cherokee brethren to the full extent of their ability, especially in supplying means for the general education of the people and the training of native preachers and teachers. They have been highly gratified with the spirit with which this coöperation has been welcomed by the Cherokees. The teachers who have been sent out recently, are already placed in charge of important schools, and the introduction of a printing establishment, which is to be effected immediately, is anticipated by the nation with abundant demonstrations of gratitude and joy.

Mission to the Creeks.

Agreeably to the suggestion in our last Report, Mr. Jones, of the Cherokee Mission, visited the late Creek station in September last, (distant about sixty miles from Cherokee,) and attended a Creek protracted meeting. He was received with great affection and joy, and preached several times by an interpreter. He had also the happiness of seeing four candidates baptized, one of whom was a Creek chief of respectability and influence. Mr. Jones represents the state of the people to be highly encouraging. The members of the church appear well, and religious meetings are thronged, many of the congregation attending from a distance of twenty or more miles. There has been, indeed, throughout the year, a remarkable work of grace among the Creeks, and about 200 have been baptized. The instrumentality has been exceedingly unpretending. "Religious meetings are conducted by two black men, both slaves. The oldest, Jacob, is ordained;* the other, called Jack, a blacksmith, acts as interpreter. They are allowed one day in the week to support themselves and families in food and clothing; and these days they devote to the service of the church, hiring the working of their little corn and potato patches."

In regard to the reëstablishment of a mission among the Creeks, Mr. Jones apprehends no serious embarrassment. The National Council was said to be opposed to it, but later information is more encouraging. The people, as a body, are demanding missionaries and teachers. Statements of similar import are made by Mr. Bacon, by whom the Creeks were also visited in January.

* By Messrs. Kellam and Mason, late of the Creek Mission.

Mission to the Choctaws.

PROVIDENCE.—R. D. POTTS, preacher and school-teacher; Mrs. POTTS.

The station is in the south-western part of the inhabited portion of the Choctaw territory, nine miles west of Fort Towson and five miles north of Red river.

The religious awakening, mentioned in our last Report, has induced Mr. Potts, with the consent of government, to employ an assistant teacher in his school, that he might give himself to "the ministry of the word." He has preached stately at four preaching places, besides holding frequent occasional meetings. The number of additions by baptism during the year was twenty-seven. Present number of the church and its branches, eighty-three. Two of the native members, David Holmes and Samuel Worcester, were licensed in October to preach the gospel. David is also employed as an interpreter.

The school is well sustained, and contains twenty scholars. Eleven of them are boarded by Mr. Potts,—five at his own charge.

Mr. Potts renews his earnest solicitations for help. The field is too extensive for the labor of one man, and is even now ripe for the harvesting. Several Indians are waiting for baptism, and others are serious inquirers.

MISSIONS IN EUROPE.

Mission to France.

DOUAY.—E. WILLARD, preacher; Mrs. WILLARD. *J. Proy*, native assistant.

LANNOT and BAISIKUX.—J. THIEFFRY, native preacher.

ORCHIES and RÂME.—

ATRIKS (Cherie &c).—J. B. CRÉTIN, native preacher. *L. Choquet*, — *Lefevre*, native assistants.

CHAUNY.—V. LEPOIX, native preacher.

MEUX.—J. FOULBOEUF, native preacher. *P. J. Lacquemont*, native assistant.

BERTRY, VIESLY, &c.—J. PRUVOTS, native preacher. *J. N. Froment*, native assistant.

7 stations; 1 preacher, and 1 female assistant; 10 native preachers and assistants.

A. Moutel, late preacher at Orchies, died February 1.

The annual report from this mission, the returns of which, however, are incomplete, gives seventeen as the number of additions to the churches by baptism the past year, and a few by letter. Four have been excluded, and one suspended. Present number of members in thirteen churches, about 210. Two of the churches have been harassed with dissensions, and one has been reduced in its numbers by secession. In others "there are signs of improvement; all stand well, and are strong in the faith."

The preachers and colporteurs continue to sustain a good reputation; "they seem to be worthy of confidence; to be men of faith and prayer." Several of the preachers have been interrupted in their public worship; and, in some cases, have been compelled to desist from preaching by the local authorities. One "has had trouble upon trouble; has been forbidden to preach the gospel; and has encountered the utmost virulence of the papal clergy. Yet by the grace of God," says Mr. W., "he has not fallen. He has had literally to contend with the powers that be;—* * * besides the native wickedness of men:—they who have not fought this fight, know

little what it is:—but he has stood his ground hitherto. The waves have gone over him, but he has stood like a rock." Another, who has experienced less direct personal persecution, has, nevertheless, as he writes December 12, "experienced the truth of the words which our Savior spoke, 'They shall deliver you up to the tribunals and to the synagogues,'" &c. He, too, has "often been hindered by the local authorities from preaching the gospel to those who were ready to hear it." On one occasion, when thus prohibited, "nearly five hundred persons," he informs us, "were disposed to hear (him), who said (he) might perform the service without fear." A third was engaged in conducting a meeting, when the mayor of the village entered, and broke up the assembly. "The government seems determined to persecute Protestantism. It is the hour of darkness. The Romish clergy rule." Even the national pastors, those who are supported by government stipends, are prosecuted for holding meetings without a formal authorization. "The State recognises an individual as a legalized pastor, pays him a salary, and then prosecutes him for performing his legitimate functions." We are happy to add that these intolerant measures are not suffered to pass without remonstrance. "Several consistories of the national church have already sent in petitions to the Chamber of Deputies, and the editor of the *Archives du Christianisme*, together with the editor of the *Espérance*, makes stirring appeals to the Protestants of France not to fail of adding their force in due time. Their language, also, in speaking of religious liberty, is sweeping; they do not wish to permit any one, of whatever faith, to think that there is any exclusiveness in the present movement, in favor of liberty of worship; they demand that liberty for all." A petition of like general import, has also been drawn up, to be signed by all the Baptist pastors and evangelists, and was to be presented to the Chamber of Deputies without delay.

The labors of the colporteurs, four in number, have been eminently useful. "In several instances the meetings must inevitably have been discontinued, had not these brethren come to the work like men." One reports the sale of 197 bibles and testaments, besides more than 100 placed in the schools. The number of sales by the others is not reported. A tract has been prepared by one of the preachers, explaining and vindicating the distinguishing tenets of Baptists, and has lately been published in an edition of 1500 copies. It is in the form of a catechism, and makes about 145 pp. 12mo. A work of this kind appears to have been imperatively demanded. The Romish clergy are not the only antagonists to evangelical religion. "Pious friends in America may weep to know that the Protestant church in France, is, to a great extent, a dead letter, uncharitable and intolerant. I bespeak the prayers of my brethren," says Mr. W., "for these misguided people; that God may fill them with the spirit of the gospel, and teach them not to despise, slander, or persecute those whom they profess to believe Christians, merely because they do not follow them."

Within a few months, information has been received of the existence of a body of Mennonites or "Anabaptists," in the north-eastern part of France, in the departments of Doubs and the Upper and the Lower Rhine (Alsace). "They are represented as of severe morals, great charity, and remarkable simplicity of manners. They have no temples, but hold their meetings from house to house. They elect and consecrate their own pastors. They do not baptize their children. They do not marry with the unconverted, nor with any other than their own sect. They have no lawsuits before the ungodly, but appoint persons from among themselves to decide their differences. They detest any connexion with the national church. They are distinguished, wherever they go, for their aversion to mingle with the world, in any case, beyond what necessity demands." Mr. Willard, who has communicated the above, expresses a deep interest in this apparently evangelical people, and will, probably, take an early opportunity to visit them, in order to effect a connexion, if likely to conduce to their mutual edification and the promotion of the gospel in that vicinity.

Mission to Germany and Denmark.

HAMBURG.—J. G. ONCKEN, preacher; Messrs. KÖBNER, LANGE, LUCKEN, &c., preachers and assistants.

BERLIN (Prussia).—G. W. LEHMANN, preacher.

BITTERFIELD (").— — WERNER, preacher.

BAIREUTH (Bavaria).— — *Knauer*, assistant.

OTHFREESSEN (Hanover).— — *Sander*, "

MARBURG (Hessia).—

OLDENBURG (Grand Duchy of Oldenburg).— — WEICHARDT, preacher.

JEVER " " " — — *Hinrichsen*, assistant.

COPENHAGEN (Denmark).—P. and A. MØNSTER, preachers.

Colporteur in Norway, *E. Sæe*.

9 stations, 13 preachers and assistants.

Churches exist also at Rummelsburg and Margenstern, in Pomerania; at Memel on the eastern shore of the Baltic; at Stuttgart and vicinity; and at Langeland, Aalborg, and Petersborg, in Denmark; with which the mission is in correspondence, and which owe their origin and growth chiefly to the instrumentality of the missionaries.

The German Mission, though harassed at various points by government intolerance or private persecution, has continued to enlarge its sphere of operation; and its influence is felt, in one form or another, in widely separate districts of the German confederation, and of Denmark; from Aalborg on the extreme north to Stuttgart in the kingdom of Wurtemberg, and from Jever on the German sea to Memel on the eastern shores of the Baltic.

At Hamburg "it has been a year of signal blessing." The place of worship provided by Mr. Oncken, has been well frequented, and on Sabbath evenings there have generally been 300 attentive hearers. No interruption has been experienced from the city authorities, and, probably, none will be. The services have been conducted since September by Mr. Köbner, Mr. Oncken being obliged to desist from public speaking, temporarily it is hoped, in consequence of an affection of the throat. His time has been fully occupied, however, in correspondence and overseeing bible and tract operations. At Altona, where a few of the church members reside, a weekly meeting has also been held, with good encouragement. The labors among the seamen have been well sustained; large quantities of tracts have been distributed, and more than 800 copies of scriptures sold to them. The whole number of tracts distributed from the Hamburg station during the year, was 252,700, and of copies of the scriptures 6263, beside 5000 other approved publications. The additions to the church by baptism amount to fifty, making the whole number of members in January, 160. They continue, as heretofore, actively engaged in benevolent effort, and, though generally poor, contribute to the support of religious institutions according to their ability. The amount contributed the last year, exceeded \$350.

The churches of Berlin and Bitterfield, in Prussia, have been similarly blessed with spiritual edification, but not equally exempt, with the Hamburg church, from external trials. On one occasion, at Berlin, a religious meeting was violently broken up by a band of eighteen men, and the congregation dispersed with blows. On another, at Bitterfield, Mr. Lehmann was forcibly prevented by the civil authorities from administering the ordinance of the Supper. Mr. Werner, who was subsequently ordained pastor of the church, has also been repeatedly arraigned before the magistrates, and forbidden to administer the ordinances; but later communications report a "season of quiet." What measure of religious freedom will be ultimately conceded by the Prussian Government, cannot be confidently affirmed. "Religious meetings are still tolerated, yet public baptism, that is, in the open air, is prohibited, and the Berlin church seal is taken away." The Berlin church received in the first half of last year about twenty mem-

bers by baptism, making the whole number in July last, forty-seven.* Repeated additions have been made to the Bitterfeld church, but the number is not given.

The Baireuth church, in Bavaria, are constrained to meet in great secrecy. Mr. Knauer, their pastor, has been threatened with imprisonment in the house of correction, but has not yet been molested. A considerable quantity of bibles, testaments, and tracts, have been confiscated, which had been supplied for distribution. The church has had an increase of four or five members.

At Marburg, in Hessa, several members of the church have been fined, and others, resident in the city but citizens of other States, have been banished. The church is, nevertheless, firm, and has added five to its number by baptism.

The church of Othfreesen, in Hanover, under the care of Mr. Sander, has about twenty members. This afflicted community has been constantly subject to persecution. Religious meetings are strictly prohibited. Some of the members have been imprisoned, and others stripped of their entire property, for attending religious conventicles. The pastor is obliged to travel by night to escape the vigilance of the police.

"Oldenburg, ten years ago the most hopeless part of the north of Germany, begins to assume a promising appearance." There are a few converts at Varel, Bracke, and Elsfleth, and some are waiting for baptism at Jever. Oldenburg church has been much annoyed by the government, but "not a few have been added to their number."

The churches in Rummelsburg and Margenstern, in Pomerania, have sixty-seven members.

The afflicted state of our brethren in Denmark continues to claim our active sympathy. Repeated imprisonments of long duration, and heavy fines, absorbing their entire property even to the essentials of household furniture, have been imposed upon them, for nonconformity to the State religion; or, in other words, for following the dictates of their own consciences in things pertaining to God. The narrative of their persecutions, and of the motives of church and state policy by which it is attempted to justify them, reminds one of the oppressions, which, in other lands, had their day and their end near two hundred years ago. Whether the Danish Government will push their measures to extremity, is, of course, uncertain. That they will not, we may venture to hope from the alleged friendly disposition of the king and royal family, and of many distinguished persons, both in state and church; from the growing sympathy of the people for the oppressed; and from the respect which is, doubtless, felt toward public sentiment and private and official mediation, on behalf of religious liberty, as recently put forth in England and America. A higher ground of confidence still, is in the power of truth and right, and the sovereign providence of God. We are slow to believe that God does not design, by the humble and seemingly insignificant instrumentality which he has already highly honored in the north of Europe, to open the way for a more pure and free dispensation of his gospel, and a general revival of religion, throughout the continent; which shall be known in after ages as *The Second Reformation*. That such may be the glorious issue, let it be our united and fervent prayer.

In the midst of these trials of our brethren, it is consolatory to know, that according to our opportunities we have contributed to their relief and encouragement. The remittances which have been made by sympathizing friends, to meet their pecuniary necessities, have been exceedingly timely and acceptable; and expressions of sympathy and affection, by letter and personal address, have awakened the liveliest gratitude. The Deputation of the Board, Professor Hackett, accompanied by Professor T. J. Conant on behalf of the American and Foreign Bible Society, was especially greeted

* A letter from Mr. O., in January, states that the number had increased to fifty-seven. The whole number of baptisms at Berlin was sixty-eight.

by our distressed brethren with the deepest emotions of gratitude and joy. They arrived at Copenhagen in August, and though debarred of the privilege of meeting with the church in religious worship, they had repeated opportunities, which they sedulously improved, of intermingling with them their counsels, and sympathies, and prayers. The Deputation were equally faithful to plead the cause of our unoffending brethren with civilians and ecclesiastics of rank and influence. The king was absent; but the Estates were in session, and interviews were held with distinguished personages in church and state, by whom the Deputation were courteously received, and to whom were distinctly stated the principles deemed essential to Christian toleration. These representations, and the mission itself of the respected brethren by whom they were made, had the effect, it is reasonable to suppose, with other concurrent influences, to promote, in some measure, a correct religious sentiment, and thus assist in opening the way for the general royal amnesty proclaimed in December. That all was not effected, which in this country is deemed essential to religious freedom, should not lead us to overlook the valuable concessions that have been obtained. The royal law of amnesty, so called, secures to our Danish brethren, in all places, 1st, The right to hold assemblies for religious worship; and 2d, To administer the sacrament of the Lord's Supper. It also provides for the administration of Christian baptism in certain cases; and although the concession limits the exercise of this right to a single place, Fredericia, and enjoins various regulations, restrictive and embarrassing, and makes requisitions in regard to baptism of children and marriage to members of the National Church, at variance with Baptist principles and usages; yet the measure of toleration already conceded, and the obvious tendencies of public sentiment, encourage the hope that these restrictions and requisitions will, eventually, and perhaps speedily, pass into desuetude and forgetfulness.*

In regard to the prospects for the future the Deputation remark,

"Although many of the laws in Denmark are so intolerant in their character, and the spirit of persecution, especially on the part of the clergy, is still so active and bitter, there is yet much to encourage the hope that more liberal sentiments are there gaining strength, and that the final result of the conflict now going on, must be a triumph for the cause of Christian toleration. The king and queen are considered as personally friendly to the cause of the Baptists. Many individuals in public stations,—even some clergymen in the establishment,—have declared in their favor: that is, so far as regards the question whether they should be tolerated or not; this is advocated in some of the public journals; pamphlets are written and published in their defence; and the popular feeling is beginning to be enlisted in their behalf. They may be destined, they probably are, to yet further trials and sufferings; but whether we consider the agencies there at work, or the history of similar struggles elsewhere, we need not despair of their success. In the meanwhile, till this issue be attained, the position of our brethren there, and in Germany also, is full of the greatest moral interest; they are the representatives of a principle most dear to the hearts of all true Christians; they are sufferers for rights in defence of which men have earned their strongest claims to the respect and veneration of mankind; and they ought, assuredly, in their struggles, to receive the sympathy of all, under whatever name they are known, who wish well to the cause of Christian truth and freedom."

The number of members in the Danish churches in 1842, when they were visited by Messrs. Hackett and Conant, was 179,—of whom 119 belonged to the church at Copenhagen.

Mission to Greece.

CORFU.—H. T. LOVE, preacher; Mrs. LOVE; Mrs. H. E. DICKSON, school-teacher.

PATRAS.—R. F. BUEL, preacher; Mrs. BUEL. *Apostolos*, native assistant.

2 stations; 2 preachers and 3 female assistants; one native assistant.

Mr. and Mrs. Love are on a visit to this country, on account of Mr. Love's health. Mr. and Mrs. Buel are, temporarily, at Malta.

Mr. Love left Corfu for the United States on the 9th of December. A few days previous, he had the pleasure of baptizing two Greek converts from

Patras, John and Kyriákes. They had expressed a desire to be baptized several months before, but it was thought advisable for them to wait till some missionary could be stationed at Patras, and they had received more instruction in respect to the vitality of the Christian religion. Says Mr. Love, writing of these converts in June, "Christians, to withstand the fiery trials through which the first converts in these parts must pass, must have *deep piety*. They must be thoroughly imbued with the *evangelicalness* of the gospel." Mr. Love was, at this time, in hope that his health would allow him to be stationed at Patras, at least for a few months. The inducements were urgent. Writing as above, he remarks, "At Patras the fields are all white and ready for the harvest, but there is no one to enter into the labor and gather in the precious fruit. Five there, we hope, if not converted, are at least in a most interesting state of inquiry; so I found a month since, when I spent ten days in Patras, trying to direct them to the Savior. And a letter this day from Apostolos, brings the joyful intelligence of still another, who appears in a no less interesting state of mind. Besides these, there are from twenty to fifty more persons in that town in different stages of inquiry, and who, had they a teacher, it is believed, would attend regularly on the preaching of the gospel. These persons are among the most respectable and intelligent portion of the community."

The delicate state of Mr. Love's health precluding his return to Patras, the baptism was administered, as above mentioned, at Corfu; and on the following day the converts, "returning to Patras, 'went on their way rejoicing.' But a severe trial of their faith awaited them." The following particulars of their reception at Patras, is from a letter of Apostolos, dated at Athens, Jan. 3:—

"On our arrival at Patras, a rabble met us at the landing place, shouting, 'Away with the Pharmasonæ! (free masons), away with the Antichrists!' We reached our houses, however, without any serious molestation. But the next day, it being St. Catharine's day, they came around our dwellings, as if bent upon tearing us to pieces. John, and Kyriákes, and his brother Constantine, barely escaped from their hands under the protection of a military force, which came and took them to the guard house of the police. The mob then left them and came upon me in such numbers that the broad street by my lodgings became impassable. The door and windows of my magazines (the ground floor of the house,) were burst open and the glass broken out. But an angel of the Lord, I am sure, stood in my door and prevented them from entering. For about three quarters of an hour they kept up their abuse and insults, vociferating, 'Ho, you calico printer! the half of Patras you have turned into Americans! and you have been breaking down our religion! we would like to eat you!!' &c., &c. I expostulated kindly and affectionately with those nearest the door,—they hung down their heads and listened in silence: but those standing in the rear would raise the shout, 'Bring out the Pharmasonæ! bring out the Antichrist! let us cut him to pieces!!' This continued, as I said, nearly three quarters of an hour, when the military and civil officers appeared in force against the miserable mob; and in half an hour they succeeded in taking me to the same police station where they had the other brethren. Remaining here that night and the next day, we were taken under guard at midnight and conducted on board a man-of-war lying in the harbor, where we remained twenty-two days.

From the government vessel they were afterwards transferred to a merchantman, and urged by the authorities to go elsewhere. Apostolos accordingly went to Athens, where he still remains; and John and Kyriákes to other places; but these have since returned to Patras. On the return of Kyriákes, they were again molested by the populace, but the assault seems to have been unpremeditated, and the authorities have taken strong measures for their protection.

The conduct of our Greek brethren throughout these trying circumstances appears to have been such as became professors of godliness. Says Mr. Buel, "Such a pious and noble bearing, such moderation and discretion, such steady and cheerful faith, and patience of hope in our Lord Jesus Christ, gave me unspeakable happiness, so that I could sincerely say to them, 'For now we live, if ye stand fast in the Lord; for what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God.'"

At Corfu, the progress of the mission has been all that could have been anticipated in view of the fewness and the enfeebled health of the missionaries. Mrs. Dickson's school was resumed as early as practicable after the occurrences which led to the withdrawal of Mr. Buel, mentioned in our last Report; and with the exception of a few weeks, during which Mrs. D. made a voyage to Malta for the restoration of her health, has been highly prosperous. Before the close of the second quarter, it numbered about forty scholars, Greeks, Jews, and Italians; and on the 1st of November received an accession of nineteen pupils, fourteen of whom were of Jewish extraction. One individual, beside the Greek converts, has been baptized, and there are others who give good evidence that they have received the word of God not in vain.

MISSION IN WEST AFRICA.

Mission to the Bassas.

EDINA.—I. CLARKE, preacher; J. C. MINOR, printer; Mrs. CLARKE. *Kong Koba*, native assistant.

BEXLEY.—J. DAY, preacher. In this country, W. G. CROCKER, preacher.
2 stations; 3 preachers, 1 printer, 1 female assistant; 1 native assistant.

Mr. and Mrs. Constantine returned to this country in June, on account of his ill health, and soon after, by their own request, were released from their missionary connexions. Mr. Crocker's health is so far regained, as to inspire some hope of his rejoining the mission. Mr. Minor commenced his services in June. The mission employs also Mr. J. H. Cheeseman, and Mrs. M. Jones, school-teachers, at Edina; and Mr. J. Smith, teacher, at Bexley.

The general operations of the mission have varied little from those of former years. Two schools, one for boys and the other for girls, have been taught at Edina, averaging seventy scholars. Forty-five of these were natives, and were supported wholly by the mission, except four, who were supported by the Edina Missionary Society, or by individuals. They are, generally, making good progress in their studies. About fifty are able to read the bible. All, Americans and natives, attend stated worship at the mission chapel, and are members also of a Sabbath school. They appear, for the most part, contented and interested, and can be retained in the schools, with few exceptions, for several years. "Some of the more advanced scholars are tolerably well qualified to teach their countrymen, and ought, soon, to be sent forth to open schools in the country." The school at Bexley has been less prosperous than last year, in consequence of Mr. Day's ill health. The employment of an assistant teacher promises improvement. Number of pupils about twenty, of whom ten are native children. An evening school has also been held for adults, (Americans,) by Mr. Clarke, principally for reading, and the study of Wayland's Moral Science.

The operations of the press were recommenced in September. Two books have been printed in the Bassa language, "Easy Lessons," and "The Bassa Reader," the last containing 56 pp., 12mo. The Child's Book on the Soul, and a catechism, are in course of preparation. Mr. Clarke's attention has been principally given, of late, to the school and translation departments, but in the dry season he devotes more time to the preaching of the gospel to the natives. His health, and that of Mrs. Clarke, continue good, but Mr. Day, it is feared, is in the last stages of pulmonary consumption.

The missionaries renew their earnest appeal for more help. Mr. Clarke writes, Feb. 20,—

"The Board have met so many discouragements in Africa, I have sometimes feared they would be disheartened, but I hope it will not be so. I do think there are some

bright spots on the picture yet. The Lord is sparing some of his servants here ; the heathen will listen to the gospel ; the gospel will remove the strongest prejudices, and subdue the hardest hearts. The heathen here, generally, admit that the gospel is true. They are beginning to lose confidence in their grigris ; some influential men say they are of no value whatever, and that they would destroy them at once, were it not for displeasing the more ignorant. Many are beginning to observe the Sabbath, and seem desirous of being instructed. I am sometimes a little disheartened, when I see what ought to be done, and how little we do ; but the promises of God sustain me. The Savior will have the heathen for his possession. Ethiopia shall soon stretch out her hands to God."

Adverting again to the employment of native school-teachers, Mr. Clarke remarks,—

"As I before stated, we ought to have more help and more funds. Some of our more advanced scholars we ought to send into the country, to instruct the children in their own towns. I cannot doubt that the Lord is raising up some of these youths, to carry forward his work here when we shall be sleeping in the grave. The expense of the schools would be but little, as the parents would be required to support their children and to assist in preparing temporary school-rooms. Several have offered to bear the whole expense of the schools, but I do not think this could be relied on. It would be necessary to make the teachers a small compensation, and to furnish books in the Bama language."

In regard to the want of funds Mr. Clarke says,—

"There are several inviting fields around us, which ought to be occupied immediately. But with our present appropriation, instead of enlarging, we must diminish our operations. We must dismiss some of our teachers and some of our scholars. After paying our teachers, we have only \$600 for our schools and all other incidental expenses. Is this all that can be allowed for these perishing millions ? Would it not be better to abandon the mission altogether ? I complain not of personal want. No, these hands, with the blessing of my Heavenly Father, could minister (if need be) to my necessities, even in this land of death. But what shall we do ? Shall we dismiss our teachers, or shall we dismiss twenty or thirty of our scholars, whom we have collected with so much care, and who are almost our only hope ? If the churches were poor, and unable to do more, then I would hold my peace, believing that God would devise means for carrying on his work. But knowing that God has committed to the churches the requisite means, I cannot contain myself while any are hoarding them in their coffers, or wasting them in luxury and extravagance. May the Lord forgive them ; they, certainly, know not what they do."

MISSIONS IN ASIA.

Burman and Karen Missions.

The Burman and Karen Missions are those of Maulmain, Rangoon, and Tavoy. At Ava no American missionary has resided since the withdrawal of Messrs. Kincaid and Simons in 1837, and no information in respect to the Ava church has been received the past year.

Maulmain Mission.

MAULMAIN (*Burman Department*).—A. JUDSON, preacher ; S. M. OSGOOD, preacher and printer ; E. A. STEVENS, H. HOWARD, T. SIMONS, preachers and teachers ; J. H. CHANDLER, bookbinder and machinist ; and their wives. Seven native assistants.

(*Karen Department*).—J. H. VINTON, preacher ; Mrs. VINTON ; Miss M. VINTON, school-teacher.

AMHERST (*Peguan Department*).—J. M. HASWELL, preacher ; Mrs. HASWELL. Three native assistants.

CHETTHINGSVILLE (*Karen*).—Ko Chetthing, native preacher ; five native assistants.

NEWVILLE " Ko Pallah, " " one " "

BOOTAH " Zou Bah Po, " " three " "

DONG YAN Pgho " Bah Mee, " " two " "

There are, also, four out-stations, occupied each by an assistant.

6 stations and 4 out-stations; 3 preachers, 1 preacher and printer, 3 preachers and teachers, 1 bookbinder, 1 female teacher, and 8 other female assistants, total, 17; and 29 native preachers and assistants.

Mr. Judson returned from the Isle of France with improved health in December, 1841. The health of Mrs. Simons and Mrs. Howard requiring a protracted voyage, they sailed for Bombay in October last, and will return to Maulmain in June. Mrs. Howard's health is restored, but that of Mrs. Simons is but slightly improved, and the prospect of her recovery is discouraging.

The duties of the preaching department have been conducted as heretofore, except that the teachers have participated in them more extensively than in some former years, in consequence of the partial suspension of school operations. The number of places for stated preaching, aside from out-stations, has been eleven; three each at Maulmain and Amherst, two at Bootah, and one at each of the other stations. The aggregate attendance has averaged from 800 to 900 persons. Added to the churches during the year by baptism, fifty-five; dismissed, one; excluded, four; suspended four. Present number of members, 581. Of these, the Karen churches embrace 312.

School Department.—Owing to various local causes, the operations of the school department have been greatly circumscribed. The Maulmain High School, suspended in 1841 on account of the military occupancy of the premises, was re-opened in May, with fifteen pupils. The number subsequently rose to fifty, and "a more promising set of young scholars was never in the school."

The Burman Theological School, under the care of Mr. Stevens, was also suspended in August, 1841; and, in consequence of the want of suitable candidates for the ministry, has not yet been recommenced. The number of Burman converts, from whom the native Burman ministry must be derived, is not large. The Maulmain Burman church, which embodies a great majority of the baptized converts, contains less than 200 members. Of those, too, who first attended the school, some were daily employed in public preaching, and of others, who were expected to take their places, several were found, on trial, to be destitute of the requisite qualifications. A Burmese bible class is taught by Mr. Stevens on Sabbath afternoons.

In the Eurasian school, taught by Mr. Simons, the number of pupils last reported, was forty.

The Karen boarding-schools continued in operation the last rainy season only about two months, on account of small-pox. Number of pupils, seventy.

At Amherst are two schools containing sixty pupils, and a small school at each of the other stations except at Dong Yan.

Printing Department.—In consideration of the limited demand since the withdrawal of the missionaries from Burmah Proper, and the abundant supply of books on hand, the amount of printing executed at Maulmain for the year ending July 1, 1842, was only 1000 vols. and 12,000 tracts, making 352,000 pp.; including the first edition of *Pilgrim's Progress*, translated into Burman by Mr. Judson; a *Catechism of Scripture History*, and the *Examiner*, prepared by Mr. Comstock; a *Treatise on Geometry*, by Mr. Stilson; and a new edition of the *Father's Advice*. A *Burmese Grammar*, by Mr. Judson, has since been put to press, and the *Epistles in Peguan*, from Galatians to Hebrews, inclusively, translated by Mr. Haswell, were about to be printed. Also a *Burmese monthly religious newspaper*, under the editorial care of Mr. Stevens, designed specially for the benefit of native Christians. "Something of the kind had long been felt to be a desideratum, and especially since the Catholics are making assiduous efforts to lead away the Christians, both Burmans and Karens, from the faith in which they have been taught."

The number of books and tracts distributed, was about 6000, chiefly in Maulmain.

The bindery and type foundry are in charge of Mr. Chandler, assisted, in the foundry, by the Chinese assistant, Avung. The number of books bound since the 1st of August, is 800 or 900, including 300 or more for private individuals. A weighty objection to multiplying the number of bound books, has been their liability to injury from mould and insects. Within a few months, a composition has been invented, which, after various experiments, Mr. C. thinks may be an effectual preservative. A part of his time has been applied to the construction of a rice machine, and a power mill, &c. By the former method, it was a day's work to clean sixty pounds of rice, with a loss of twenty-six per cent. It is generally performed by the women, and is very laborious. The machine invented by Mr. C. performs the work with great facility. One has been built at Newville, another has been ordered for the government, which will do the work of a hundred men; and there are numerous calls for others. Mr. C. proposes also to build an improved cotton gin, those which were sent from this country not being adapted to the cotton in Burmah. Also spinning-wheels, looms, &c. The implements of husbandry, manufactures, &c., in use among the Karens, are of the rudest kind, and "nothing will tend more to strengthen the tie that already binds them to the missionaries, than to improve their social and temporal condition."

The *Maulmain Baptist Missionary Society* reports ten assistants; one Peguan, two Burman, two Pgho Karen, and five Sgau Karen, supported on their funds during the past year. Receipts for the year, more than 1800 rupees. Of the labors of these assistants, further notice is given in connexion with Schools for Native Preachers and Teachers. (p. 153.)

Rangoon Mission.

RANGOON (Burman).—

MAUBEE, PANTANAU, &c. (Karen).—

MAGEZZIN, BAUMEE, SURMAH, BUFFALO, &c. (Karen).—*Myat Kyau, Moung Bo, Shway Bay, Dah Po, Tway Poh, &c.*, native assistants.

Of the Burman church at Rangoon, our latest information is by way of Maulmain. From this we are led to fear that it is in a dilapidated state, and exposed to the inroads of Romish emissaries. One of the Maulmain missionaries, it is expected, will shortly visit the place, and inquire into the posture of affairs, and the practicability of resuming missionary operations in Burmah Proper.

Of the Karen churches in Burmah, we derive our intelligence from the Karen converts and assistants, who hold communication with Mr. Abbott in Arracan. From their reports, it appears that the churches have rest from persecution, and are edified. "The Christians meet in large congregations; Burmese officers come in while they are at worship. The assistants travel and preach in the most public manner, and the government look on in silence." No one has been questioned or annoyed at Bassein. The policy of the government appears to be, not to concern itself with the religious faith or rites of the Karens, provided those do not interfere with their civil duties. "It is reported through the country," says Mr. Abbott, "that the king, during his late visit to Rangoon, inquired concerning the Karens, who had embraced a foreign religion; and, on being told that they were a quiet people and paid their taxes, his Majesty replied, 'Then let them alone.'"

The number of Karen converts in Burmah Proper is unknown. The work of grace, reported a year ago, has evidently continued with great power. Whole villages, it is said, are turned to God, particularly in the Bassein province; and numerous churches are collected, with native pastors. Several hundreds of converts have passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott.

259 were baptized by him in January and February of 1842; and from these, in part, were constituted the Karen churches in Arracan. Magezzin church now numbers 137, Baume 74, Oug Kyoung 39, Surmah 21, Buffalo 75; total in Arracan, 346. Among the converts are more than forty *Pgho* Karen families. The whole number of church members in connexion with the Rangoon Mission, as last reported, was 744.

Tavoy Mission.

TAVOY.—J. WADE, F. MASON, preachers; C. BENNETT, preacher and printer; and their wives.

Seven out-stations, and seven native assistants.

MERGUI.—L. INGALLS, D. L. BRAYTON, preachers; Mrs. INGALLS, Mrs. BRAYTON.

Six out-stations, and ten native assistants.

Total, 2 stations and 13 out-stations; 4 preachers, 1 preacher and printer, and 5 female assistants; 17 native assistants.

Mr. and Mrs. Bennett arrived at Tavoy, on their return from this country, in March, 1842.

The labors of the Tavoy missionaries have not varied, materially, from those of former years. Burman worship has been regularly maintained on the mission premises, and one Burman assistant employed in preaching and distributing tracts. There has also been a Burman school of about twenty pupils.

The principal attention of the mission is bestowed upon the Karens. The annual visits have been made to the out-stations. At most of them native preachers or teachers had been laboring during the year, and, generally, with encouraging success. Twelve were added to the Ya church by baptism, one to Toungbyouk, nine to Palouk, six to Patsauoo, and seven to Pyeekhya, besides one at Tavoy; total, 36. The whole number of churches in this connexion, is eight, and of members, 563.

Connected with the Mergui station, are six churches, containing 190 members. Twenty-five were received during the last year by baptism, and nine by letter. The missionaries have been principally devoted to preaching, and to efforts to improve the social and domestic condition of the Karens by the establishment of permanent homes. A new village, called Ulah, has been commenced by Mr. Brayton, a short distance above the site of ancient Tenasserim, at which he hopes to reside with safety during the rainy season. At Mergui the native assistants preach daily, and an English service has been commenced. The schools were suspended for a time on account of the prevalence of small-pox. It was intended to send some native assistants to the jungles east of Tenasserim, which are said to be full of Karens from Siam. They had heard of Jesus Christ, and that there were teachers at Bangkok and Mergui, and had manifested great anxiety to see them.

Printing Department.—Immediately on the arrival of Mr. Bennett at Tavoy, preparations were commenced for printing Romans and some of the smaller Epistles, in Karen. The whole New Testament was to be put to press before the close of the year. The Karen Dictionary, by Mr. Wade, and a Grammar, by Mr. Mason, would follow in their turn. The first number of a Karen newspaper, "The Morning Star," was published in September. Its contents were furnished by Mr. Mason and other missionaries, but it is designed to be used by native Christians also, for intercommunication with one another. The specimen number is of a highly interesting character, and the publication promises much good.

Tavoy Missionary Society.—The Tavoy Missionary Society, which has been in operation eight years, supported seven native laborers the last year. Receipts, more than 500 rupees. Of this amount, about 50 rupees, a sum more than sufficient to support one of the assistants, was raised by the Palouk, Patsauoo, and Pyeekhya churches. "A few more years," says the

Report of the Society, "we may confidently expect that the churches will support all their own teachers; and so soon as the mission is able to give a suitable education to these teachers, the teachers and the churches will be able to act of themselves independently of the missionaries."

Schools for Karen Native Preachers and Teachers.—In connexion with the Karen schools, instruction has been given, from time to time, to some of the Karen converts, preparatory to their becoming preachers and teachers to their countrymen. The importance of training up a native Karen ministry has been continually pressed upon the attention of the missionaries, by the rapid extension of their field of labor, and the impossibility of adequately cultivating it without native aid. Already, within the limits of the Maulmain, Tavoy, and Rangoon Missions, embracing several hundred miles of territory, are from twenty to thirty Karen churches, with more than 1500 members; besides from 2000 to 3000 Karen converts not associated into churches, and tens of thousands waiting to receive the gospel; while the number of American preachers specially devoted to the Karens, is only five.

In the efforts which the missionaries have been led to make for the education of native assistants, although necessarily of limited extent and desultory, they have been greatly encouraged by the number and character of the converts who may be considered worthy to receive an advanced education, and by the honor which God has been pleased to bestow on native instrumentality, even when accompanied with almost infantile simplicity and weakness. "It is an unquestionable fact," say the Maulmain Baptist Missionary Society, in their last Annual Report, "that, in connexion with the circulation of books and tracts, the converts brought into the several churches have been introduced chiefly through the direct efforts of the native preachers." Again, "The Karens of Burmah Proper have no missionary now residing among them, but the work commenced by the missionaries is powerfully going forward among them through the instrumentality of the native preachers and the other converts alone. So mightily, indeed, prevails the word of God among them, that, without doubt, could a missionary at this moment visit them unmolested, hundreds would unhesitatingly and joyfully come forward to put on Christ in baptism." The testimony from Mr. Abbott, who has charge of the Rangoon Mission, is to the same effect. In his journal for Jan., 1842, he remarks, "My confidence in the assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men; and through their instrumentality the gospel is certainly triumphing in many parts of Burmah."

These general representations are fully sustained by the reports given of individual native laborers, employed by the missions or missionary societies.* At the same time, it is equally well ascertained that the amount of scriptural knowledge acquired by even the most successful of the native preachers is exceedingly small, and the graces of the Christian character are, in many instances, very imperfectly understood and exemplified. As much attention has been given, perhaps, to the proper training of a native ministry at Tavoy as at any other Karen station, yet Mr. Mason expresses, in a late communication, the following views. Speaking of the need of a greater number of missionaries, in order that the numerous converts may be duly instructed in the principles and precepts of the gospel, he says, "But you will say, 'the assistants must help.' Alas! they are very little in advance of the people they are set over; and one reason why help is so urgently requested, is, to instruct them. Of all the assistants now employed by the Tavoy Mission in the Karen villages, not more than one or two have had twelve months' schooling, and by far the greater part not more than six. Because the assistants are useful, it is not, therefore, to be taken for granted that they are well versed in the truth. While the riches of divine grace are

* Appendix E.

displayed in converting Karens who know very little of Christian doctrine; it is no less displayed in making very ignorant assistants instruments in the conversion of souls. One of the assistants, a man that was baptized by Br. Boardman, and the most popular of all the assistants among his countrymen, lately asked, 'Paul, Paul, who was Paul? Was he a Christian?' Yet he can read, though poorly, and Acts has been in print two or three years."

Mr. Mason proceeds to remark on the "gross immoralities and improprieties" into which some of the assistants have fallen in consequence of former depraved habits, their exceeding incapacity to manage church difficulties on account of their violence of temper and recklessness associated with extreme ignorance, and their often injudicious and unscriptural method of dealing with inquirers. "I am sometimes led to think," he adds, "that the people are converted to the truth *in spite of* their teachers. Sau Pre-pau, a student of much promise, from Pyee-khya, told me, that a little time after he was awakened and went to school to the assistants there, his father and other relatives were anxious to have him join them in an offering to demons, and, when he refused to go, they told him if he would go that once, they would never ask him again. He felt that it was wrong, his conscience told him so; and to obtain some countenance to support him in his refusal, he went to an old chief, a man of much influence who had professed to believe, and asked him what he should do. 'Oh,' he replied, 'it is of no consequence, just for this once.' This did not satisfy him; so he opened his mind to the assistant; when, to his surprise, the assistant did not forbid his going, but told him to 'do as he liked.' In most cases, such a course would have resulted in the inquirer's destruction; but such were the powerful influences of the Spirit on this man's mind, that when left without support even from the assistant, he stood alone, and, resisting every solicitation of his friends, refused to go. He well remarked, 'When I think of these things, and of the state of my mind at that time, truly God was drawing me!'" Cases like these evince the necessity of providing for candidates for the ministry a more extended and thorough course of preparatory instruction and discipline. The character of the converts, notwithstanding these occasional exemplifications of dulness or of moral obliquity, is, nevertheless, as before intimated, such as to encourage the missionaries greatly in their efforts to qualify them for the work of the ministry. Says Mr. Mason, "Though the cases (of falling into former wicked practices,) are frequent enough to give us much sorrow, yet the only wonder, to me, is that they are so few. I doubt whether the proportion of those that have fallen, if we bear in mind their former depraved habits, is equal to the proportion of those of a corresponding character that have fallen in America." He proceeds to give some notices of the class of students then under his care, in preparation for the ministry, exhibiting their docility and growth in Christian knowledge and virtue, when placed under a favorable process. On one occasion he received notes from two of his class which indicated they had "recently been the subjects of a deeper work of grace than they ever were before." The following is a copy of one from Sau Nga-tau.

"I heard the word of God and believed and rejoiced exceedingly, and was baptized about two years ago. Yet after I became a Christian, I was still worldly minded, and thought that I should continue to cultivate the land. I was frequently angry, too; very different from what I am now; for since, I have come to study with the teacher, and the teacher has taught me, and the Holy Spirit has been poured upon me; and I am very much afraid of myself. I think now that I have become a Christian, and if I do not do the work of God, I shall be like the servant that hid his Lord's talent in the earth, and when his Lord came he cast him into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Now, I think, I will do the work of God as long as I live, difficult or easy; and if I suffer on God's account, I will pray, and go on laboring to the extent of my ability. When I think and fully consider these things, it seems to me as though God called me; and that, if I do not obey, some evil will come upon me. I think, 'Surely this is of the Holy Spirit, surely this is of God, and I will follow his path. I have become a harvester, and I will labor in the harvest as long as I live.' I have it in my heart to abandon every evil and unholy thing, and to subdue every improper feeling; and to do only the work of God. By night and by day I think of the goodness of God, and rejoice exceed-

ingly ; and I wish to enlighten worldly people with the light of God as long as I live. Still I know that those who preach the word of God often suffer reproaches ; but I do not feel afraid of that, I rather rejoice in it. Formerly, I thought I could not keep the words of God, that I was unable ; and when I first learned to read, I was lazy and wanted to run away. I played, and jested, and got angry to a very great extent, and thought that I could never put such things away ; but now, through the power and goodness of God, I have been enabled to overcome them not a little ; and for this grace I praise Him greatly, and ask Him for more grace, as I think I shall continually. Teacher, that I may be an established and permanent Christian, and the Holy Spirit be with me as long as I live, teach me and pray to God for me. Teacher, through thy teaching me the truth of God, I have obtained this much of a new heart. I never felt formerly as I do now. Because thou hast enlightened mine eyes with the light of God, this much of a new heart have I obtained. May God bless thee, and pour out his Holy Spirit upon thee ; and mayest thou teach me, and may I learn more and more.

To the teacher that teaches me,
 Lord, give wisdom.
 Give him a pure heart, and an enlightened mind,
 And cause him to teach me more.
 O Lord, thy instructions
 Thou hast committed to the teacher :
 Thy commands, thy instructions,
 Thou hast committed to the teacher.
 Cause him to teach me,
 And may I attend and observe.
 Thy holiness, O Lord !
 Pour it out upon us.
 O Lord ! according to thy will
 Cause me to serve thee.
 O God ! give me wisdom,
 And I will do thy work.
 Such a servant of God as Paul was,
 So make me.
 O Lord ! excite my heart ;
 Teach me, and I will serve thee."

"Have you ever met," Mr. Mason exclaims, "with pupils more interesting than such as these, civilized or uncivilized ? Is it not cruel, then, to leave such pupils without teachers ? And what is the reason that such pupils have not been multiplied tenfold, that our little churches might now be enjoying the advantages of enlightened and devoted native pastors ? *The lack of teachers ; THE LACK OF TEACHERS.*"

Mission to Siam.

BANGKOK (*Siamese Department*).—J. T. JONES, preacher ; R. D. DAVENPORT, preacher and printer ; their wives, and Mrs. C. W. SLAFTER.

(*Chinese Department*).—J. GODDARD, preacher ; Mrs. GODDARD. *Keok Cheng, Chin Sun*, native assistants.

1 station ; 2 preachers, 1 preacher and printer, and 4 female assistants ; 2 nat. assistants.

Mr. Dean and family left Bangkok for China in February, 1842, his health requiring a change of climate, and they are now connected with the mission at Hongkong.

Since Mr. Jones's return to Siam, his principal employment has been in the translation and printing departments, particularly the revision and publication of portions of the Siamese New Testament. Mr. Davenport has devoted considerable time to the work of distribution. A small Siamese school has been taught by Mrs. Slafter.

In the Chinese department, since the withdrawal of Mr. Dean, Mr. Goddard has bestowed increased attention on labors among the people, visiting, preaching, &c., in which he has been aided by the native assistants. He has also in charge a small class of theological students, whose progress gives much satisfaction. Repeated tours have been made, with good encouragement, for tract distribution. The church has had an increase of two members by baptism. The whole number of Chinese baptized in Siam is eighteen, of whom four have removed to China, and one has died : present

number, 13. The supposed Siamese convert has proved unworthy of his profession, and has been excluded; but there are a few promising inquirers.

The following works have been printed in Siamese the year ending June, 1842.

Luke, 3000 copies.

Romans,

Parables of the Lord Jesus, 3d ed., 9,500 copies.

Story of Daniel, 3d " 10,000 "

and Summary of Christianity, 5th "

The gospel by John, has also been put to press, and a small edition of "Grammatical Notices."

The following is a list of Chinese publications for the same period.

Temperance Tract,	500 copies,	11,000 8vo. pp.
History of Elijah,	1000 "	24,000 " "
The Two Friends,	750 "	66,000 " "
Catechism, by Dr. Milne, revised,	1300 "	53,300 " "
Inquirer's Guide,	1000 "	18,000 " "
Three Character Book,	600 "	8,000 18mo. "
Gospel Summary, by Mr. Dyer,	800 "	1,000 12mo. "

The mission continue their anxious appeals for reinforcement. Two additional laborers at least are urgently needed. "The way is open and prepared,—the field abundantly large,—and there are native helpers who will assist much, if any one will come and superintend their labors." Much encouragement is derived from the manifest change which has taken place in the Siamese views as to their sacred books, and the claims of Christianity, growing out of their intercourse with foreigners, and acquaintance with some of the principles of foreign science. Mr. Jones remarks on this subject, April, 1842,—

"The Siamese list of books *generally* regarded as sacred, and as ground of ultimate decision in matters of their religion, is the same as the Burmese list. On showing this list to one of the most intelligent and candid priests of the country, a few days since, he at once disposed of nearly two-thirds of them, by saying that they were not to be regarded as of any authority whatever. I learn, from various sources, that several hundreds of the most influential priests adopt the same views, and that they are daily spreading among different classes of people. All these hail the appearance of the Golden Balance as auxiliary to their sentiments. Though they are still reluctant to adopt those views which are peculiar to christianity,—with them the ground of controversy is narrowed exceedingly. It must relate, principally, to the metempsychosis and eventual annihilation, or the doctrine of a probation here and endless joy or wo hereafter. They say, were they satisfied of a future endless state of rewards and punishments, they could but rejoice in the reception of christianity, as the only system which provides for the *forgiveness of sin*. Sinners, they acknowledge themselves to be, and readily grant that Buddhism provides no means or hopes of pardon. It would not be surprising, if these various disagreeing views should materially facilitate the spread of truth. They will lead to discussion, and awaken minds naturally dormant. They will accustom men to think, and thinking seems to be one of the first advances towards christianity. I speak now of intellectual processes.—I do not forget the agency required to renovate the heart."

Mission to China.

HONGKONG.—J. L. SHUCK, W. DEAN, preachers; and their wives. *Hok Heng*, native assistant.

CHEKCHU.—I. J. ROBERTS, preacher.

On his way to the mission, D. J. MACGOWAN, physician.

2 stations; 3 preachers, 1 physician, and 2 female assistants; 1 native assistant.

The missionaries to China have been constituted into a distinct mission since the last annual meeting of the Board; and the seat of the mission transferred from Macao to the island of Hongkong. The following very satisfactory review of its establishment and progress is from the annual report of the mission, dated at Hongkong Jan. 1, 1843.

"Messrs. Shuck and Roberts took up their residence on this island in March, 1842, the former at Hongkong, and the latter at Chekchú on the south side of the island. Funds were soon raised by the liberality of the residents and gentlemen visiting the place, sufficient for building two chapels, which have been erected under the superintendence of Mr. Shuck. The first is a brick building of two stories, located among the Chinese shops in the bazar. The basement is occupied for the storage of books, and the accommodation of a block-cutter and printer, and the upper story is finished off and furnished for a place of worship, and will accommodate sixty or eighty persons. The other is situated on the Queen's Road, from which it takes its name, and occupies a central position in the town, and affords a commanding view of the harbor. It is a substantial building, with two vestry rooms and a belfry and bell, having the body of the house well fitted up and commodiously furnished for an assembly of more than a hundred persons. A mission house has also been completed, which affords comfortable accommodation to two families, and a second house of similar construction, but smaller dimensions, is in a state of forwardness, and may be finished in a month. These buildings, except the bazar chapel, are erected on grounds granted by government for benevolent purposes.

"On the 15th of May, a church was constituted under the pastoral care of Mr. Shuck, including two Americans and one English soldier baptized by himself, together with a number of men from the army baptized in Burmah and other places. There are now on the church records, besides missionaries, nine names. Some of them have received letters of dismission as they have removed, while others have come in to supply their place.

"The bazar chapel was opened for divine service on the last Lord's day in June, and the Queen's Road chapel was dedicated on the 19th of July. In the latter, English service has been conducted each Sabbath morning at 11 o'clock, also a prayer meeting on Thursday, and a bible class on Sunday afternoon. The chapel is now furnished with lamps, and instead of the bible class there will be preaching on Sabbath evening. In conducting English worship, the missionaries have all shared a part, and the attendance has been gradually increasing up to the close of the year.

"Mr. Shuck has worship in Chinese on Friday evening and Sabbath morning, attended by teachers and domestics, and preaching on Sunday at 2 o'clock, P. M., attended by about one hundred Chinese. The assemblies on these occasions have conducted with great propriety, and paid an interested attention to the word spoken, while the whole circumstances attending, afford encouraging prospects of usefulness. In conducting these exercises, Mr. Shuck has received some aid from his teacher, a man who affords some evidence of being taught of God, and also for a portion of the year had under his supervision an assistant from the church in Siam, who has been employed chiefly in distributing books and conversing with the people. A few scholars have been under Mrs. Shuck's instruction during the year, who have made encouraging progress in the various elementary branches of an English education.

"About the time Mr. Shuck removed to Hongkong, Mr. Roberts took up his residence at Chekchú on the south side of the island. This village contains eight or ten hundred Chinese, who are divided among the Canton, Kek and Tíchiú dialects. A number of junks visit this place mostly from the Huichú and Tíchiú districts. The English have there barracks for four hundred men, a good hospital building, and accommodation for several officers. A company of European soldiers have been stationed there during the season. Mr. Roberts has conducted religious worship both in English and Chinese on the Sabbath, and has daily visited from house to house, and at the cottage and by the wayside has gained a listening ear to the gospel. The inhabitants of the village are familiar with his object, and receive him in friendly terms to their houses, and often on his approach call together a little group of their friends to listen to the new doctrine. He has also extended his visits to the neighboring villages, and been furnished with refreshments by day and shelter by night by the Chinese, while he has thus carried the gospel to the door of many who never before heard of the Savior. In these labors he has been assisted by a Chinese disciple whom he baptized at Chekchú, as well as by his teacher, who so far yields to the truth as to be willing to read and explain the scriptures to his countrymen. One of the disciples from Siam spent a few weeks at Chekchú under Mr. Roberts's care. He has also had a Chinese school under his superintendence for a part of the year. A house has been secured there affording accommodation for a school and divine service.

"Mr. Dean arrived in China from Siam in April, and after visiting Hongkong and Chekchú left his family in Macao while he was absent about three months on a visit to Kúlángsú and Chusan. About two months were spent at the latter place, and ten days at the former. While there he went in company with others to the city of Amoy. Here, though previous to the peace, he met a friendly reception from the people. Though their curiosity was much excited and multitudes followed them, yet the greatest respect was shown, while some of the boys volunteered to herald them through the city as 'teachers from the land that bears the flowery banner.' While at Chusan, an opportunity was enjoyed of learning something of the domestic habits of the people in their native country, and of gathering much valuable information about Ningpo, Shānghai, and other places visited by the English. For the passage to and from Amoy and Chusan, Mr. Dean is indebted to the kindness and generosity of the captain and supercargo of the *Lowell*, the first American vessel which visited the eastern coast of China.

"Soon after returning to Macao, Mr. Dean removed his family to Hongkong on the 24th of Oct., where he soon commenced a course of instruction among the few Chinese of the place who speak the Tiechiú dialect. He has met from five to ten Chinese at his study daily for religious worship, who have joined with him in reading the scriptures, and listened attentively to an explanation of the word of God. At the opening of divine service at the vestry for this class of men, seven were present. The number gradually increased till want of room obliged them to remove to the bezar chapel, where, last Sabbath, the assembly numbered more than forty. They readily conform to the common usages of a religious assembly by kneeling in prayer, and pay a silent and sober attention to the gospel, and appear to be a more teachable class of Chinese than most of their countrymen. The two native Christians who came from Bangkok speak this dialect, and afford important aid in these introductory efforts. A few huts on shore, and fifty or sixty salt junks and smaller boats in the harbor occupied by these men, have been visited for the purpose of religious instruction and the distribution of tracts. In two or three instances, a fleet of fifteen or twenty junks passing on their way from Canton to Tiechiú have called here for a day and afforded an opportunity for visiting the men on their junks and taking them to the mission house, and thus the first ideas of Christianity have been communicated to many. The number of this class of men is increasing at Hongkong, but it yet remains to be decided whether a sufficient number will settle here to claim the labors of a missionary permanently, while so many populous cities are destitute of the word of life.

"Hongkong is a hilly island, situated in lat. 22° 15' N., and long. 114° 10' E. The Chinese boats, with a fair wind, sail to Macao in twelve hours, to Canton in twenty-four hours, to the district of Tiechiú in two days, and to Amoy in three or four days. At the occupancy of Hongkong by the English in Jan., 1841, the Chinese population of the island was estimated at about seven thousand. Since that time, the number of inhabitants has greatly increased, perhaps quadrupled. These are scattered around the island in eighteen or twenty little villages or hamlets, where the people gain a livelihood by fishing or stone-cutting, there being but little arable land on the island; while the bazar in Hongkong is supplied from the mainland with every necessary for the wants of the people."

The missionaries remark as follows, in respect to their increased opportunities for direct missionary labors.

"So far as relates to China directly, we have hitherto been chiefly employed in preparatory work. Years of laborious application to the language have been gladdened by the hope that the results might be turned to some account in the future, while we have endeavored to improve the present in imparting instruction to the Chinese as our capacity and opportunities would allow. Some knowledge of Christianity has been communicated, and we hope by the Divine blessing some souls have been converted through its instrumentality. But we come now to a new era in the history of our missionary labors. Instead of devoting our chief attention to indirect and preparatory work, we are, to some extent, enabled to bring our efforts to bear directly upon the people; instead of communicating our instructions mainly through the instrumentality of tracts, we are indulged with the more satisfactory and successful mode of preaching the gospel by the word of mouth; and instead of confining our endeavors to the less intelligent, though numerous inhabitants of towns and cities which have been formed by emigration, we are now offered an intercourse with the more promising portion of the people, and the unnumbered millions inhabiting the homes of their forefathers."

Mission to Arracan.

RAMREE.—G. S. COMSTOCK, preacher; Mrs. COMSTOCK. *Mowng Net*, and other Burman assistants.

AKYAB.—L. STILSON, preacher; Mrs. STILSON.

SANDOWAY.—(Karen.) E. L. ABBOTT, preacher; Mrs. ABBOTT.*
In this country, E. KINCAID, preacher; Mrs. KINCAID.

3 stations; 4 preachers, and 4 female assistants; several native assistants.

Mr. and Mrs. Kincaid left Akyab on their return to this country in October; and Mr. and Mrs. Stilson were transferred to Akyab from Ramree in their stead.

At the date of our last information (Dec.,) Mr. Stilson was about to revisit the Kemmees, a hill tribe residing on the Koladan river and its tributaries, about 150 miles north of Akyab. An acquaintance was first formed with this interesting tribe in May, 1841, at which time Mr. Kincaid was visited by

* The native assistants are mentioned in connection with the Rangoon Mission.

the "mountain chief," and several of his people. A few months afterwards, Mr. Kincaid received a letter from the chief and thirteen subordinate chiefs, stating that they were "anxious to know the true God and be taught the true book;" giving, also, the names of 273 children, whom they wished to place in school if Mr. K. would come to their mountains. They said that they and their people for ages had been without the knowledge of God and his law,—that they had no books, and could, therefore, neither read nor write, &c. "Our sons and our daughters we shall deliver over to you, to be taught, if you will have compassion on us." A second petition to the same effect was received in December. Soon afterwards Messrs. Kincaid and Stilson ascended the Koladan and Moe rivers to the residence of "Chetza," and received a most cordial welcome. On being told that they would study the language and teach him and his people the knowledge of God, he said that their decision gave him more joy than if he had received thousands of gold and silver. "If we have the knowledge of God, I shall die in peace." He had erected a convenient *zayat* for their reception, and was solicitous to build them immediately a spacious house. A second visit, of two or three months, was made by Mr. Stilson and family in January and months following; with the view of obtaining a sufficient knowledge of the language to reduce it to writing. He found the language exceedingly simple, and, with the assistance of a teacher, wrote out about one third of its words. Mr. Stilson had previously reduced to writing the language of the Khyens, who inhabit the hill country to the south of the Kemmees. The number of the Kemmees is not known. Their villages are said to be very numerous along the Koladan and its tributaries two hundred miles. The population of the cluster of villages near the residence of the mountain chief, is about 3000.

The labors of the missionaries among the Burman population of Arracan have been continued as in former years. The first convert at Ramree was baptized by Mr. Comstock in February, 1842. He was a Mussulman, and had been an attentive hearer of the gospel from the commencement of the mission. The number of church members is ten. Two were baptized at Akyab in June, 1841, and the church numbers seventeen. The church at Cruda has eight or ten members.

The missionaries have devoted a part of their time to the preparation of tracts, school books, &c., which are sent to Maulmain for publication. A series of lithograph maps with Burman names has been commenced by Mr. Stilson. One, of Palestine, very neatly executed, has been received; also a copy of the first tune printed for the use of the Burmese. A synopsis of a course of instruction for Karen assistants, by Mr. Abbott, has also been prepared for publication, on the being and attributes of God, creation, redemption, resurrection, eternity, the Christian church, its officers and its ordinances. The number of Karen students for the ministry under the charge of Mr. Abbott during the rainy season was about thirty. (See p. 151.)

Mission to Assam.

SIBSAGOR.—N. BROWN, C. BARKER, preachers; and their wives. *Ramsagar*, native assistant.

JAIPUR.—O. T. CUTTER, printer; Mrs. CUTTER. *Nidhi Levi*, native assistant.

NOWGONG.—M. BRONSON, preacher; Mrs. BRONSON. *Caleb and Peter*, native assistants.

3 stations; 3 preachers, 1 printer, and 4 female assistants; 4 native assistants.

The occupation of Sibsagor and Nowgong as missionary stations, was mentioned in our last Report. The former is situated on the right bank of the Dikho river, opposite Rangpur, and about ten miles from the Brahmaputra in a straight line. It was first occupied by Mr. Barker in May, 1841.

Population about 8000. Mr. Bronson removed from Jaipur to Nowgong in October following. This is a government station of a district of the same name, and stands on the Kallang, an arm of the Brahmaputra, sixty or eighty miles eastward of Gowahati. Both stations are in the midst of a dense population, with numerous villages, of easy access, in every direction; and the opportunities for preaching and tract distribution are abundant and highly encouraging. "The people in the Sibsagor (or Jorhat) district, and wherever I have visited," says Mr. Cutter, "have been always ready to listen to the preaching of the gospel, and have received our books with eagerness and pleasure. They are also very desirous to have schools established in the principal places,—and, in fact, in nearly all the villages." Similar representations are received from all the missionaries.

In addition to preaching and distribution of tracts, the attention of the missionaries has been given to the preparation of books and the establishment of schools. The translation of Acts into Assamese was completed by Mr. Brown in April, 1842, and has been carried through the press; also the gospel by John. The whole New Testament, in Assamese, it is expected, will be prepared for publication during the current year. A reading book, in Assamese, prepared by Mrs. Brown, has also been published; and several books, and tracts, and the story of Joseph and his brethren, have been translated from the Bengali, by Bibburam. A part of Mr. Bronson's time has been occupied in translating from the Bengali, in connexion with the native assistants.

The schools are in a prosperous condition. One for girls, taught by Mrs. Barker, contains fifteen or twenty scholars. "The children are uniformly disposed to come, but the prejudice of parents against the education of females is very strong. In one case the mother, to prevent its child attending the school, sold it for three rupees." The school at Nowgong was opened in April, 1842, and is taught by a young native assistant, late of the Intally Native Christian Institution, at Calcutta. It is wholly under a religious influence, and numbers about eighty pupils.

Mission to the Teloogeois.

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers; and their wives. — *McCarthy* and *Elisha*, native assistants.

1 station; 2 preachers, and 2 female assistants; 2 native assistants.

The members of the Teloogoo Mission have been prosecuting their work amidst many embarrassments, especially from sickness the past year, but not without encouragement. "The work is begun—the influence of the mission God has caused to be felt, in some degree, far around. The precious gospel has been preached in the hearing of many thousands—portions of scripture and evangelical tracts have been scattered as on the wings of the wind to distant places, and there are good reasons to believe that many persons, who three years ago had never heard a single truth of the gospel, are now reading, thinking, and conversing about the things they have heard and read; and that some are seriously canvassing the subject of salvation by Christ." The assistants, who are also under a course of instruction, give promise of becoming valuable fellow-laborers; and the schools, both in the town and the mission compound, have made good progress. Repeated opportunities for attending religious festivals, to preach and distribute tracts, have been improved, and other excursions made to villages near and distant. "The city itself, being the resort of thousands of Teloogeois from towns and country, inland and far distant, furnishes extensive facilities for the promulgation of the gospel, both by preaching, and the distribution of the Scriptures and religious tracts." At the date of our last information, December, 1842, the missionaries were expecting shortly to

organize a mission church. Besides the mission circle, there were nine who cherished hope in Christ. One of the pupils of the school gave, also, evidence of conversion to God.

RECAPITULATION.

The number of missions under the direction of the Board, is, in North America 7, in Europe 3, in Africa 1, and in Asia 8 ; total 19. The Otoo and Ava Missions have been discontinued, and the Siam and China Mission has been constituted into two missions. The number of stations and out-stations is about 80 ; of American missionaries and assistants, including 44 preachers, 103 ; and of native preachers and assistants about 115. Seven missionaries and assistants have been sent to the Indian Missions, and one missionary physician to China ; and three native assistants have been appointed ; besides native assistants in Asia. Six missionaries and assistants, and two native assistants, have retired from the Indian missions ; and one missionary and assistant from the Bassa Mission ; exclusive of native Asiatic assistants. One native preacher has died.

The number of churches in connexion with the missions, is 77 ; baptisms reported the last year, 898. Whole number of church members about 4000.

The publications of the Board are the Baptist Missionary Magazine, 5000 copies ; and the Macedonian, 20,000 copies. The number of collecting agents employed the whole or part of the year, is seven. Receipts, consisting of donations, legacies, and interest, \$47,151 06 ; expenditures \$55,138 46.—Excess of expenditures above receipts \$7,987 40. Present balance against the Board, \$14,859 16.

REPORT OF THE TREASURER.

Expenditures of the Board during the year ending April 1, 1843.*

MISSIONS IN ASIA.

MAULMAIN MISSION.

Remittances,	7,800 00	
Printing and binding materials,	222 51	
Sundry payments and purchases,	1,315 31	
	<hr/>	9,337 82

TAVOY MISSION.

Remittances,	3,500 00	
Payment of drafts and purchases,	1,289 98	
	<hr/>	4,789 98

ARRACAN MISSION.

Remittances,	3,500 00	
Sundry payments,	72 06	
	<hr/>	3,572 06

ASSAM MISSION.

Remittances,	3,500 00	
Binding materials,	145 00	
Sundry purchases and payments,	684 46	
	<hr/>	4,279 46

SIAM MISSION.

Remittances,	3,600 00	
204 reams of printing paper,	475 00	
Printing and binding materials,	123 60	
Sundry purchases and payments,	210 12	
	<hr/>	4,408 72

CHINA MISSION.

Remittances,	3,500 00	
Passage of Dr. Macgowan to Canton,	250 00	
Outfit of do.,	117 00	
Sundry payments,	88 40	
	<hr/>	3,955 40

* Including appropriations from the American and Foreign Bible Society, the American Tract Society, and the United States Government.

TELOOGOO MISSION.

R: mittances,	2,783 84	
S: dry payments,	80 00	
	<hr/>	2,763 84

MISSION IN WEST AFRICA.

BASSA MISSION.

Payment of drafts,	2,348 82	
Passage and other expenses attending Mr. and Mrs. Constantine's return to America,	228 90	
Sundry expenses incurred for Mr. Crocker, during his sickness in this country the past year,	275 00	
Sundry purchases,	511 58	
	<hr/>	3,364 25

MISSIONS IN EUROPE.

GREEK MISSION.

Remittances,	3,400 00	
Sundry purchases,	68 94	
	<hr/>	3,468 94

GERMAN MISSION.

Remittances,	4,908 21	
Sundry payments,	80 76	
	<hr/>	4,988 97

MISSION TO FRANCE.

Remittances,	2,194 41	
Sundry payments,	34 80	
	<hr/>	2,229 21

INDIAN MISSIONS IN NORTH AMERICA.

SHAWANONS.

Printing materials,	29 00	
Drafts and other payments,	1,854 18	
	<hr/>	1,883 18

OTTAWAS.

Drafts and other payments,	1,557 58	
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DELAWARES.

Payment of drafts,	464 50	
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OJIBWAS.

Miss Harriet H. Morse's outfit, and travelling expenses to the station,	119 90	
Drafts and other payments,	2,478 10	
	<hr/>	2,598 00

CHEROKEES.

One standing press,	165 00	
Drafts and other payments,	2,275 65	
Outfit and travelling expenses to the station, of Mr. Thomas Frye, Miss Sarah H. Hibbard, and Miss Elizabeth S. Morse,	684 66	
	<hr/>	3,125 31

TONAWANDAS, &c.

Remittances,	400 00
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AGENCIES, SALARIES, &c.

Services of Rev. J. B. Brown 14 months, ending Jan. 1, 1843, at \$600 per annum,	700 00	
“ do. 3 months, ending April 1, 1843, at \$500 per annum,	125 00	
Travelling expenses of do. 17 months,	177 59	
“ Rev. Alfred Bennett 1 year, ending Feb. 1, 1843,	600 00	
Travelling expenses of do.,	80 12	
“ Rev. L. Hayden 3½ months, ending Nov. 1, 1842, at \$500 per annum,	145 83	
Travelling expenses of do.,	23 59	
“ Rev. Silas Bailey 3 months, ending March 1, 1843, at \$600 per annum,	150 00	
Travelling expenses of do.,	45 16	
“ Rev. Zenas Case,	10 00	
“ Rev. James Gillpatrick,	27 00	
“ Rev. Dr. Bolles 6 months, at \$800 per annum,	400 00	
“ Rev. S. Peck 12 months,	1,200 00	
“ Rev. Dr. Pattison 12 months,	1,200 00	
“ Clerks for Treasurer and Secretaries,	1,206 25	
“ Messenger and porter,	150 00	
Travelling expenses of the Secretaries and other members of the Board, in attending State Conventions, Associations, and various other meetings,	471 79	
	<hr/>	6,712 33

PUBLICATIONS.

On account of the Baptist Missionary Magazine,	1,228 65	
Gratuitous distribution “ “ “ 900 copies,	450 00	
Printing Annual Reports, blank cards, form of account, re- ceipts; and bills of exchange,	322 00	
	<hr/>	2,000 65

GENERAL PURPOSES.

Rent of rooms,	380 00	
Stationery, blank books, large desk and table, periodicals, stove, wood, coal, and oil,	284 86	
Freight, wharfage, cartage, boxes, &c.,	296 03	
Services of Agent in London,	43 50	
Sundry incidental expenses,	29 18	
Postage,	304 24	
Insurance,	26 75	
	<hr/>	1,369 56

PREMIUM AND DISCOUNT.

Discount on uncurrent bank notes, loss on southern and western exchange, and commission for collecting drafts,	429 20
Hannah Harpham's annuity for two years,	100 00
Paid counsel, as per receipt of Rev. John Smitzer, in attending to the Will of Mrs. Chandler,	40 00
	<hr/>
	67,738 46
Balance for which the Board was in debt April 1, 1842,	6,871 76
	<hr/>
	\$74,610 22

Receipt of the Board during the year ending April 1, 1843.

Donations designated for Burman mission,	1,408 49
“ “ “ Burman schools,	505 84
“ “ “ Burman bible,	45 94
“ “ “ Burman tracts,	66 99
“ “ “ Burman native preachers,	150 00
“ “ “ Karen mission,	643 67
“ “ “ Karen bible,	7 00
“ “ “ Karen native preachers,	145 27
“ “ “ Karen schools,	214 25
“ “ “ China mission,	178 03
“ “ “ China schools,	55 55
“ “ “ Siam mission,	68 01
“ “ “ Total for missions in Asia,	<hr/>
	8,489 04
“ “ “ Greek mission,	2 00
“ “ “ French mission,	7 25
“ “ “ German mission,	227 08
“ “ “ African mission,	313 64
“ “ “ African schools,	70 00
“ “ “ Indian missions,	382 44
“ “ “ General purposes,	40,066 86
	<hr/>
	44,548 81
Legacies,	1,334 73
Interest on permanent fund of \$20,000, at 6 per ct.,	1,200 00
Balance of interest on temporary loans,	68 02
	<hr/>
	1,268 02
	<hr/>
	\$47,151 06

Received from the American and Foreign Bible Society,	
For publishing the scriptures in China,	1,500 00
“ “ “ “ “ Greece,	1,000 00
“ “ “ “ “ Germany,	1,000 00
“ “ “ “ “ Denmark and Norway,	500 00
“ “ “ “ “ Burmah,	1,000 00
“ “ “ “ “ Assam,	500 00
“ “ “ “ “ for the Teloochoos,	500 00
	<hr/>
	6,000 00

Received from the American Tract Society,		
For tracts in Siam,	600 00	
" " " Burmah,	800 00	
" " " Greece,	200 00	
" " " Germany,	600 00	
	<hr/>	2,200 00

Received from the United States Government,		
For the Ottawas,	700 00	
" Ojibwas,	1,700 00	
" Education of Indians,	2,000 00	
	<hr/>	4,400 00

	59,751 06	
Balance for which the Board is in debt April 1, 1843,	14,859 16	
	<hr/>	\$74,610 22

E. E.

H. LINCOLN, *Treasurer.**Boston, April 21, 1843.*

The undersigned, a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the particular examination of more than five hundred and fifty bills and receipts as vouchers, and find the same correctly entered and cast, showing a balance of \$14,859 16, for which the Board was in debt April 1, 1843.

N. W. WILLIAMS, }
WILLIAM LEVERETT, } *Auditors.*

The undersigned have also examined the evidence of the permanent fund of twenty thousand dollars, for the support of the Secretaries, and find the same to be satisfactorily invested.

N. W. WILLIAMS, }
WILLIAM LEVERETT, } *Auditors.*

Boston, April 21, 1843.

APPENDIX.

A.

Address of the Board, adopted Nov. 2, 1840.

The Board of Managers of the Baptist General Convention for Foreign Missions have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard towards all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to "send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present moment been restricted. So deeply, indeed, have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which coöperation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of all benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble alluded to, was the "eliciting, combining, and directing the energies of the whole denomination in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible coöperation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st, That the religious body or the individual be of the Baptist denomination; and 2d, That the same shall have contributed to the treasury of the Convention a specified annual sum. For the appointment to

the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which coöperation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, are wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Convention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations; and if in alluding to it they break the *silence* of their neutrality, it is only that by "defining their position" they may relieve the embarrassing uncertainty of brethren, northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities; they can exercise no authority over one another; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also,—in reference to this and other matters pertaining to church relations; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board; as such they acceded to it; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected; and, as men faith-

ful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprise in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas! that, after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope; with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours*;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is “wonderful in counsel and excellent in working;” and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, “to strive together with us in their prayers to God,” that He may shed down upon all who shall be convened as their representatives on that eventful day the “spirit of love and of a sound mind.”

B.

Reply to the Circular of the Provisional Foreign Mission Committee.

} BAPTIST MISS. ROOMS,
Boston, Nov. 15, 1842.

DEAR BROTHER :—The occasion of this letter is a communication, from the Provisional Foreign Mission Committee of the American Baptist Anti-slavery Convention, addressed to one or more of the missionaries in our connection.

Whether a copy of the communication has been sent to you, we are not informed. We have written to the Corresponding Secretary of the Committee, but he has returned no reply to our inquiries.*

We are aware, however, of no reason for his addressing one rather than another of our missionary brethren; and hence the considerations that would lead us to speak of the communication to any, constrain us to address all. Remotely distant from us, you are unable to observe for yourselves the course of things here, and are liable to be misled, or at least disquieted, by partial or false representations. And we deem it our indispensable duty to set you on your guard against misrepres-

* A copy of the Circular, but not of the names of the missionaries addressed, was received from the Secretary a few days after the reply was generally forwarded to the missionaries.

sentation and imposition ; at least in matters which concern the Board with which you are associated, and the stability of your missionary relations.

The communication referred to, relates to the doings and position of the Board in regard to slavery ; and is fitted to impair your confidence in us, and in our ability to sustain you, and to induce you to accept your support from the *Committee*. It adverts especially to the alleged doings of the Board at Baltimore, in which we are said to have " yielded that *neutrality* which had been previously demanded" of us. It is our painful and humiliating duty to apprise you that the representation is *untrue*. *The neutrality of the Board has not been yielded*, either at Baltimore or elsewhere. During the whole of our proceedings since the first agitation of the subject of slavery, it has been our *earnest endeavor*, as it was our *avowed policy*, to mind *exclusively* the missionary duties to which we had been called. As was stated in our address of November, 1840, we take no note of subjects not contemplated in our organization. We have labored to avoid even the appearance of espousing any interest not explicitly committed to our charge. In the " doings at Baltimore," the Board had no part. They neither acted there for themselves, nor had they empowered others to act for them. They have since neither adopted nor sanctioned any act that was done there. The representations which have been made to the contrary, are not admitted by us as true. As to the alleged " humiliating attitude of the Board towards the slaveholders, and their hostility to their brethren who feel compelled to plead the cause of the oppressed and to rebuke the oppressor," we repel the imputation as being unwarranted and slanderous. The Board have always, as they do now, " refused to take sides in the controversy between the abolitionists and the slaveholders."

The representation of the Provisional Committee is equally untrue, if such be their meaning, that individual members of the Board " yielded their *personal neutrality*" at Baltimore. The position which they maintained at Baltimore, was the same which they had held at home. And the " paper" subscribed by them there, stated, and only stated, what that position was. As to " dereliction of principle," or " a pusillanimous distrust of divine Providence," these are " evil surmisings," and as unfounded as they are evil.

You are told by the " Committee" that the " entire North will abandon the Board, if they persist in their subserviency to the South ;" and they ask, " Are you willing to receive your support from us, as an Anti-slavery Committee ?" Of the motives which led to this covert application, and of the spirit and manner of it, it would be superfluous for us to speak ;—though we cannot forbear to express our deep regret and mortification at a method of procedure having so little of the semblance either of honor or courtesy. Suffice it that their *prediction* remains yet to be fulfilled ; or, rather, the assumption on which the prediction is based. We disclaim all " subserviency," either to the South or to the North. As individuals even, we are no apologists for slavery. We are not contending for the right of others to hold slaves, but for our own right to be free.

By order and on behalf of the Board,

Faithfully yours,

S. PECK, For. Sec.

C.

Letter of the Committee of the Baptist Missionary Society.

6 Fen Court, London, April 17, 1843.

MY DEAR SIR :—My last letter was one of sympathy and encouragement from the Committee of the Baptist Missionary Society to their brethren of the American Baptist Board. I am much gratified by the practical expression of our sympathy which the Committee have instructed me to convey in the following resolution, passed at our Committee meeting a short time ago ; indeed, immediately after the receipt of your letter.

At a meeting of the Committee of the Baptist Missionary Society held at Fen Court, March, 1843,—

Resolved, “That this Committee carefully observing the movements of Divine Providence as connected with the extension of the Redeemer’s kingdom, have heard with lively satisfaction and thankfulness, of the formation of a Christian church and the erection of two chapels for Christian worship in Hong Kong. They affectionately congratulate those honored servants of God, who have been the instruments employed in accomplishing this great and blessed work, and the Society under whose auspices they labor; and in token of the cordial sympathy and good will they entertain towards them, they beg their brethren of the American Baptist Board of Foreign Missions to accept the sum of five hundred pounds (£500) from the Jubilee Fund.”

That fund now amounts to £32,524, and though we have openings enough to absorb it all, no vote will give more general satisfaction than the one I have now the pleasure to forward.

Probably the best way of obtaining the amount will be to draw upon our Treasurer, William B. Gurney, Esq., 6 Fen Court, London, at such days sight as may be most convenient.

With sincere Christian and fraternal regards,
Believe me to be,

Yours affectionately in our one Lord,

JOSEPH ANGUS, Sec. B. M. S.

REV. S. PECK, Boston.

D.

Law of Amnesty, issued by the Danish department of State, Dec., 1842.

His Majesty, in compliance with the recommendation of this department, regarding the Baptists existing in Denmark, was pleased on the 23d of the present month to resolve as follows:—

The doctrines of the Baptists deviating from those of the Confession of Augsburg, the desire of this sect to be allowed the free exercise of their religious rites in this kingdom, cannot be granted. But, that the members of this society may not be deprived of freedom of conscience, by being debarred the exercises of the external rites of their religion, we determine and command as follows:—

1. It is permitted to the Baptists to establish a separate church in Fredericia, where they may erect for themselves a place of worship and administer the sacraments of Baptism and the Lord’s Supper, in accordance with the peculiar tenets of their sect; with this single proviso, viz.: that their baptisms shall always be performed in an enclosed place. It is further permitted to the church, to choose their own teacher, or leader, which, however, when effected, must be immediately made known, through the police and the clergyman of the parish in which their meetings are held, to the magistrate of the district, and to the bishop; but, with the exception of the case provided for in article 3, it is not permitted to the church to receive into its communion any persons not resident in Fredericia. It is the duty of the teacher, or leader, within four weeks after his election, to deliver to the police and to the clergyman of the parish, an exact list of all the members of the church; in like manner he must annually, at the beginning of January, present, as already prescribed, a correct statement of all the admissions to and dismissions from the church, that have taken place in the previous year; so that it may at all times be known of whom and of how many members the church consists, in order that care may be taken to prevent their assemblies from being attended by any but those who have been received into the communion of the church.

2. To the Baptists residing in other parts of the country, it is permitted to assemble privately for the purposes of divine worship, and to administer the Lord’s Supper according to the rites of their community. But those Baptists who wish to take part in such meetings are required, previously to their appearing there for the

first time, to make their intentions known to the clergyman of the parish, who must also be informed of the time and place where such meetings are held, as prescribed in the law of the 18th of January, 1741. A similar report must likewise be made by the proper person to the police of the place; that care may be taken that no persons are present but the members of the society (sect), and that nothing takes place calculated to trouble or disturb the public peace.

3. That the children of Baptists may not be deprived of the blessing of immediate admission into the Christian church, it is the duty of Baptist parents, whether resident in Fredericia or elsewhere, to have their children baptized within the time prescribed by the law of 30th of May, 1828; but, in the event of the parents being unwilling to fulfil this injunction themselves, it may be done for them by a guardian, appointed for that purpose by the magistrate; and, if desired, either by parents or guardians, the ceremony may be performed in private. It is, however, incumbent on the parents to send their children to school for instruction; but when they have attained a sufficient age, if it be the wish both of the parents and children, they may be received into the Baptist communion, provided always that the Baptist church does not object to receive them; for this purpose, however, the children must be sent to Fredericia in case the parents are not already residents in that place. When accomplished, the baptism must be inserted in the church book of the parish in which it took place, in the same manner that confirmations are now recorded. If at the age of sixteen years the children have not been incorporated with the Baptist church, as contemplated above, they must be confirmed as evangelical Lutheran Christians, in compliance with their baptismal vows.

4. Before a Baptist can be united in marriage to a member of the national church, the clergyman shall obtain from him an engagement that all the children springing from such union shall be educated in the evangelical Lutheran religion. This engagement shall be entered in the church book, and must be signed by both the affianced parties and by the *verlober* (a kind of surety and witness of the marriage).

5. Provided that those Baptist parents, whose children are still unbaptized, shall forthwith comply with the provisions contained in article 3, for the baptism of their children, we graciously remit the fines that may have been imposed on them conformably with the ordinance of 30th of May, 1828, and our chancellor is instructed accordingly.

In so far as it is not otherwise ordained by this our most gracious resolution, the existing laws respecting Baptists remain in full force, and we earnestly enjoin upon the members of this community to abstain from making proselytes, and from baptizing, except in accordance with the provisions of this act, let the pretext be what it may; for by so doing, they will not only forfeit the privileges now granted them, but they will likewise expose themselves to prosecutions and penalties.

E.

Extracts from the Fifth Annual Report of the Maulmain Baptist Missionary Society.

Peguan Department.—Of the assistants in this department, the Rev. Mr. Haswell thus writes:—

“During the past year, Ko Tau M'Ngay has labored most of the time in Amherst and vicinity, but has made several excursions among the Peguan villages, with two other assistants. In Amherst, three natives have been baptized during the year, and the cause of Christ is evidently, though slowly, gaining ground. In the villages, several have listened with good attention to the gospel, yet none have been ready to accept of “the great salvation.” I believe Ko Tau M'Ngay to be truly pious, and desirous of doing good, and have strong hope that his labors will not be in vain in the Lord. I would commend him to the continued patronage of the Society.”

Burmese Department.—The Rev. Mr. Howard gives the following report of the assistant under his direction :—

“Moung Shway Thah, being still employed as a teacher in the Burmese Boarding School, continues to discharge his duties in this capacity in a manner highly satisfactory.”

Of the other Burmese assistant, the Rev. Mr. Osgood thus writes :—

“Ko Woon, who was taken under the patronage of this Society in January last, has been employed by the mission during a little more than a year as tract distributor, and preacher at the bazas preaching station. The original object, in establishing this station, was to communicate the gospel and distribute books, to the numerous traders who frequent this bazar from almost every town and village in Burmah Proper and these provinces. In this respect the plan has succeeded beyond the most sanguine anticipations of its projectors. Seldom a day passes without affording many opportunities for religious conversation with individuals of this class, many of whom listen, several days in succession, to the truths which are made known, and, on leaving for their homes, are furnished with religious books. Thus they carry with them, not only the precious seed sown in their hearts, some at least of which, we may hope, will spring up and bring forth fruit to the glory of God, but also food for their inquiring minds, which will be accessible as they journey to their distant villages, and as they again mingle with their heathen friends and neighbors. It has also been found an important preaching station as it regards the wants of the inhabitants of this town. Being in a public place, many, who from prejudice or fear would never be induced to visit the chapel or the houses of the missionaries, are attracted by the discussions which are constantly taking place there, and listen for hours to arguments upon Christianity. Books and tracts in Burmese, Peguan, Hindustanee, Hindoe, Bengallee, Sanscrit, Persian, Armenian, Tamul, Telinga, Malay, Chinese, and English, are kept on hand for gratuitous distribution, besides a small supply on sale, of bibles, testaments, and religious books in English. Ko Woon has the principal charge of this station, but is usually accompanied by one or more of the other assistant preachers. He is well read in the sacred writings of the Burmese, has made good proficiency in the study of the doctrines of the bible, and being faithful in the discharge of his duties, I can confidently recommend him to the support of this Society, and sincerely desire for him, in the situation he occupies, the prayers of the Christian friends by whose pecuniary contributions he is sustained.”

Pgho Karen Department.—The labors of Ko Awah, for the past year, as heretofore, have been confined almost entirely to the village of Dong Yan. The care of the church devolves mainly on him, although Bah Mee, when there, is the principal preacher. Within a few months he has been permitted to see an elder brother and his wife make a public profession of Christianity, who, it may be said, were brought into the church chiefly through his instrumentality. This individual lives at the village of Pougabai, on the Salwen, about twelve miles from Dong Yan, is upwards of sixty years of age, and is decided and bold in advocating the truth among his neighbors. It is to be hoped, therefore, that with the blessing of God upon his labors, and those of the assistants in their occasional visits, these two persons will prove the beginning of a church, which at no very distant period will be gathered in that place.

Bah Mee, the other assistant in this department, supported by this Society, has spent the principal part of his time in Dong Yan and its vicinity. As Awah remains almost constantly at home with the church, Bah Mee is at liberty to itinerate. He has, accordingly, in company with another assistant, besides preaching in the villages around Dong Yan, spent some weeks among the Pgho Karens on the Gying. On the Kayin creek, a branch of that river, where, when in this direction, he has spent most of his time, there lives a chief, an old man of extensive influence among his people, who for six years has been decided in favor of the Christian religion, and for more than two years has exhibited satisfactory marks of true conversion. It was not, however, till within a few months, that he made a public profession of his allegiance to Christ. He was baptized, together with his wife, on the 31st of

March of the present year. One of his sons-in-law expresses an intention of soon asking for baptism, and others of his children are favorably disposed. Several of his acquaintances in that region, who are convinced of the superiority of Christianity over Boodhism, have been waiting to see what course he would take upon this subject. It is to be hoped, therefore, that among these also, there will be some coming forward not long hence in imitation of his example, to number themselves among the disciples of the Savior. The eldest son of this chief has been for more than three years a witness for God in this region. Being in ill health, he went to Dong Yan and put himself under the care of Miss Macomber. There he heard the word of God, received it, we trust, into his heart, and was baptized March 4, 1839. He returned home to meet with opposition and reproach. But though single and alone, he was not ashamed of the gospel of Christ; on the contrary, he boldly and successfully advocated it, and the Lord has been pleased to reward his constancy and fidelity, by giving him his own parents to be his coadjutors in holding up the light of truth and salvation. Thus may we reasonably hope, that here also as at Pougbaï, already exists the germ of another church, which is to be gathered from among the Pgho Karens. Surely we have encouragement to persevere in our labors, and in prayers for the success of the gospel. Let us thank God and go onward.

Sgau Karen Department.—Of the assistants in this department, the Rev. Mr. Vinton reports :—

“Ko Panlah, during the year now closed, has labored, as formerly, with the church at Newville. He has also made frequent excursions among the villages around that place, and reports a great increase of interest on the subject of religion among the people. Formerly, almost all either opposed or were indifferent. Now he finds attentive listeners wherever he goes. The opinion, he says, is becoming general, that the religion of Christ is destined to prevail over all other religions, and that the Karens will ultimately all become Christians. I had, myself, the opportunity to witness much that went to confirm the truth of this report. We have now been in the country nearly eight years, and I have never before seen so much that looked like a general turning to the Lord as I witnessed the last dry season in the neighborhood of Newville. Not only do the people of the villages listen well, but many are beginning to come even three and four miles to worship with the Christians on the Sabbath. They now declare themselves convinced, that the only object of the missionaries is, to do them good. The causes which have mainly contributed to produce this impression, are the untiring efforts of the assistants, the attention we have devoted to the sick, and the expense which has been incurred in the erection of a large teak zayat, which they seem to regard as designed for their own accommodation. In building this zayat, the church contributed labor and materials to the value of not less than two hundred rupees.

“Prah-hai, supported by a gentleman of H. M. 68d Reg’t., spent the last rains in teaching and preaching at Paikrookee, a little east of Newville. At the commencement of the dry season he returned with his family to Chetthing’sville, when, in company with another assistant, he commenced a course of itinerant labor, which was continued to the end of the season. He is now at his old post, Paikrookee, and reports two applicants for baptism, and a number of hopeful inquirers. His labors in the vicinity of Newville have, probably, contributed quite as much to produce the present interesting state of things in that region as those of Panlah. It was chiefly through his efforts that a new station has been gained at Mawkoo, midway between Chetthing’sville and Newville, where an assistant is now located. He was most untiring in his labors for the conversion of the eighteen recently baptized at Chetthing’sville; and I have little doubt that at least some of their number will be found as stars in his crown of rejoicing. As an itinerant, I know of no one of the assistants who is his equal. He is indefatigable in communicating whatever of scripture truth he has acquired, and often his preaching is attended with very great effect. For the discharge of pastoral duties, he requires more advantages of study, of which he is very desirous of availing himself.

“Tahoo remained laboring at Tahkraiikee through the last rains. As soon as the season would admit, he commenced travelling, and visited most, if not all the vil-

lages between Bootah and Newville, Newville and Tahkraikee, Tahkraikee and Chetthing'ville. He also made an excursion into Burmah Proper, which was evidently attended with beneficial results. Two mountain Karens have been baptized the past season, who say they first heard the gospel from Taboo. His labors at Tahkraikee have not been in vain in the Lord. Another family have been added to the number of the faithful, and the whole village may be regarded as almost persuaded to be Christians. In addition to the two baptized, two others, had they not been absent from home at the time of my visit, would, probably, have received the ordinance. Another assistant has been sent to occupy Taboo's place at this village, as he has been appointed to fill a more important post at Mawkoo. None have, as yet, been baptized at this station, though two are said to be waiting for the ordinance, and a number of others appear to be sincere inquirers. Among the latter is the head man of the village, who built the zayat, prepared every thing for Taboo's reception, put his children into the school, and encouraged his people to follow his example.

"Tahbawko, the other individual supported by the gentleman already mentioned, with the exception of about three months spent in itinerating among the villages, has devoted himself to pastoral labors connected with the church at Bootah. Fourteen have been baptized, and there are at least as many more who should be regarded as promising inquirers. Of those baptized, three were his relatives, who have recently come over from the Shan territory, and are now with us learning to read. They say there are a number more of his relatives, and others, in the neighborhood of Uching, who, through his instrumentality during his last visit among them, have abandoned their old superstitions, and say they are only waiting for a favorable opportunity publicly to profess their faith in Christ. One of the three above alluded to, is a young man of more than ordinary promise, and professes a strong desire to devote the remainder of his life to the work of preaching Christ among his countrymen. At the close of the present rains, he proposes, in company with Tahbawko, to visit the Karens in the vicinity of Uching, where they both think the word is destined soon to have free course and be glorified. The Karens living under the Shan government have, hitherto, been deterred from openly embracing the Christian religion from fear of persecution. Fourteen from Uching have already united with the church, who have left their friends and country for the privilege of worshipping God according to the dictates of their own consciences. There are now, however, said to be a number who do not fear the wrath of the king, and who boldly declare themselves to be on the Lord's side.

"Mawkoo, supported by Captain Hamlin, has been employed as an assistant in Rangoon and vicinity for about six years. In 1836 he came to this place, and spent a number of months in learning to read. The first reading book put into his hands was the gospel of Matthew in manuscript. This he copied and committed to memory, and as far as he understood its precepts, reduced them to practice. As illustrative of the spirit of the man, the following incident may not be unworthy of notice. A few days after reading Mat. v. 39, a man spoke to him so that he did not understand, consequently, he did not comply with the request, which, it seems, had been made. The man, in anger, struck him upon the side of his head. Mawkoo meekly turned to him the other, saying, the scriptures must needs be fulfilled; and then went away and prayed for him. On returning to Rangoon he was employed by Mr. Abbott as an assistant, and has suffered great persecution for Christ's sake. He has been apprehended, whipped, and fined; and when set at liberty, would go about his work of preaching Christ as though nothing had happened. A Burmese officer, who caused him to be whipped, was immediately after taken ill, and died very suddenly. His death was regarded by Mawkoo, and the people generally in the neighborhood, as an expression of God's retributive justice for the maltreatment of an innocent and unoffending Christian."

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American Baptist Board of Foreign Missions.

Cabeo Mission.

LETTER OF MR. MASON.

In the report of this mission for the last year (p. 154 of this vol.), an account is given of the character of the students under Mr. Mason's instruction, preparing for the ministry; and in connexion with the same, a letter of great interest from one of their number, Sau Nga-tau. A later arrival has brought us an autobiography of another of the students, an assistant of Mr. Mason, by the name of Sau Qua-la; and as it goes to illustrate the Karen character and the encouragement held out to judicious efforts to educate a Karen native ministry, an object of peculiar interest in the present state of the Karen Mission, we take the earliest opportunity to lay it before our readers.

Mr. Mason introduces Sau Qua-la's narrative with the following prefatory statements. With a brief allusion to Ko Thah-byu, whose life he had just forwarded to this country, Mr. Mason remarks:—

Sau Qua-la was awakened and converted by the first sermon Ko Thah-byu ever preached, and is the assistant that has been writing by my side every rains for eight or ten years; and he has been the almost constant companion of my travels ever since I entered the mission. With him I first began the study of the Karen language; with him I commenced the translation of the New Testament, and he has continued with me throughout the work. Besides copying for me, I have constantly consulted him as I went along, for words, their signification, and their construction, precisely as, in cultivated languages, a student consults his dictionaries and grammars. While I have thus been gathering knowledge from him, I have not been unmindful

of imparting knowledge to him. I have often thought that, could I leave him when my labors close on earth an able minister of the New Testament, I should not have labored in vain; and, latterly, I have indulged the pleasing hope that God would more than fulfil my desire, and make him a useful minister even while I live. Formerly his mind was exceedingly obtuse, as are the minds of uncultivated people generally; and utterly unable to make any rational distinction between words and things that differed; but he now possesses, comparatively, quite a discriminating mind, and I am sometimes surprised at the nice distinctions that he occasionally points out as existing between the significations of words. I do not suppose there is any one of his nation that can make any approach to him, in the matter of judicious criticism on Karen composition. This is saying nothing to the disparagement of any one else, for no other has had the same years of discipline that he has. He has, however, acquired something more valuable than a knowledge of criticism; he has obtained a very tolerable knowledge of the principal parts of the New Testament, and of the sentiments of the scripture in general. He has copied over all my translations at least twice, and I have, always told him to ask questions about any thing he did not understand. It very often happens, too, that, to get at the exact word for a passage that I am translating, I have to explain it to him in various language in order that he may distinctly apprehend the precise idea and thus give me the proper word, if any such exists in the language. In this way much truth has been imparted in a far more effectual way than in that of direct teaching. Furthermore,

he is "apt to teach," and a very good preacher. When in the jungles, he is continually engaged in informal preaching from house to house and by the wayside; and I often set him to preach at evening meetings, when I have the opportunity to hear his more regular productions; and he frequently gives an exposition of a passage of scripture which a D. D. would not be ashamed of. In my early years of missionary labor, before I was fully acquainted with native character, I was decidedly in favor of ordaining the prominent assistants, but of late years I have been so fully persuaded of their general unfitness for the ministerial office, that I could not in conscience consent to the ordination of a single one with whom I have ever been acquainted. Sau Qua-la has, however, in addition to his other acquirements, grown in grace so much latterly, that were there any particular necessity for it, I should be most ready to ordain him. No such necessity exists at present, and his usefulness will not be retarded in the smallest degree by his being continued as a licentiate. He is only about twenty-six or seven years of age, and two or three years more of study will be of great advantage to him. I requested him a few days ago to write his experience, and he has just brought me the following account of himself, which is so full that it leaves me nothing to add.

Life of Sau Qua-la, written by himself.

When teacher Boardman sent Ko Thah-byu into the jungle to preach, I was young; still, I heard with pleasure. I thought within myself, What sin can there be in worshipping the God that made us, and created food for us? Truly this is the thing. No one knew that I thought thus; for my father worshipped images, and made offerings with the Burmans, and was not well pleased (with christianity). I was very much afraid of my father, and when we talked over the subjects that the teacher preached, he said, "If you believe the foreigners, go dwell in the foreigners' city." Therefore we did not dare to converse before him. When teacher Boardman came himself, I did not go to hear him, for my father was not at home, and I did not dare to go, lest he should be angry with me on his return. My mother and younger brother went to hear. Further, my father had gone to Siam and left me to clear a field, and, lest it

should not be done before he returned, I went at early dawn to cut down trees, and did not return till dark.

Next year I left my father and went over the eastern mountains to live with my elder brother and his wife. While there, I went once or twice to visit the girl to whom my father had betrothed me in my childhood, and said to her, I shall join the teacher. Neither she nor her parents made any objection, so I went to town and requested baptism. The teacher did not baptize me, but returned soon after to Maulmain, and I went to live with my father again. At that time I was in the constant habit of praying night and morning daily, and never forgot it wherever I might be or whatever I might be about. Again I went to live with my elder brother, because he had asked for baptism, and was so old that my father did not dare to say much to him.

Before long, the teacher returned again from Maulmain, and I came west over the mountains again to my father's, and I said, I will prepare myself to go and visit the teacher. Next morning I said, I will go; when my father's passion rose against me, and he threw a large melon at me, that broke to pieces on my head, and, rising up, beat me very severely: so I did not dare to go with my companions. Then I thought in my mind, I will never go to the teacher's again as long as I live, and I will pray no more. When the Righteous One appears, my father will suffer himself, and I will say, I did not dare to become a Christian on account of my father. Though I thought thus, I did not say any thing to any one, and felt very unhappy in my mind; I wept all day, and thought I would starve myself to death. Next day, my father, I know not what induced him, said to me, "Get thyself ready, I will take thee to the teacher." Then I became happy in my mind again, and made up a bundle of ginger roots, and took five fowls and went with him. My father stayed one night with me, and then brought me back. While we were there, my father set himself up to argue very zealously with the teacher in favor of worshipping idols, and priests, and making offerings to obtain merit. I felt exceedingly ashamed and was very angry in my mind on account of his conduct, but he did not know it.

Again I went to live with my elder brother; and when more than twenty went to town, after harvest, to ask for

baptism, I went with them. My father, however, did not know it. Some of the oldest in the company said, "Do not thou be baptized now, lest thy father scold thee." I replied, "Do not be afraid. If my father scolds, I will act so that he shall not scold. Do not be afraid that I shall apostatize on account of my father's scolding. I shall not apostatize on any account." Others said, "Do not thou be baptized. When thy father marries thee to the girl to whom thou art espoused, thou wilt, perhaps, apostatize. Wait a little; look on a little longer." But I replied, "Do not be afraid of me on any account. I shall not apostatize. If I am not baptized now, I may die and go to hell." So I requested baptism of the teacher, and after he had examined me, I was baptized. The teacher being very sick, was unable to baptize, and he had the Burman teacher, Ko Ing, baptize us. Then I was glad and rejoiced exceedingly. At evening the teacher gave books to us all, and next morning each one returned to his house. I went to my father and mother, and said, "I have been baptized. See the books the teacher has given me." My father remained silent and did not censure a word; but afterwards he said, "If thou art more skillful than I, work on;" and I thought in my mind, Why should I not?

My elder brother, that could read Burman tolerably, was then at my father's, and I became very anxious indeed to learn to read; so I studied with him at all the intervals of leisure that I could find, and in a month I could read better than he could. This brother at that time was not a Christian; and being able to read all the books the teacher gave me, I made every effort to explain to him their signification, according as the Holy Spirit excited my mind; and both he and my mother gave their assent. When Burmans came, I read to them too, and if my father reproved me, I ventured to reply in the words of God. Subsequently, both my mother and brother were baptized, but my father was savage, and took no pleasure except in Burman society, and abused my mother. So I said to my mother, "Mother, if father and the Burmans abuse thee, and talk to thee to make thee angry, do not reply; but remain silent; and if thou feelest uncomfortable, go to the house of my brother that was baptized with thee, and stay there until thy mind is easy;" and my mother did so.

Next it came up in my mind that I would go and study with the teacher till I understood the books well, and then I would preach strenuously to my relations. Then I thought again, I cannot do this, I must get married; for my father engaged me to a girl before I knew any thing, and we have since sanctioned the agreement. Should I go to the teacher's and then my father come and take me away by force, I should be ashamed. Those that can read, die; and those that cannot read, die; I will not go to study. I will get married. So I sent an elder to speak with the girl, and he returned and told me that the girl says, "since thou hast been baptized she loves thee amazingly. Hadst thou not been baptized, she would not have loved thee." When he returned and told me these ironical words, I knew that she did not like me any longer, on account of my being baptized; and I rejoiced exceedingly greatly; for I now thought that I could study till I understood the books well. So I went to Tavoy when the rains came, and studied with the teacher and teacheress.

At that time teacher Mason had come to Tavoy, and teacher Boardman was dead. I was not lazy, and found it very pleasant studying, and teacher Mason often called me up to ask me concerning the Karen language. During this season, my father often ordered me to come and weed and assist him in his work; but I wished to study, and exceedingly liked to stay with the teacher; so, in order that I might not go back, I deceived him and said, "Father, the teacher and teacheress will not dismiss me. They are very urgent that I should stay and study until I understand the books well." So when I visited him occasionally, I would say, "The teacher and teacheress are expecting me, I must be about returning." In this way, by strenuous efforts, I succeeded in getting back to study again. When I told teacher Mason concerning my father's calling me home to help him, he asked me how much my father would ask, for me to stay with him and my father make no further claim on my services. On telling my father, he seemed rather afraid, and what he thought I know not, but he never afterwards called me to come home. At that time I was very zealous in studying the word of God, and I prayed with brokenness of heart. I thought of nothing else but to be skilled in the

books. This occupied my whole mind continually.

Afterwards it came into my mind that I would have a house of my own, like other people; so I offered myself to a girl in the jungle and she accepted me, and we were married in the Christian manner in Tavoy by teacher Mason. Then I thought, I will go and live in the jungle; I cannot support my wife here, and the teacher consenting, I went. On the way I lost the road, and when in a boat on the stream, the boat upset with me. I now think that I was about falling away at that time, and that these things were sent as chastisements. While my father persecuted me, I was exceedingly zealous; but when he left me alone, I became lightminded.

Before I left town, the teacher told me that if I chose to stay he would give me monthly wages enough to support me amply. While in the jungle, I made a preaching excursion to Pong-daw, but nobody believed, and after a short stay with my father-in-law, I returned with my wife to the teacher. At this time he was about to go to the south to Palaw, so I went with him. On the way I got angry with Moungh Shwa H'mong,* because when we were among the Burmans he made us buy eatables; and when among the Karens he made us beg them. I also got angry with Ko Thah-byu, because we could not induce him to buy any eatables, but when we bought he would eat. Nobody believed, and I now think that the reason was, God saw that my heart was not good, and he would not assist us.

After our return, I thought again, I will go and clear a field. I am no longer a child. Others have property, while I have nothing. If I clear a field, I will plant betel leaf plants, and areca trees, and then I shall have property also. So I went and asked leave of the teacher to return into the jungle, and, though he did not like it very well, I went. I did not, however, go to clearing land; but went out hunting with a gun during the whole rains, and gained thirty rupees. Next dry season, after the harvest was over, I heard that the teacher said Karen books had been made at Maulmain, and it seemed as though I forgot every thing else, and I wished very much to go and learn to read them. I came to the teacher with Kau-lau-pau, and he sent us both up to

Maulmain in a ship. We lived together very harmoniously, and never got angry with each other, or any body else, during our absence. After we had learned to read, teacher Judson sent us back again to Tavoy in a ship. After our return, Kau-lau-pau went and taught school at Mata, while I remained with the teacher and teacheress and taught school in Tavoy.

On one occasion I played with Thattoo-pau's child, and a precious stone was lost, which he said I had taken. Not being conscious of having taken it, I contradicted exceedingly. Finally we lighted torches together, and mine went out first, which made me feel very unhappy; I had my wife search under the house where we played, and there, sure enough, the stone was found. Then I humbled myself, and at the communion confessed, and the teacher told us the course we had pursued was wrong. At that time I became alarmed for myself, for I had been proud, and when persons younger than myself spoke to me, I would not listen; I would not believe them. I would only listen to and believe those who were my equals. Furthermore, I was in the habit of scolding my wife and getting exceedingly angry with her. But when the teacher assembled us every Sabbath morning, and taught us to confess our sins, I had to confess it; and then the teacher said to me, "We ought not to regard our wives as children. We ought not to reprove them as we reprove children. If they will not listen to us, we should be silent, and turn aside." I did so, and I became more meek, and ceased to be angry with her as formerly.

About this time my mind was filled with various wandering desires. Sometimes I wished to obtain much money, that I might buy slaves. Sometimes I wanted to build a large splendid house. Sometimes I wanted to become a great, and a chief. Sometimes I wished to be more skillful than others. Sometimes I wished to go trading, and sometimes to clear a field and plant betel leaf plants and areca trees. Sometimes I wanted to go a hunting with a gun and kill elephants and rhinoceroses; and sometimes I wanted to become a soldier.

After my wife was taken dangerously ill, I began to exert myself to restrain these thoughts; and after the teacher began to assemble us together every Sabbath morning, I really overcame them.

* The Burman assistant.

On one occasion a teacher said to me in a joke, that I had much money, and that I was laying it up, and would not, therefore, buy a hymn book.* Then I became exceedingly angry, for others said that I had been a long time with the teacher, and acquired much money, and they, therefore, wished to sell things to me at a higher price than usual; so I thought it is not merely the Karens that think so, even the teachers think that I am laying up money. I will not stay in town with them any longer. I will go into the jungle. I live in this pinching way, and yet every one says that I have much property. I am ashamed to have people talk to me so; I will stay no longer. I told teacher Mason that I would go into the jungle, and he made no objections, but merely said, "If you wish to go, go. I cannot help it. I should like to have you stay; but if you go, I will employ some one else. You have been with me a long time, and understand better than a new one will. I have paid you your wages, and thought nothing about your affairs. I have not thought that you were laying up money. Still, if you wish to go, go; but if you prefer to stay, stay. I do not wish you to do any thing against your will." When I heard the teacher talk to me in this way, my heart was broken; and I thought, the teachers have come from a far distant land, and I have heard from them the words of God; so I staid, and I felt ashamed of myself before the teachers.

Afterwards I thought thus to myself; If people do say that I have much property, let them say so. God knows. If they will not believe me, God will. So I gave myself no more trouble on the subject, and my mind became more comfortable. I thought, Only let me have enough for my morning and evening meal, and I will be content. May I obtain happiness in heaven! From this time I thought no more about property and riches. I thought, Other people's hearts are not so bad as mine. My heart is bad. Others will go to heaven while I shall go to hell; and I was very much afraid, and prayed earnestly. Sometimes, however, my mind was lazy in prayer and my heart heavy; and I knew not how I prayed. When my mind was thus affected, I thought, This is of the devil; he has put it into my heart: and I made stren-

uous efforts, and prayed over and over again. In this way my heart lightened up a little.

It came into my mind again in this way. As to me, I will do the work of God as long as I live. I will stay with the teacher until he dismisses me, and then I will not go to work on a field; I will go about preaching the word of God. If people will not give me my food, I will trade a little, just enough to obtain the necessities of life, and then go round preaching again. If others turn away, I will not. If the teachers go away and there are none left in the country, I will teach and preach, and diligently observe the words of God. Should the Burmans even return, I will still preach; and if they kill me, I will bear it.

Furthermore, when my father died he left several gardens of betel leaf plants and areca trees; and when my brothers divided them they spake to me; but I said, I will have none of them. Share out: none to me. I will do the work of God as long as I live. I will look no more after such things.

My wife's father, too, left a great quantity of the same, and my uncle, and aunt, and mother-in-law, wished me to go and clear the ground around them and look to them a little; but I replied, These things I will look after no more. I have covenanted of myself to give myself to the work of God as long as I live. These inheritances I will eat no more. I will not have them; I will not take care of them.

Formerly I thought to myself, I fear I shall die. I want to live on earth a long time. But now I have no fear of death. It seems to me that if I were to die, I should be very happy. When I am unwell now, I rejoice that I shall die; and pray more and more fervently while sick, than at other times.

Formerly, when I preached to people, if they hooted at me, and abused me, and contradicted, I got angry and did not wish to preach to them any more; and thought that I would beat them till they could not help themselves; and I wished to rise up and do it at once. I felt no interest in preaching the word of God. But now I want to preach very much. I want to preach the word of God continually and do nothing else; and if I meet with unconverted persons, be they Burmans or Karens, I preach to them. If they despise, I feel angry no more; on the contrary, I know that I feel pity for them. I think to myself, God has lov-

* At one time we commenced selling the Karens books, but it was "no go."

ed this person and prospered him so much, and yet he is ungrateful and does not recognise his Lord's kindness, nor see his own guilt! If he goes on in this way, he will go to hell; and I call upon God in my heart, and say, O Lord, have mercy on this person and help him, that he may repent of his sins and obtain a new heart. O Lord, stir up his mind.

When I preach zealously now to some Burmans that I am acquainted with, they, not wishing to listen, hoot at me, and some will not speak to me pleasantly as formerly. Still I am far from feeling angry with them. I want to talk to them till they understand and know the grace of God. I think it is because my own sins are great, and my graces small, that people neither believe nor understand. Then I remember my former jesting and passion; and feel troubled on account of my own heart, and am grieved; but I pray to God with my heart continually. I have determined, voluntarily, to do the work of God as long as I live, and have told the Christians and my relations that I shall no more do the work that my parents taught me, but shall do the work of God until I die; and that I shall do so though there should be no teachers.

Formerly, when we assembled for worship, I felt lazy in my mind. Sometimes I went unwillingly, and only went because I was afraid the teacher would reprove me if I did not go; but now I long to have the teachers assemble, for I think I will observe what the teacher says, and when I am not near the teacher, I shall be able to preach it over without making any mistakes. I am very desirous now to understand the scriptures.

When teacher Mason first taught his class, and I did not answer the questions that he put, properly, I felt ashamed. Sometimes I felt lazy and did not want to study; but, subsequently, I thought to myself, the teacher teaching us in this way is very good, and if I do not answer properly I will learn from those that do, and from what the teacher tells me; and in this way knowledge will increase. Now I am desirous to have the teacher ask me difficult questions, so that if I do not understand and am not able to answer properly, I may learn from those that do, or from the teacher; and I industriously endeavor to fasten hold of it; and if at any time I am dull of apprehension, I feel uncomfortable in my mind, and pray at all such times for

God to give me understanding. I feel very anxious now to study and remember the word of God; I feel no more dull as formerly; so that when I am a little unwell I do not remain at home, for I want to hear every time it is preached.

Now when I see people playing and jesting, my heart abhors it; and I think that my former conduct in this respect was very wrong, and pray to God in my heart immediately; and I tell them that I regard my former conduct as wrong, and that I now know that it is really improper.

Formerly I would sometimes think to myself, that the Burmans beat my father and mother, and I would become very angry; but now I think so no more. I think that, had Karens been in power, they would have treated the Burmans in like manner. People that do not worship God, naturally do so; and I am now very desirous for the conversion of the Burmans, and every time I pray, I pray for them. I felt very differently formerly.

Again, some of the disciples are rather disposed to oppose some of the requirements of God that are difficult, and I make every effort to show them the reasons. I think to myself when I meet with such an one, this man's mind is just as mine was when I first became a disciple; and I pray to God for him in my heart on the spot; for when I first became a Christian, I thought, Now I will not listen to others, and children I will despise; but now, that mind has wholly left me, and it seems to me that my new mind has grown a little. I say to the Christians, "Brethren, if you see any thing about me that appears improper, reprove me quickly; I will listen to you; and if I see any thing wrong in you, I will reprove you." This reproofing each other is an excellent way to make the new heart grow. I know that my new heart began to grow only from the time that the teacher had us assemble together and confess our sins on Sunday mornings, he instructing and reproofing us; and if we reprove each other, our new hearts will grow the more; and I tell the Christians so.

Sometimes I think, Had I not been a Christian till now, I should have been very wicked. I should have been worse than the unconverted people around me. I think in this way and am startled at myself, and praise God for his exceeding great goodness in that I became a Christian when I did;

and I know that I pity the unconverted, and though they abuse, I do not feel angry; on the contrary, I pray for them, that God may excite their minds as he did mine.

Sometimes I think I will get some one to take my place as a copyist, and I will go about preaching; and sometimes I pray that God may excite the teacher's mind to send me out to preach somewhere.*

Whatever work God has for me to do, I will do as long as I live. My mind is zealous to do the work of God through life. I know, too, that I am growing in grace, and that my heart is more established in God, and that my wandering thoughts are few. For two years I have not desired to be employed in worldly pursuits, farming and hunting, buying and selling, like other Karens. Last year these feelings were weak, but this year my heart rejoices in God; and I am exceedingly zealous to do the work of God. I see my sins, too, that they are very many, and it seems as if I had more fervency in prayer. Now my mind is established to do the work of God as long as I live; and I think that my zeal will never decrease. It seems to me that were people to kill me on account of my preaching the word of God, I could bear it; but I think again of Peter, how zealous he was for his Lord, but afterwards lost all his zeal; and then I feel afraid. It is impossible for me to know the future; and I feel anxious about myself, and pray fervently that God may establish my heart and make me zealous for him continually.

ASSAM.

JOURNAL OF MR. BARKER.

It will be recollected, that Mr. Barker removed to Sibsagor from Jaipur, in 1841. A few months were subsequently occupied in preparing his house, which stands on the Dikho river, and where he took up his residence in November. Most of the time since has been spent in the study of the language, instructing those in the scriptures who called at the zayat, and excursions to the neighboring villages; some of these in company with Mr. Brown. The following extracts relate principally to other excursions, or to incidents of which no notice has yet appeared in the Magazine.

* His prayer is answered. He goes south as soon as the season will permit him to travel. Oct. 22.

Kalo-gaung—Shayans from Sadiya—Miris.

Jan. 10, 1842. Crossed the Dikho river, opposite my house, and passed the site of old Rangpür. Here are two large temples, and a large two story brick building formerly used by the Assamese kings for the purpose of witnessing the sports of wild beasts. There are also the remains of an old palace and several other old buildings, which have stood many years; on which, the temples in particular, are emblems of Hindu idolatry carved out of stone in bas-relief, fresh and fair, and set in great profusion in the walls of the buildings. Among them are the unsightly forms of the nine incarnations, represented as performing the various feats for which they have been celebrated; also figures of elephants, horses, hogs, wild beasts, etc.

The tank at this place is about two miles in circumference. Passing a narrow belt of jungle and a rice field, I came to Kalo-gaung, on a small stream called the Namdang. There are two temples on a small tank at this place. Both tank and temples are a fac simile of those above named. Here read the scriptures to some of the people, and returned home in the evening.

11. Seated myself in the zayat, which is near the street, and gave away tracts and read the scriptures to those who called.

17. Leave with Mr. Brown to make a short journey to the country about Janji river and Jorhât. Reached Kalo-gaung, and stopped for the night at the house of a Hindu, who lived on the bank of the tank. We considered ourselves kindly entertained. The man gave us milk and plantains, and a place to sleep under his buffalo wheel. He also listened to what was said to him, but, unfortunately, appeared to be more anxious we should give him a good name to the magistrates, than to know the way of salvation as we taught it. There was a sick man at this house, whom he was trying to cure by incantation. He was reading the Hindu holy books, at the same time having a vessel of water by his side, which he kept in constant agitation, occasionally blowing upon it. We frequently see these people driving away diseases and evil spirits in similar and even more ridiculous ways.

20. As I could not proceed with Mr. Brown to Jorhât and return before the close of the week, as was intended, I parted with him at Dekhia-

khua, where we had put up for a night, and returned to my family by another route. This is the best season of the year for travelling; there being no rain or mud, as is the case in the warm season, which makes travelling then quite impossible.

Feb. 9. A man calls, and asks for a book which tells of Christ's sufferings. It is not usual to have such a request. The most of the people, alas! know little and care little about the Lord Jesus Christ.

23. Read the gospel of Matthew to some men from Kalo-gaung. One of the great men of the court came in to-day with his train, to quiz me concerning the object of my coming into the country. These proud people frequently tell us the Assamese will not receive our religion.

25. Went out into the highways and hedges, and had conversation with two groups of people; one of about twenty and the other of about thirty persons.

26. Went out again, and conversed at some length with some men from Sadiya, of Shyan origin. They paid good attention, and others listened with some interest; but the brahmins, whose hand is against every man who exposes their system of deception and lies, will rarely ever listen. And to take a book! it would defile them to touch it. The people are taught to believe that some evil will befall them if they take our books, and nothing but application to the brahmins and other religious guides, that an atonement may be made, can arrest the threatened calamity. None of the people appear to have any proper sense of sin, or its punishment, and speak of falling into hell with great indifference. Many of them seem to think that this is a hell in which they are now, and that there is such a thing as descending lower by demerit and rising higher by merit.

28. Went out again. Had greater interest than I ever had before, and a greater evidence of divine approbation, for which I would record my hearty thanks to the Giver of all good gifts. The increase and blessing are from the Lord.

March 12. Received letters from our dear friends in America. Our hearts are deeply affected on these occasions. We feel strengthened and encouraged, and led to say,

"Blest be the tie that binds
Our hearts in Christian love."

May 10. A brahmin came to-day, and inquired as to the advantages to be derived from adopting our religion. Some of them we told him; particularly those future and enduring; but he appeared to be looking mainly to things seen and temporal. He was asked how he could leave his religion and customs, and embrace one so different from his as the Christian religion. He replied, with great readiness, As a man can throw away an old and ragged garment for a new and good one. He did not wish it to be known among his associates that he was so favorably inclined to the truth, and professed that what he had previously said to me in support of their system of astronomy and geography, was from his mouth and not from his heart. It was too evident, however, he did not feel sin to be "an evil and a bitter thing," for which, without repentance, he must taste of the death that never dies.

19 & 20. Some Miris came in and listened to the gospel. They gave better attention than Assamese usually do, and exhibited more interest and curiosity. These people are here to transact some business at the court, which has given them an opportunity of coming in often; they are becoming quite familiar. May they feel an interest that shall eventuate in their spiritual good. The Lord said, "Other sheep I have, which are not of this fold; them, also, I must bring, and they shall hear my voice."

21. Four men applied to be taught to read, provided they could be supported in the mean time. We have many applications of this kind, but our hands are tied. We have not the means for encouraging such applicants.

June 16. Received a box of clothing, and articles for the school, from our kind friends in Newport, R. I.

The weather for a short time past has been extremely dry and hot. Thermometer ranging from 90° to 100° within doors.

26. Lord's-day. For the first time since I have been in Assam, keep at home from illness. Have abundant cause of gratitude to my kind Heavenly Father.

In November Mr. Barker, at the close of the rainy season, having fitted up two log canoes, the largest more than thirty feet long, and drawing but six inches of water, proceeded down the Dikho to the Brahmaputra river, on a visit to the residence of the Auniati Go-

sain, the principal religious teacher or "spiritual lord" of that part of Assam. The priest lives on an island in the Brahmaputra, twenty-seven or twenty eight miles long, and, on an average, three or four wide. "The island has a delightful air, and would be one of the most pleasant and healthful situations in Assam, if it were not overflowed during the rains. These annual inundations, however, prevent the raising of rice, the principal support of the Assamese; and for this reason many of the people are leaving the place. The principal products are opium, mustard, from which they extract an oil, and a species of bean; which are exchanged for rice." Mr. Barker arrived at the island on the 18th.

Gosain of Kommola-Beri — Auniata Gosain.

Nov. 19. Arose early and saw the sun rise across the Brahmaputra, producing some faint resemblance to a morning at sea, where nothing but broad deep ocean meets the vision. Breakfast being over, I took some books and a guide, and commenced journeying to the east, going through the principal villages in that direction. I found more people than I had expected to find, and the most of them listened attentively to what I had to say, for which I felt thankful. Had tried to lift up my heart before going and while on the way, that my words might not fall to the ground; and I sincerely hope they have not. Found a few people in this day's tour, who were formerly Hindus, but had cast off their allegiance to the Hindu faith, had elected a head of their own, and were making or had made their own scriptures. They now eat what they choose. My guide said they did not marry, and were lawless. But it appeared their form of marriage differed from the Hindu as well as their faith; and I could not sympathize with the men at all. My teacher tells me there are about thirty houses near Jorhât, who are guilty of the same heresies. They may not be any more accessible to truth than their countrymen, but it is, nevertheless, an interesting circumstance, since it shows that Hinduism can be discarded. Some of the villages which I have seen to-day, were in pleasant groves, by which my path was shaded some part of the way; but in other parts it lay in the jungle, where was the path of the elephant, the tiger, and the rhinoceros.

20. Lord's-day. Visited four villages, three of which were the last year in one, but the river came in upon

them, and divided the village into three parts, and they remain as they located themselves; but they are intending to come together again. Have given away tracts to the few who could read, and have felt encouraged in my work; but they require the living teacher, and unless they can enjoy such instrumentality, and *much of it*, they will remain still longer in their chosen ways of sin. The people are extremely ignorant, and it is unreasonable to expect as much from them as from those who have had any correct knowledge of God, themselves, or the world. They almost universally acknowledge themselves to be in a wretched and sinful state, and with their mouth confess the truth of what they hear from us; but they know not the exceeding sinfulness of sin, nor the excellency and importance of the gospel.

21. Called on the Gosain at Kommola-Beri, and was told by some of his disciples he was in the garden. I asked if I could see him, and was answered that I could if I took off my shoes. It was announced that he was coming, so I was allowed to put on my shoes and converse with him, and afterwards to go into the compound and see his tank, trees, fruit, &c. On returning to the house, I gave away a number of scriptures and tracts. None were rejected but the True Refuge, which directly aims at the overthrow of their religion. The Gosain manifested the most interest in the new school book. None of the books were received from my hand by him; for, in such cases, a priest would be polluted. If I threw them on the ground, he could take them, or if they passed through the hands of one of his disciples. My guide told me he eats but once a day,—that food he cooks himself. He is not allowed to enter into the marriage state, nor can any of his disciples who reside with him. Of these there are two or three hundred. Not a female is allowed to come near the sacred spot.

The *hattra* was formed by a range of continuous houses on three sides of a square, the principal buildings occupying the centre. Tall Tamul trees, thickly set, were in the rear of their houses, covered with what is quite indispensable to almost every Assamese, the pan leaf. The appearance of the place is good, compared with the country around. All the disciples were anxious to obtain books, which I was happy to see. Their eyes are not so

blind that they cannot be opened ; and if they read the books, they will know at least that their little sphere is not all the world. Before sundown came into the vicinity of Auniata Gosain's place. Immediately left my boat and went to one of the inferior *hattra*, and commenced reading and talking to the first man I saw. Directly seventy-five or a hundred men, women, and children, came round, and I felt thankful for the honor of the visit and conversation.

22. Went to meet the people, but had but few to hear me. The enemy had evidently been there and sown tares. They had, doubtless, been warned not to listen to what I had to say. We should have more hearers, and more interesting ones, if they were left to themselves. Among the Doms, however, I had a hearing, and then went to the principal *hattra*, where I saw a number of disciples of the great Gosain ; I tried to get admitted to their idols, but did not succeed. Could I have seen them, I should have seen the most celebrated of the senseless tribe. Saw the place where they were enshrined ; and one of the disciples, more benevolently inclined than the rest, wished the drapery of one to be removed that I might see him, but his counsel was not followed. Took occasion to introduce the subject of my errand, and made known to them the way to be saved by Christ. They listened to what I had to say,—some smiling, some with an air of curiosity, and others with apparent concern ; but they declined taking any hooks, affirming it would be sin to touch or read them. One of them, alluding to what had been said of going where Christ, and God, and saints are, remarked, "This is God's place, where we are." I answered by saying, God is in all places, beholding the evil and the good ; but heaven is the place of his throne. I might and should have said, (had I spoken what was in my heart,) that their place, instead of being that of God, was satan's seat.

Some oranges, sugar canes, plantains and flowers, were sent me from the principal in attendance ; the Auniata being absent.

The Gosain, whom I visited the preceding day, sent a more liberal present of cocoa-nuts, rice, oil, pan leaf, etc., which pleased the boatmen very much ; for they had been complaining bitterly of the barrenness of the country where we had been. Had a good opportunity of conversing with some potters of the

kolitā caste. Where the people are unprejudiced, the interviews, I trust, were not altogether in vain ; if their countenances were a correct index of their feelings.

Left this afternoon and crossed the Brahmaputra to visit Goru-mora-sapori, a place where many cows had been swept away by the rise of the Brahmaputra, whence the place takes its name.

23. Reached the village near mid-day. Found it inland, pleasantly situated on a small lake abounding in fish. The people told me that no *sahib* had been there. The good news of the gospel had, probably, never reached that spot by any human voice or Christian hand. The women being instructed by their husbands that the *sahib* had come to carry them off, ran and hid themselves ; but they did not long remain concealed, after learning the object of my errand. Addressed the people in three different parts of the town, and had better attention than I had ever had on any previous occasion. I cannot but feel deeply for the condition of this people. How easily would their refuges of lies be swept away, would their priests let them alone. One man present to-day, in the employment of the great high priest, said, "Auniata Gosain's sins are equal to those of any other man."

Was asked to-day, it being the third time during this short tour, what would be after one had suffered for his punishment in hell. I shall not soon forget this little village. The Lord bless what they so readily confess to be the truth.

Returned to my boat, and proceeded a short distance on my way towards home. Put up for the night by a sand bank, where a company of Doms are located, roasting fish for their supper on sticks ; one end of which is in the sand and the other hangs over the fire ; each stick being strung full of small fish. Seeing them seated around a good fire, I could not excuse myself from going and conversing with them. They had not partaken of their meal, but said they would come and hear me as soon as they had eaten. When they had seated themselves to eat, they all united in asking a blessing,—the first I ever heard from a heathen.

After they had eaten, they fulfilled their promise, and paid good attention to what was said to them, and requested books.

Miscellany.

SHORT SERMON.—NO. V.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judges v. 23.

This is a remarkable passage. It is an imprecation. A people are cursed, cursed bitterly. The anger of God against them is thus intended to be expressed in the most signal manner. I do not remember another case in the sacred scriptures, in which the divine indignation is so pointedly signified. Meroz must have grieved the Lord in no ordinary measure.

But what was the sin of which they were guilty? Were they idolaters? No. Were they slaves to any sensual lust? No. Did they neglect the worship of Jehovah? No. Did they unite with the hosts of Sisera against the children of Israel? No. The people of Meroz are accused of no such enormities. They were, so far as these transgressions are concerned, blameless. Why, then, were they so grievously rebuked by the Spirit of God?

I answer, their sin consisted in *doing nothing*. This was its beginning and ending. It might, possibly, however, have been forgiven had there existed no call for exertion. The other cities of Israel were reclining in slavish ease until the trumpet of Deborah summoned them to battle. When, however, the moment of action arrived, all but Meroz aroused themselves to exertion. The neighboring tribes of "Zebulun and Naphthali jeopardized their lives to the death in the high places of the field." Meroz heard the war blast of the trumpet, she saw all around her the thousands of Israel going forth to peril their lives in the cause of God, she knew the oppressions under which the people of Israel were groaning, but she remained unmoved, sunk deep in spiritual sloth. She remained at ease and came not to the help of the Lord,

and she stands recorded on the page of everlasting truth as bitterly accursed.

It is very clear that the lesson taught here, is of universal application. It is this,—that indifference in the cause of God is a grievous sin, and brings with it a bitter, retributive curse. Our Lord when on earth cursed (no doubt as a warning to us,) the barren fig-tree. In a parable in another case, he represents himself as saying of such an one, Cut it down, why cumbereth it the ground. To the church at Laodicea he says, Because thou art lukewarm, and art neither cold nor hot, I will spue thee out of my mouth. He that is not with me is against me, and he that gathereth not with me, scattereth abroad. Such, my Christian brethren, are the terms of discipleship which Christ himself hath established. They are the only terms which he will recognize at the day of judgment.

And it is reasonable that Christ should thus decide. He considers the salvation of souls, the reclaiming of our race to obedience to his Father, the honor of the character of God, as matters of consequence. When satan had entered our world and had tainted our whole race with the poison of moral death, the Son of God came to put away the works of the devil. From the moment that he undertook this work, this world became the seat of an exterminating moral warfare. Jesus Christ came on earth, suffered, died, rose again, ascended, and is now interceding for us, that he may subdue the world to obedience to his Father and redeem from the bondage of sin, those whom he is not ashamed to call his brethren. On the other hand, satan is laboring with incessant zeal to expel holiness from the earth, and to lead our whole race, blindfolded by passion and sensuality, to everlasting death. These are the powers that are contending for the dominion over this world.

Now a Christian is a man who has left the army of satan and enlisted under the

banner of Christ. He relies for pardon and salvation wholly on the blood of Christ; hence he owes all to Christ as a debt of gratitude. He obeys before all things the commandments of Christ as his lawgiver. He takes Christ as his universal example, and desires that the same spirit which dwelt in Christ may dwell in him. Christ's whole life on earth was spent in laboring and suffering to save souls, to destroy the kingdom of sin; and he has said to his disciples, as my Father has sent me, so send I you.

You see, then, brethren, that the blessed Savior is in earnest on this subject, or he would never have left heaven for earth to accomplish it. He declares, if any man have not the spirit of Christ he is none of his. What, then, shall we say to those who have professed all this, and yet when he calls them to put their professions into practice, they utterly refuse. They see the danger of souls, they believe in eternal rewards and punishments, and abhor him who doubts the truth; they believe that there is salvation only in Christ, and that without a knowledge of him the world will perish in sin; and yet, believing all this, they will not make a single sacrifice for the salvation of souls or the honor of God. So long as the service of Christ requires no sacrifices, they will obey him. They will attend church, sit down at the communion table, call themselves by the name of Christ; but if a sacrifice is to be made for God, they have no heart for it, and, for all them, the world may perish in its iniquities. If they can enjoy earth and get to heaven themselves, they care not whether another soul gets there besides them.

Now I ask any reasonable man to tell me what must be the doom of such a man. He is fully acquainted with his duty, and the reasons for it and the motives to it, and yet he will not do it. He has not the spirit of Christ, and is none of his. Except a man deny himself and take up his cross and follow me, (my example,) he cannot be my disciple. His sentence is already written, "I know you not."

"Inasmuch as ye have not done it to the least of these my brethren, ye have not done it unto me." "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Such is the doom of the man, who, in words, acknowledges Christ, but in act denies him.

Hearer, I beg you to look at this subject thoughtfully. If this be so, must not a large number of the professors in every church be fatally deceived? The number of those who are making sacrifices of time, or labor, or money, or the good opinion of worldly men, for the sake of Christ, is fearfully small. What, then, is to come of the rest?

The cause of Christ is assailed on every side. The incessant agitations of politics are turning the minds of men away from every thing holy. The fluctuations of business, instead of breaking their hold on the world, seem to rivet them more closely to their possessions. The love of sensual ease is spreading like a blight over the church. The fear of popular clamor is leading men to surrender every principle in things social or religious, if a political or religious demagogue command it. Infidelity circulates its poison in every form. Appeals to the baser passions lurk in the pages of almost every popular novel. The church of Rome is preparing for another grand attempt to subdue the world. The cause of Christ on earth surely requires that every one who loves it should labor with his whole soul, and should seek first the kingdom of God and his righteousness.

And, now, if at such a crisis a man be willing to remain neutral, to look on as a spectator, while every power of earth and hell is moving onward to exterminate, if possible, the church, what shall we say to such an one? What will Christ say to him? "He that denieth me before men, him will I deny before the angels of heaven."

But you will say, we wish well to this cause. We love the cause of Christ. How, my brother, do you show your love? You talk about it in conference meeting; you shed tears, perhaps, over the story of

the cross, and your brethren believe you to be a very warm-hearted Christian. Perhaps this is the very thing that makes you weep. But here it begins and ends. You do nothing but talk and weep. Ah! had Christ acted thus when the case of a perishing world was presented to his compassion, where had you and I been to-day? Had Paul, and Peter, and Silas, and Timothy, satisfied themselves with talking about souls, instead of suffering for them, what had been our condition at the present moment?

But you say you *do* as well as *talk*. I rejoice to hear it. That is exactly what Christ requires us to do. But let me ask, still further, are you doing *according* to your talk? You say you love the souls of men, that you know they must be lost without the gospel, that you have given up all for Christ and are living for heaven. This is good, nothing can be better. But how do you *act*? What portion of your property do you consecrate to Christ? You say the calls are very frequent. True, but do you not excuse yourself from almost all of them? Ask yourself, how much do you give in a year? Do not evade the question. Come to it manfully. Put it down in dollars and cents. Compare it with your other expenses, and you will go to God on your knees and confess your sin and covetousness. We are all greatly mistaken in this respect. We give a quarter of a dollar grudgingly and painfully to-day; and for the reason that it was done painfully, we remember it for a month. We give another on some other occasion in the same manner, and because it has cost us an effort, we think that we have done much, while our giving has been contemptible. But is this acting *according* to our talk? Is this being in earnest for the cause of Christ? Is not this refusing, in fact, to come up to the help of the Lord against the mighty? The curse of Meroz will be uttered against us unless we repent. I have much more to say on this subject, but my limits are exhausted.

HISTORY OF THE HAWAIIAN, OR SANDWICH ISLANDS.

By James J. Jarves.

This is a valuable book, of about 400 pages, written by an English gentleman who visited the islands in 1837 in pursuit of health. Mr. Jarves, though not a communicant of any church, is an Episcopalian by education, and cannot, therefore, be suspected of expressing views partial to the American missionaries of those islands, who are Congregationalists. He seems to have gone to the islands prejudiced against the missionaries, but during a residence of nearly four years, he became satisfied of their worth, as Christian men, and of the vast importance of their labors as missionaries. While the volume before us is designed to be a history of the islands, so far as their history can be traced, yet, through the whole, there is a setting forth of missionary results, which makes the work exceedingly valuable to the cause of missions.

Description of the islands.

The importance of these islands does not depend on their extent of territory, or on the number of their population. Hawaii, the largest of the group, is only about seventy-five miles in diameter; and the sum of the square miles contained in the six largest, is only a fraction more than 6000. The whole population does not exceed 150,000. Their importance to the civilized world is their position, situated, as they are, in the North Pacific, "central to both the neighboring continents; being nearly equi-distant from Central America, Mexico, California and the North-West Coast, on the one side; and the Russian dominions, Japan, China and the Philippian Islands, on the other."

Their surface is greatly diversified. Near the coasts it is generally but little above the sea; but in the interior, there are mountains "of great extent and grandeur," the highest of which "attain an elevation of 14,000 feet." "The formation of the whole group is volcanic. On Hawaii exists the largest known volcano, in an active state, in the world."

The soil "being composed of decomposed volcanic rocks, sand, mud and ashes," is not naturally productive, but with skill in cultivating, especially in irrigating, labor is amply repaid. Almost every kind of tropical fruit and esculent is raised on the islands, besides some of the most valuable grains. The Irish potato and a wild wheat of good quality are produced in great abundance—of the latter, two crops in a year.

"The climate is salubrious, and possesses a remarkable evenness of temperature; so much so, that the language has no word to express the general idea of weather. Remarkable changes, such as severe storms or long periods of rain, which on the most populous portions are of rare occurrence, only attract notice. Situated in the midst of the Pacific, the heat produced by a tropical sun is mitigated by the breezes which blow over the wide expanse of the ocean, and the shores, on either side, show but little difference in the results of the thermometer. Physiologists give a certain point of temperature as most conducive to health and longevity. The mean heat of these islands approaches near to it, and is highly favorable to the full development and perfection of animal economy." (p. 13.) Although there is a great difference between the plains and the mountains, on the summits of which there is almost perpetual snow, yet there is a regularity in the seasons rarely found elsewhere. On one of the islands, meteorological observations during ten years exhibit the extreme difference to be only 32° of Far. thermometer, and only 19° during any one day. It is believed to be often from 50° to 60° in New England in a day. In the year 1837, at Honolulu, Hawaii, there were 285 fair days, 37 rainy, and 43 variable. It should be stated, however, that in some parts of the islands the weather is more variable, and less salubrious.

Early character of the inhabitants.

Captain Cook has the honor of having discovered the islands in 1778; though there is indubitable evidence that they had been visited two centuries earlier by the Spaniards.

Their origin, together with the time and method of taking possession of the islands, is wrapt in mystery. Mr. Jarves's remarks on these points are interesting, and, we presume, judicious, though he settles nothing. The people are related to those of New Zealand rather than to the Tahitians. They are generally darker and more robust,—have full but not flat noses, high cheek bones, and not unfrequently crispy hair.

There is a remarkable distinction between the families of the chiefs or the aristocracy, and of the common people. The former are large, even approaching to giants; the latter small, sinewy and active. The chiefs have great strength,—the common people great power of endurance. Circumstances, especially their diet and freedom from fatigue, have, during many generations, given existence to a distinct class, physically as well as politically.

"It is said of some, that by taking a man by the head and legs, they could break his back across their knees"—"from three to four hundred pounds being not an uncommon gravity." The female chiefs differed little from the males. "Their flesh hung in deep folds about them; their walk a majestic stagger; their carriage lofty and betokening an innate pride of birth and rank." On the other hand, the condition of the common people "as hewers of wood and drawers of water," was visible in their appearance; though capable of endurance, yet they bore the marks of physical inferiority.

The social and moral condition of the inhabitants when first visited by Europeans, was as degraded and as miserable as human nature can endure and still exist. They had no written language—the marriage relation was unknown, other than passion dictated, which rendered it temporary, and perpetually violated. There is satisfactory evidence that in earlier times they were cannibals—"roasting their slain enemies and devouring their flesh like ravenous wild dogs." Infanticide was common. The poor rarely spared more than two or three of a numerous progeny, sometimes but one.

Nor was the practice confined to the poor. Among other motives, anger was often vented in the destruction of children. A father and mother having a quarrel, in his rage "the father seized the child by the wrists with one hand, and the legs in the other, and with one stroke broke his back across his knee and threw the mangled corpse at the feet of his wife." "Children could seldom determine their real parents. Dogs and swine were quite as frequently objects of fondness and allowed more indulgences and better food, than fall to the lot of their biped companions; their mothers' breasts giving suck to the brute, in preference to the immortal being." What must be the character of the generation nurtured by such parents! "No mother's hand soothed the pains of youth, or father's guided in the pursuit of manhood. No social circle warmed his heart by its kindly affections."

Of course where there was so little natural affection for offspring, there could be but little respect or tenderness towards old age. Under such a domestic system, what else could be expected than was actually realized, universal drunkenness and riots, theft, lying, treachery and revenge; lewdness, incest, infanticide and murder. In order to make the wretchedness of this people complete, we have only to add to their social depravity the uncompromising despotism of the government. The common people were little else than the slaves of the chiefs, unrestrained either by conscience or law. Take the following instance as a painful illustration. "In a spear exercise between a common man and the son of a chief, the former had the misfortune to mortally wound the young noble; for which he was seized, *his eyes scooped out*, and at the expiration of two days, put to death." Such were the condition and character of the inhabitants while in their native state.

We should be pleased, would our limits allow, to follow the author through his deeply interesting history of incidents and changes from the arrival of Cook till the present time, his suffering himself to be

worshipped, and his needless death; the character of Kamehameha, the "Napoleon of the Pacific;" the arrival of the missionaries,—their trials and fidelity; their opposition and triumph; the struggle between paganism and christianity; the interference of foreign nations; the gracious interpositions of Divine Providence; the visit of the king and queen to England, and their death; the dawning light and the receding darkness; the efforts of papists, and the comparison between the intrigues of the Jesuits and the openness and godly simplicity of the Protestant missionaries,—all of which are like a drama, full of thrilling interest. We must, however, refer our readers to the book itself, and close by quoting a passage or two in which the author describes the results of the labors of the missionaries. The mission was commenced in 1820. Twenty-one years after, the author says,

There were sixteen thousand eight hundred and ninety-three members of Protestant churches, and this number was increasing.* Upwards of eighteen thousand children are receiving instruction in schools, most of which embraces simply the elementary branches; these are so generally diffused that it is uncommon to find a native who cannot read or write, and who does not possess some knowledge of arithmetic and geography. In the high school and in some of the boarding schools, a much more extended education prevails; sufficient to qualify the pupils for becoming teachers, or eventually filling more responsible professions. If a belief that the bible contains the recorded will of God, the sacred observance of the Sabbath, the erection of churches, the diffusion of education, gratuitous contributions of money for charitable purposes to a large amount annually, a general attendance on divine worship, and interest in religious instruction and a standard morality rapidly improving, constitute a Christian nation, the Hawaiians of 1842 may safely claim this distinction. When compared with their condition at the abolition of idolatry, it is a matter of surprise and gratitude that so much has been accomplished.

Neither have the mechanical arts been neglected by their instructors. Under their tuition the labors of the needle have been

* There are now not far from 25,000 members.—Ed.

universal. Weaving, spinning and knitting have been introduced.

Several of the white mechanics associated themselves to prevent any of their trade giving instruction to the natives, lest they should "know too much." "But their mechanical skill was not thus to be repressed. With the assistance of the missionaries, numbers became creditable workmen. Among them are to be found good masons, carpenters, printers, book-binders, tailors, blacksmiths, shoemakers, painters, and other artisans. It is no injustice to the foreign traders to attribute this general prosperity mainly to missionary efforts."

It is devoutly to be hoped that the recent cloud which is overshadowing the fair prospects of those islands, is not surcharged with serious evil. We cannot believe that the government of England will sanction an act of such flagrant injustice as appears to have been committed by Lord Paulet and his associates, in seizing upon the government of the islands. English Christians will repudiate the deed, with righteous indignation. They cannot do otherwise. Christians, however, can do but little more than pray. Nor can they ever do better. Here is their power. When Peter was in prison, prayer was made without ceasing of the church unto God for him. If the church will pray, no harm will befall that young and promising nation of Christians. *England may be unjust*, but the burning bush shall not be consumed.

ORIGIN AND FIELD OF LABOR OF THE
SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES,
OF PARIS.

The "Société des Missions Évangéliques," founded in 1822, has for its only object to propagate the gospel among pagan and other nations, not Christian. For this purpose it has opened, at Paris, a Mission House, designed to prepare for the ministry of the gospel young Christians whom a call urges to bear the word of salvation to such as are deprived of it. At this house there are annually six or eight students placed under the care of a director, aided in his du-

ties by an assistant secretary, who is a professor in the establishment. The students are educated with special reference to a missionary life, and after a public examination, are set apart to the work of missions among the heathen.

The first missionaries educated in this institution went to South Africa in 1828. Since then the society has successively sent out other messengers of the New Testament from the same school, till they have now in South Africa 16, all but three of whom are married.

Their attention has been chiefly directed to the Bechuanas, a tribe inhabiting a district north-east of the Cape of Good Hope, between the Caffres and Hottentots. Amid this people, of about 25,000 in number, living a nomadic life, poor, and like the other African tribes, always in arms against their neighbors, the French Missionaries have established eight stations. At each of these stations is a native church and schools for both sexes and all ages. There are several hundred hopeful converts; several have died in the faith. A rapid change is also going on in the customs of the people, both social and civil. "The natives who have embraced the gospel have commenced building comfortable houses, instead of their smoky and unhealthy huts. The men, instead of covering their greasy bodies with the filthy and disgusting skins of beasts, wear vests and pantaloons. The women, who have learned in the schools to sew, make gowns for themselves and daughters."

The receipts for the last year were about \$16,000.

MISSIONARY MEETING AT HAMILTON, N. Y.

At a recent meeting of ministers and other gentlemen friendly to missions, at Hamilton, N. Y., it was resolved, agreeably to a suggestion of the Acting Board of Foreign Missions, to hold a Missionary Meeting for consultation and prayer. The object of the meeting is to endeavor to excite a deeper and more general missionary spirit in the churches; and to consult upon the

best methods of collecting funds. A committee was appointed to carry this resolution into effect, who have given notice that the meeting will be at Hamilton; to commence August 12, at 10 o'clock, A. M., which is the Saturday preceding the anniversary services of the Theological Seminary. The meeting is expected to continue three days. We expect important results from this meeting. We intreat our brethren everywhere to offer up prayers to God for his blessing upon the services of the occasion.

MISSIONARIES SENT OUT DURING
THE PAST YEAR.

To the Cherokee Mission.—Thomas Frye, Willard P. Upham and wife, Miss Elizabeth S. Morse, Miss Sarah Hale Hibbard, school-teachers; Hervey Upham, printer, and wife.

To the Shawanoe Mission.—Miss Jane Kelly, school-teacher.

Ojibwas.—Miss Harriet H. Morse, school-teacher.

China.—Dr. Daniel J. Macgowan.

The Board have also appointed—to sail the coming autumn—

To the Karens.—Rev. J. G. Bisney and wife, and Rev. Edwin B. Bullard and wife.

To an Eastern Mission.—Thomas S. Ranney, printer, and wife.

Greece.—Rev. Albert N. Arnold and wife, Rev. Edmund B. Cross, and Miss S. Emily Waldo, school-teacher.

There are several other points which the Board feel compelled to reinforce without delay. Shall it be done? we ask the churches. Christian brethren, the expenses of the last year exceeded our means by several thousand dollars—can we rely upon your zeal and liberality? There is a movement among the churches which inspires us with hope. The contributions of April and May for this year, exceeded those of last year by something like \$3000. We receive this as a pledge of the future action of the churches.

REV. MESSRS. KINCAID AND LOVE.

Our brethren, Rev. Eugenio Kincaid and Horace T. Love, who are now on a visit to this country for the restoration of health, will be frequently called upon to preach or make addresses on the subject of missions. It is hoped that in every instance a contribution for missions will be taken. These brethren are, while in this country, the special agents of the Board for the collection of funds. It is hoped that special collections will be taken, not to be considered as a substitute for the annual collection of the churches. We mention this subject in this public manner for two reasons; one, that the brethren may be relieved from the embarrassment of asking for a contribution; the other, because there prevails often the mistaken idea that a better impression is made in behalf of missions, if little or nothing is said about money. Nothing can be more erroneous. Doubtless, some would like it better. It is, however, like a preacher neglecting to enforce a holy life in connection with the love of Christ, lest it should destroy the interest of men in the Savior. One of the chief reasons why so little is contributed by the Baptist churches in this country, is that we omit to gather up the numerous little contributions which special occasions might furnish.

✍ We would direct the attention of our readers to the series of short sermons which have, for several numbers, appeared in the Magazine. If any have failed to give them an attentive and prayerful reading, we assure them they will find them worthy of it. Their tendency is to excite a deep conviction of the solemn obligations of the gospel.

✍ The present number of the Magazine has been delayed in consequence of the delay of the June number, which contains the Annual Report. Hereafter the Magazine will be issued at the regular time.

Just as our pages are filled and ready for the press, interesting intelligence was received from most of our Asiatic Missions, but which must be delayed till the next number.

Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Dec. 10, 14, 1842.
 —*G. S. Comstock*, Oct. 8, March 6, 1843.—*L. Stilson*, Oct. 14, Nov. 8, Dec. 30.
 ASSAM.—*C. Barker*, j. Jan. 10—July 25, Sept.—Dec. 12, Jan. 27, 1843.—*M. Bronson*, Aug. 17, Dec. 30, Jan. 30, 1843, Feb. 1.—*N. Brown*, Oct. 10, Nov. 3, Dec. 27, 31, j. May 1—Oct. 24, Jan. 6, 1843.—*O. T. Cutter*, Sept. 22, Oct. 24 (2,) Nov. 25, 28, Dec. 24, Jan. 27, 1843, Feb. 24, 25.
 BURMAH, &c.—*C. Bennett*, Jan. 1, 1843, with j.—*J. H. Chandler*, Oct. 17, Jan. 3, 23, 30, 1843, Feb. 23.—*J. M. Haswell*, Jan. 9.—*H. Howard*, Oct. 21, Nov. 22. *Mrs. Howard*, March 1, 1843, April 1.—*L. Ingalls*, Sept. 9.—*A. Judson*, Jan. 23, 1843.—*Maulmain Mission*, July 1, Feb. 25, 1843.—*F. Mason*, Aug. 16, 25, Oct. 19, 22, 28.—*S. M. Osgood*, Oct. 14, 18, Dec. 7, Jan. 23, 1843.—*T. Simons*, Oct. 22.—*E. A. Stevens*, Aug. 2, Oct. 17, 18, Jan. 17, 1843.—*J. Wade*, (Mrs.) Oct. 14, Nov. 8.
 CHINA.—*W. Dean*, July 26, j. Sept. 18—Oct. 10, Nov. 28, Dec. 4, 23, Jan. 7, 1843, Feb. 15, 20—25.—*China Mission*, Jan. 1, 1843.—*I. J. Roberts*, June 21, Dec. 20—27, Jan. 15, 1843, Feb. 17, j. Jan.—*J. L. Shuck*, Jan. 1, 1843, Feb. 16.
 SIAM.—*R. D. Davenport*, June 17, (Mrs. D.) Sept. 8.—*J. Goddard*, June 14, July 14, j. July 3—Aug. 7.—*J. T. Jones*, June 15.
 TELLOOGOO.—*S. S. Day*, Oct. 21 (2), Dec. 20 (2).—*S. Van Huse*, Dec. 15.
 AFRICA.—*J. Day*, *I. Clarke*, Feb. 19, (2,) 20, 1843.
 FRANCE.—*E. Willard*, Dec. 24, Jan. 7, 1843, March 6, April 3, 21, May 6.
 GREECE.—*R. F. Buel*, Nov. 27, Dec. 30, Jan. 28, 1843, March 31.—*H. E. Dickson*, Dec. 22.
 GERMANY.—*J. G. Oncken*, Jan. 26, 1843, May 13 (2).
 CHEROKEES.—*E. Jones*, Jan. 4, 1843, 25, Feb. 1, March 16, May 3, 4, 18.—*S. H. Hubbard*, May 5.—*Thomas Frye*, Jan. 23.
 SHAWANOEES.—*J. Meeker*, Feb. 15.—*J. G. Pratt*, Feb. 11, 25, May 20.—*F. Barker*, March 11, May 6.—*Shawanoce Mission*, Jan. 14, May 5.—*R. Simerswell*, May 27.
 OJIBWAS.—*A. Bingham*, Dec. 29, 1842, j. Sept. 2—Jan. 29, 31, 1843—Feb. 6, 28, June 8.—*H. H. Morse*, March 1.

Donations.

FROM APRIL 1 TO JUNE 1, 1843.

Maine.

Lincoln Bap. Miss. Soc., Stephen C. Burgess tr., 260,63
 Bangor, Bap. Sab. school, M. Gidding sec., 21,00
 Glenburn, Bap. ch., per Rev. D. Steward, 3,25
 Newport and Stetson, Bap. ch., per do. do. do., 2,00
 per S. Thaxter, 26,25
 Nobleboro', Rev. Enos Trask, per Rev. H. Seaver, 1,25
 Trenton, Bap. ch., per J. Smith, 2,82
 Eastport, Washington St. Bap. ch., per J. P. Wheeler, 33,50
 Livermore, Peletiah Gibbs do., a friend to missions 5,00
 per Rev. Charles Miller, 15,00

Leeds, female miss. box, for support of a Karen preacher, 80
 do., male miss. box, for do., 3,52
 per Rev. S. S. Leighton, 4,32
 Waterville, Bap. ch., per President Fay, 10,15
 Camden, 2d Bap. ch., mon. con., per Hiram Bass, 12,60
 Bluehill, 1st Bap. ch., per Rev. James Gillpatrick, 19,71
 Topsham, Bap. ch., per Rev. George Knox, 28,00
 Munson, Bap. ch., per Rev. Jeremiah Chaplin, 2,15
 Foxcroft, N. Hopkins, per Henry R. Glover, 5,00
 Bowdoinham For. Miss. Soc., W. R. Prescott tr.,
 Chesterfield, 50
 Fayette Bap. Fem. For. Miss. Soc. 11,00
 do., Bap. ch. 7,66
 Readfield, do. do. 1,76
 Wayne, do. do. 10,06
 Also two gold rings. 30,98
 — 452,36

New Hampshire.

Milford Baptist Association, W. Wallace tr., 97,34
 Southampton, Bap. ch., mon. con., per C. H. Nichols, 8,00
 Manchester, do. do., per Rev. James Upham, 15,00
 Nashua, do. do., per Rev. D. D. Pratt, 50,00
 Brentwood, do. do., per Rev. Abel Philbrook, 6,10
 — 176,44

Vermont.

Mansfield and Plainfield Fem. For. Miss. Soc., Patty English sec.,
 Lucy Perkins, 1,50
 Anna Dodge, 1,00
 Patty Bliss, 25
 Patty English, 1,00
 Martha Wheeler, 25
 per Samuel Ainsworth, 4,00
 Putney, John Smith, per Geo. B. Peck, 1,00
 — 5,00

Massachusetts.

A friend to missions 50,00
 Some readers of the Macedonian, who wish to add their "I will," to that of the editor, 13,00
 Rowley, Bap. ch., mon. con., per Rev. Cephas Pasco, 3,00
 Cambridge, a friend to missions 65,00
 West Cambridge, Bap. ch., as follows:
 Collection 6,05
 Mon. con. 12,41
 per Rev. T. C. Tingley, 18,46
 Haverhill, 1st Bap. ch., per Rev. A. S. Train, 186,25
 Brookline, Bap. ch. and soc., per Rev. W. H. Shailer, 254,00
 Lynn, Mrs. Mary Bacheller, for support of a Karen native preacher, 100,00
 Lowell, 1st Bap. ch., per Stephen Mansur, 50,00
 Neponset, Ladies' For. Miss.

Soc., Miss Clementine B. Minot tr., per Rev. Mr. Miner,	37,37
do., Bap. ch., per Rev. Mr. Miner,	67,06
do., Rev. Horace Seaver	5,00
do., Mrs. Louisa L. Seaver	5,00
Sturbridge, Bap. ch. and soc., per Rev. Joel Kenney,	22,00
West Boylston, do. do., annual collection, (in part),	53,00
do., do. do., mon. con.,	15,00
per Rev. L. Tracy,	68,00
Raynham, Bap. ch. and soc.	34,00
Middleboro', Rev. Ebenezer Briggs	1,00
do., 1st Bap. ch. and soc.	15,00
do., 3d do. do. do., (also gold rings from Mrs. Eliza Milne and Miss Maria Keith,)	32,61
Carver, 1st Bap. ch. and soc.	10,00
Plymouth, 1st do. do. do.	17,15
Kingston, Bap. ch. and soc.	4,68
N. Marshfield, do. do. do.	4,50
Scituate, do. do. do., (also a breast-pin from Mrs. Rachel White, and a gold necklace from Miss Betsey Otis,)	13,09
Hanover, Bap. ch. and soc.	8,00
Abington, do. do. do.	21,75
East Stoughton, do. do. do.	14,05
Sharon, do. do. do.	10,50
Foxboro', do. do. do.	24,10
A friend to missions	5,00
Dorchester, Mrs. Louisa L. Seaver, of 1st ch.,	2,00
do., two other members of 1st ch.	4,00
per Rev. J. B. Brown, Agent of the Board,	221,43
Boston, Harvard St. Bap. ch., mon. concert for April and May,	72,97
do., do. do. do., a colored sister	,55
per Perez Gill,	73,52
do., Harvard St. Young Ladies' For. Miss. Soc., Miss Adelaide Smith tr., per Miss Mary Peabody, for education of a Karen child,	6,00
do., Baldwin Place Bap. ch., mon. con. for April, per Thos. Shaw,	24,66
do., 1st Bap. ch., a lady, for Indian Missions,	5,00
do., 1st Bap. Miss. Soc. of Sab. Sch., per Edmund J. Jones,	11,21
do., Charles St. ch., a female member, per Rev. Dr. Sharp,	5,00
do., do. do. do., ladies, for support of an African child named Rispah Warren Crocker, per Mrs. Rice,	20,00
do., Bowdoin Square Infant Sab. Sch., per Miss Margaret C. Smith,	1,50
do., do. do. ch., per William Blake,	35,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square chhs. for April and May, per Benjamin Smith,	71,13
do., united mon. con. of Union St. and Baldwin Place chhs. for May,	25,31

Newburyport, 1st Bap. Fem. For. Miss. Soc.	25,00
do., widow's mite	,25
per Rev. A. N. Arnold,	25,25
Southbridge, Central Bap. ch., mon. con., per Rev. S. S. Cutting,	26,00
Roxbury, 1st Bap. ch., Kendall Brooks tr., per Rev. Mr. Caldicott,	700,00
Canton, Bap. ch.	8,00
Dedham, Miss Eliza Jameson, for mission in Denmark,	10,00
do., Miss Sarah Crosby, for do.,	3,00
Chesterfield, Bap. ch., mon. con., per Rev. Ambrose Day,	7,00
Westfield, Central Bap. ch., mon. con., per Rev. Alfred Colburn,	6,50
do. Bap. Assoc., Solomon Root tr.,	2,00
Granville, Jacob Root, per Rev. William Crowell,	2,00
New Bedford, Rev. Henry Jackson	200,00
Medfield, Maria A. Bester (a little girl), saved by retrenchment,	,50
Weston, Bap. ch., per Isaac Jones,	37,00
Middlefield, Dea. Newton, per Solomon Root,	10,00
Malden, Mr. and Mrs. N. W. Williams, a jubilee offering,	5,00
do., Mrs. E. Pindar	,50
do., Bap. ch. and soc.	32,92
do., Fem. Bur. Bible Soc., for translating and printing the bible in Burmah,	13,25
per Rev. N. W. Williams,	51,67
Woburn, Bap. Fem. Miss. Soc., Mrs. Mary A. Millet tr., per Benjamin Millet,	17,00
Worcester, 1st Bap. ch. and soc., per S. C. Weston,	23,00
do., do. do. do., annual sub. (in part),	30,00
do., a parishioner	5,00
per Rev. S. B. Swaim,	35,00
North Attleboro', Bap. ch. and soc., per Rev. Reuben Morey,	58,00
Fall River, Meh Shway-ee Soc., Miss Laura H. Lovell tr., for Karen schools under the care of D. L. Brayton,	7,07
do., Misses E. and H. Davol	1,00
do., Miss Laura H. Lovell,	16,00
do.,	24,07
Randolph, North Bap. ch. and soc., mon. con., per Rev. Henry Clark,	21,00
Concord, Paul Dudley, per Rev. John Parkhurst,	5,00
West Springfield, Bap. ch. (Ireland parish)	42,00
do., E. M. Brown	3,00
per Rev. Wm. L. Brown,	45,00
	—2760,89

Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr., Providence, Rev. Allen Brown, for support of a Karen assistant,	25,00
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do., 1st Bap. ch. and soc., mon. con. for April,	93,84
do., do. do. do., mon. con. for May,	96,05
do., do. do. do., a child's offering,	3
do., do. do. do., an- nual sub., in part, for 1842, per John Wilder,	20,00
do., do. do. do., an- nual sub., in part, per Prof. Gammell,	16,00
do., 1st Bap. ch. and soc., Young Ladies' For. Miss. Soc., Miss Margaret A. Grafton tr.,	44,00
do., do. do. do., Sab- sch. contributions for Feb. and March, per R. E. Eddy,	14,00
do., do. do. do., col- lection after an ad- dress by Dr. Patti- son,	37,57
do., do. do. do., Rev. Dr. Wayland	50,00
do., do. do. do., Mrs. Francis Wayland	50,00
	— 421,59
Providence, Pine St. Bap. ch., per Rev. J. Dow- ling, as follows:	
Mon. con., per M. Al- len,	75,00
Public col., per D. Carpenter,	58,45
Ladies' For. Miss. Soc., Mrs. L. Brown tr.,	72,00
	— 205,45
Lonsdale, Bap. ch., per Rev. A. A. Ross,	7,00
Cumberland Hill, do. do., per Rev. H. G. Steward,	20,37
Newport, 1st Bap. ch., as follows:	
Ladies' Sewing Cir- cle	11,41
Col., per Rev. J. B. Brown,	3,80
Monthly con.	15,48
	— 30,69
Bristol, 1st. Bap. ch., per Rev. Edward Freeman	10,00
Warren, Bap. ch., mon. con.,	16,35
do., Thos. Mumroe	2,00
per Rev. Josiah P. Tustin,	— 18,35
Fruit Hill, S. Belden	1,00
Valley Falls, ch. and soc., per Rev. B. P. Byram, as follows:	
Jubilee col.	35,00
Annual col. and mon. con.	52,36
	— 87,36

Connecticut.

Parkersville, Bap. ch., mon. con., per Rev. Mr. Byrnes,	3,00
Danbury, do. do., per William R. Webb,	100,75
North Stonington, do. do., per Rev. B. C. Grafton,	7,00

do. do. Fem. Mite Soc., Mrs. Lorenza Harris tr., per do.,	9,50
East Killingly, Bap. ch., for Bur- man Miss., per Rev. T. Wake- field,	16,46
Stonington, Asa Miner	5,00
do., Mrs. Miner	5,00
	— 8,00
Colebrook, 1st. Bap. ch., per Rev. Z. Tobey,	10,00
Bristol, Bap. ch. and soc., per Rev. E. Savage,	11,00
Norfolk, do. do. do., per Rev. A. B. Hubbard,	12,50
Hartford, a lady, towards support of a Karen teacher,	10,00
Norwalk, Miss Sarah Bidelle, per Rev. J. J. Woolsey,	3,00
Haddam, Bap. ch., as follows, per Rev. Mr. Shailer,	7,00
For Denmark,	5,00
" general fund,	— 12,00
	— 212,21

New York.

St. Lawrence Bap. Miss. Conven- tion, J. C. Lewis,	10,00
New York city, Laight St. Fem. For. Miss. Soc., Mrs. S. E. Bleecker sec., For education of a Karen teacher in Theol. Semi- nary,	18,00
" general fund,	57,00
per Rev. Wm. W. Everts,	— 75,00
do., Amity St. Bap. ch., as fol- lows, per Thos. H. Slughel, For outfit of Dr. Mac- gowan,	140,00
" Karen Mission,	5,00
" Burman Mission,	2,50
" general fund, Jubilee collection,	97,25
" do. do., annual col.,	482,82
From Infant Catechism Class, for support, in part, of a Karen scholar,	12,75
	— 740,32
do., 1st Bap. ch., J. J. Smith tr., per Lewis Denny,	250,00
do., Oliver St. Fem. For. Miss. Soc., Mrs. Thomas Purser tr., per A. H. Stout sec.,	219,00
do., Burman Sch. Soc.	50,00
do., Male For. Miss. Soc.	1100,00
per Rev. E. Tucker,	— 1369,00
do., Berean Bap. Fem. Miss. Soc., per Rev. A. Perkins,	50,00
do., South Bap. ch., for support of missionaries in Copen- hagen,	98,34
do., South Bap. Fem. Miss. Soc., for do. do.,	66,00
do., contributions of sev- eral friends, for do. do.,	75,00
per Rev. C. G. Sommers,	— 239,84
do., Bap. Tabernacle, after an address by Prof. Conant,	28,00
do. C. W. T., per William Col- gate,	10,00
do., do. do. do., per do. do., for China Mission,	10,00
	— 20,00

826,81

Washington Fem. For. Miss. Soc., mon. con., per Rev. L. T. Johnson,	38,68
Lower Dublin Fem. For. Miss. Soc., per Rev. Jas. M. Challis,	42,50
Frankford Fem. For. Miss. Soc., H. Latch tr., for Bur. Miss., do., Sab. Sch. Miss. Soc., for Burman Mission,	12,00
Eaton, Susan Labar, per Rev. W. W. Everts,	7,52
Camden, Bap. Sab. sch., per E. K. Fortner,	,50
Hartboro', Bap. ch., per A. H. Taylor,	3,55
Mead Corner, do. do., per Rev. William Look,	5,00
Meadville, Harriet Bordiew	5,50
Rev. J. R. Burdick, per S. Farwell,	,50
East Smithfield, Bap. ch., per do.,	2,00
Lewistown, do. do., per Rev. David Williams,	4,00
Milesburg, Mr. Jaques, for Danish Mission, per Rev. G. I. Miles,	2,50
	1,00
	—1255,61

Delaware.

Wilmington, Julia Drew	,75
do., a few friends	10,00
	— 10,75

Maryland.

Baltimore, 1st Bap. Fem. Miss. Soc., Mrs. James Wilson tr., (\$16 of which was contributed by Sab. sch. scholars), For Burman Mission,	50,00
" Indian do.,	50,00
	— 100,00
do., 1st Bap. ch., as follows:	
Rev. Stephen P. Hill	5,00
Mrs. Stephen P. Hill	2,50
Mary Wilson Hill	,50
Charles Stephen Hill	,50
James Wilson	100,00
Thomas Wilson	50,00
Robert P. Brown	25,00
S. Scribner	20,00
D. Chase	15,00
W. Clark and O. Kellogg	40,00
John G. Rouse	2,00
	— 260,50
do., William Crane	200,00
do., A. Butcher	5,00
do., Madison St. ch., mon con., per A. Butcher,	16,02
do., Calvert St. Bap. ch.	35,28
do., Henford, Bap. ch., mon. con.,	3,69
per Rev. Geo. F. Adams,	38,97
do., a Methodist brother, per A. W. Poulson,	50,00
Gunpowder, Bap. ch., per G. W. Matthews,	2,00
	— 672,49

District of Columbia.

Washington, Navy-yard Bap. ch., per Mr. Curtis,	17,20
do., Mrs. Davis	5,00
do., 3d Bap. ch., mon. con.,	26,00
do., Miss Dodd	1,00
do., J. McCutchen	20,00
per H. Rothwell,	— 69,20

Alexandria, 1st Bap. ch., mon. con. for one year,	60,00
do., do. do. do., colored members, for African Mission,	4,09
do. Fem. Juv. Miss. Soc., Mrs. Mary Kingsford tr.,	30,00
do., Miss Eliza Gird	5,00
per Rev. E. Kingsford,	99,09
do., John Withers, per Rev. E. Kingsford,	33,33
	— 201,62

Virginia.

Richmond, 2d Bap. ch., per Rev. S. M. Magoon,	50,00
Norfolk, Bap. ch., per Rev. E. G. Robinson,	125,00
Virginia Bap. For. Miss. Soc., A. Thomas tr., per A. S. Wortham, as follows:	
For Burman Mission,	5,00
" general fund,	110,00
" do. do., from Richmond, 1st Bap. ch.,	192,00
	— 307,00
	— 482,00

South Carolina.

Baptist State Convention, Alex. J. Lawton tr.,	175 76
For general fund,	85,00
" Burman Mission,	3,00
" bible in Burmah,	—
	— 263,76

Alabama.

Cross Keys, Mrs. Sarah M. Brumby,	15,00
Richard Shatford	5,00
Renben Blakey	5,00
per R. H. Brumby,	—
	— 25,00

Mississippi.

Baptist State Convention, John S. Davis tr., per Wm. Colgate,	2,50
For African Mission,	115,14
" general fund,	—
	— 117,64

Kentucky.

Bethel Fem. Miss. Soc. of Christian Co.	18,00
Bowling Green, Bap. ch., mon. con.,	39,62
per Jas. M. Pendleton,	— 57,62
David's Fork, Bap. ch., col. after sermon,	8,20
Rev. R. T. Dillard	5,00
Jesse Bryant	5,00
E. Bryant	1,00
James Watts	1,00
A. F. Eastin	4,00
W. D. Taliaferro	1,00
A. Haley	1,00
Hezekiah Ellis	1,25
John Darnaby	1,00
Joseph Robinson	1,00
James Weathers	1,00
Benjamin Crim	1,00
G. S. Mitchel	1,00
Dudley Shipp	2,00
Mrs. Eliza Shipp	1,00
Bryant's station, col. after sermon,	2,75
Rev. Edward Darnaby	1,00

Rev. Silas Webb	2,00
East Hickman, col. after sermon,	9,80
P. G. Hunt	5,00
George Hunt	,25
Walter B. Hunt	,20
Mrs. Elizabeth Slaughter	2,50
J. W. Rhodes	2,50
Boswell Mitchel	1,00
Miss M. Mitchel	,6
Miss Mary Ann Mitchel	,45
Miss Parthena Young	,20
M. Lafarn	1,00
A. Lafarn	,50
Thomas Carr	1,00
Richard Young	,75
J. M. Hunt	2,00
J. Utinger	,50
Charles Carr	3,00
James Bailey	1,00
A friend	,15
Mrs. Martha Carr	3,00
David Carr	1,00
Mrs. C. Todhunter	1,00
Rev. Edmond Waller	2,00
J. Kertley	1,00
Mt. Vernon, col., per. Rev. J. M. Frost,	3,35
Mt. Pleasant, col.,	2,20
Frankfort, Bap. ch., mon. con., per J. Waller, tr.,	5,75
Juvenile Society	1,00
Mrs. Rebekah Blanton	1,00
George Graham	,50
Mrs. Susan Graham	1,00
Joseph Mayhall	,50
Mrs. Watson	,25
Alex. Mills	,75
Mrs. Eliza Blackburn	1,00
Simpsonville, col. after sermon,	19,65
Rev. John Dale	2,00
Mrs. Jane Dale	1,00
Jehu Pierce	1,00
William Banc	,20
Mrs. Margaret Shanks	1,00
Mrs. Mary Shause	,50
Burk's Branch, collection,	12,62
Buck Creek, do.,	20,58
A female friend	,20
Crab Orchard, Rev. J. H. Edminston	2,00
Mrs. M. J. Edminston	1,00
F. J. Edminston	1,00
C. W. Edminston	1,00
John Owsley	1,00
Henry Owsley	1,00
Mrs. Jane Owsley	1,00
S. Burch	1,00
Mrs. Sarah A. Burch	1,00
William Green	1,00
Miss Ann Whitley	1,00
Miss Virginia Whitley	2,00
H. P. Saunders	,50
Mrs. E. M. Saunders	,50
Mrs. L. M. Rich	1,00
J. W. Newland	1,00
Mrs. Esther Newland	1,00
R. W. Graham	1,00
Mrs. Susan A. Graham	1,00
Joseph McAlister	1,00
William Whitley	2,00
F. H. Whitley	1,00
Charity, a colored sister,	,25
New Providence, Mrs. Elizabeth Painter	1,00
Mr. Thomas Rice	,20
George Cook	,20

Jefferson Cook	,20
Danville, Rev. J. J. Milikin	2,00
Duff Green	1,00
Wm. Figg	,50
Warner Burgess	1,00
William Green	,10
Thomas Ball	1,00
Joshua Williams	,25
William Owens	1,00
Samuel Lapsley	1,00
T. B. Williams	1,00
G. W. Taylor	1,00
Andrew Rice	,25
Jeremiah Fisher	2,00
William Ball	,40
A friend	,50
S. W. Gibbins	,25
Miss Nancy Ball	,85
Miss D. F. Williams	,25
Mrs. Lucy Green	,35
Miss Ann Williams	,25
Miss M. D. L. Green	,25
Miss Mary Burgess	1,00
A friend	,12
Miss Eliza Jones	1,00
Miss Martha Figg	,45
Miss E. A. Fisher	1,00
Miss S. A. Green	,25
Miss Ann Ball	,40
Mrs. B. Neeley	,25
A. B. Knight	,75
Miss M. J. Williams	,10
J. McCormich	,50
H. A. Self	1,00
Danville, col. from colored people	5,85
Harrodsburgh, collection,	13,02
William Robinson	2,00
Salvisa, collection,	5,35
Lawrenceburgh, do.,	7,55
Shelbyville, col. after sermon,	6,00
Rev. A. G. Curry	1,00
William Jarvis	5,00
Mrs. Lucy Hansbrough	1,00
New Castle, col. after sermon,	20,82
Thomas Smith	10,00
Rev. Abner Goodell	2,00
Mrs. Mary Goodell	1,00
A friend to missions	1,00
Mrs. Guthrie	,50
Mrs. Haskin	,25
Mrs. Speirs	,25
Louisville, Mrs. Marian Buck	2,00
A female friend	2,00
Miss Marietta Sears	1,00
H. G. Colgan's family	,32
Forks of Dix River, per Rev. William Buck,	10,00
Rev. William Vaughn	1,00
Rev. Strother Cook	1,00
Owenton, Alven Mothershead	1,00
Rev. Paschal H. Todd	3,00
Farmer Reese	1,00
William T. Reese	,25
Mrs. Elizabeth Roberts	,25
L. B. Osborn	1,00
Mrs. America Geen	,25
George W. Forsee	2,00
George S. Forsee	1,00
T. S. Wingate	,40
A female friend	,25
New Liberty, collection,	13,64
Sharon, col. after sermon,	6,75
Rev. John Scott	5,00

Mrs. Marcia Scott	5,00
Children of Mr. Scott	,40
White's Run, R. R. Hawkins	1,00
Mrs. Nancy McCann	,50
W. Scantland	,50
Daniel Barrett	,30
Ghent, collection,	7,63
Mrs. Mary A. Turpin	1,00
Willia Peake	,50
N. H. Sinclair	,20
Ten Mile, Gallatin Co., col. after sermon	10,00
J. S. Lillard and wife	6,00
Edward Spencer	2,00
J. P. Landram	1,00
Thomas M. Lillard	1,00
Cave Johnson	10,00
P. C. Scott	1,00
Miss Eliza B. Scott	2,00
Mrs. Rebekah Ryle	1,00
Jewelry sold	,75
Covington, mon. con., per Rev. A. Drury,	13,32
per Rev. Alfred Bennett,	405,78
Agent of the Board,	463,40

Ohio.

Massillon, W. W. Williams, per W. S. Damrell,	1,00
Greentown, Absalom Runyon	5,00
do., Bap. ch.	5,00
Nichville, do. do.	2,00
per Rev. Henry Cosner,	12,00
	13,00

Indiana.

Adrial Kingsley	,50
William Price	,50
Rev. William Wardsworth	,25
Mrs. C. Rochat	,12
C. B. Freeman	,25
U. P. Schenk	1,00
John S. Roberts	,50
C. Thiebaud	,50
per Rev. Alfred Bennett,	
Agent of the Board,	3,62

Illinois.

Upper Alton, Female Karen Soc.	13,39
do. do., Bap. ch., mon. con.,	7,00
do. do., Soc. of Inquiry,	
Shurtleff College, mon. con.,	5,61
per John W. Griggs,	26,00
Winchester, Bap. ch., per Geo. B. Peck,	2,00
North Western Bap. Convention,	
E. B. Hubert tr., per Rev. B. M. Hill,	68,50
	96,50

Michigan.

Bap. State Convention, per Rev. Thomas Z. R. Jones,	37,50
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Legacies.

Philadelphia, Pa., Ann Whetmore, deceased, John D. Taylor executor, per Wm. Chadwick, as follows:	
For Burman Mission,	50,00
" China do.,	50,00
	100,00

Templeton, Mass., Samuel Bacon, deceased, Samuel Lee executor, per A. S. Lincoln,— balance of legacy,	50,00
Framingham, Mass., a deceased friend, per J. F. Gay,	5,10
Burlington Co., N.J., Amey Potts, deceased, J. Harvey executor,	20,00
Westminster, Mass., Rev. S. Aldrich, deceased, per Rev. Chandler Curtiss,	43,00
	217,10
	\$13,847,94

The Treasurer also acknowledges donations from the following sources:—

Canada.

Eaton, Mrs. French, per Enos Alger,	6,00
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China.

Hongkong, Dr. Thomson, per Rev. Wm. Dean,	20,00
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Madras Presidency.

Nellore, Major Burnett, per Rev. S. S. Day,	9,09
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Arracan.

Akyab, A. P. Phayre, for schools, per Rev. E. Kincaid,	\$7,27
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A female friend	,94
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	78,21

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U. S. Government.

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" " Ojibwas,	425,00
" " education of Indians,	500,00
	1100,00

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For the publication of tracts in	
Siam,	500,00
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do. do. do. do. in China,	300,00
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For the publication and distribution of the scriptures at Tavoy Mission station,	1000,00
do. do. do. do. at Cherokee Mission station,	1000,00
	2000,00
	\$7400,43

H. LINCOLN, Treasurer.

THE
BAPTIST MISSIONARY MAGAZINE.

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AUGUST, 1843.

NO. 8.

American Baptist Board of Foreign Missions.

China.

JOURNAL OF MR. DEAN.

Kúlángsú and Amoy—Chusan.

Prior to the settlement of Mr. Dean at Hongkong, (p. 158 of this vol.,) he made a visit of two or three months to Kúlángsú and Chusan. The following extracts from his journal contain a few notices of these places. (See, also, p. 21.) Mr. Abeel is a missionary of the American Board of Commissioners at Kúlángsú, and Mr. Boone of the Episcopal. Dr. Cumming is unconnected with any missionary society. Mr. McBryde of the Presbyterian Board, has returned to Macao.

July 26, 1842. From Hongkong I came to this place (Kúlángsú, or island of Kúlong,) in three days, having the monsoon in our favor. Here I find Mr. Abeel and Dr. Cumming with Mr. Boone and Mr. McBryde and their families, all in comfortable health, though Messrs. Abeel and McBryde are both feeble. The former is still able to continue a Chinese exercise with the servants daily, and has an assembly of fifty or sixty Chinese on the Sabbath, who have been collected chiefly through Dr. Cumming's medical practice. These men come over from Amoy in the morning and return at night, there being but a few tens of the five thousand Chinese, formerly inhabiting this island, now remaining. Their houses only are left behind since the English came. These are well built, and many of them are nearly new. It is said that some of them were occupied by wealthy merchants, and all indicate a competence on the part of the former inhabitants of the island. The island is about two miles long and one mile broad, and separated from Amoy city by a neck of water

about half a mile wide. The location is pleasant,—the soil productive, and has been highly cultivated,—the climate is temperate, and the water is good and abundant. The surface of the ground is uneven, but the hills are not precipitous, as in most places on the Chinese coast. The houses occupied by the officers and soldiers, as well as those of the missionaries, are those from which the Chinese fled, and are rendered comfortable dwellings by a little refitting, to conform them to our ideas of convenience. The walls are built of gravel and lime, and have the appearance of brick, with granite slabs for the window and door posts. The houses have, generally, three rooms in the main body of the building, with two wings projecting in front, each of which furnishes a small room.

I went yesterday, in company with the brethren here, through the city and suburbs of Amoy. The city enclosed by the wall is small, being less than half a mile in diameter, while without there are, apparently, half a million of inhabitants, occupying small houses with tiled roofs, one story high, and with the greatest irregularity. The streets are narrow and crooked, and generally paved with granite. The shops are small, but well filled, and each street affords a great variety, there being scarcely any place we passed in which there were not to be seen, in quick succession, vegetables and dry goods, fruits and crockery, carpenters and fish markets.

The people appeared well-dressed, and treated us with respect and friendliness. A multitude were gathered wherever we went, and especially wherever we stopped. Women and children were seen crowding the doors and windows while we were walking

on the walls of the city, and we were often saluted by the title, *Hua-ké sin-sey*, (teachers of the flowery flag,) a term applied to teachers from America. I find myself able to understand most that is said by the people here, though it would require some time to render myself familiar with the differences of pronunciation between this and the *Tié Chiú* dialect. The brethren here do not feel themselves permanently located, and study to improve the opportunities offered for doing good and studying the language till public affairs assume a more settled appearance. There are 600 soldiers, more than half of whom are Europeans, now on this island.

From Kúlongsú Mr. D. proceeded to Chusan, where he remained nearly two months, principally at Tinghái, a city a few miles south of 30° N. Lat., and about seventy miles from Ningpho on the main land.

Sept. 8. On leaving Hongkong I took ten boxes of Chinese books, four of which were left at Kúlongsú, three were landed here, two have been sent on to the north, and one is reserved for distribution on our way back. The last month has been agreeably, and I hope profitably, spent here in company with Rev. Mr. Milne. He has recently commenced divine service with the Chinese on the Sabbath, and at evening, at his own house. Last Sunday there were ten Chinese present. The people of the city (now numbering about 10,000,) freely converse on the subject of christianity, and receive and read Christian books. This is, from present appearances, a promising field for missionary labor. Chapo, Chinhái, and Ningpho, are each within one day's sail from this place, and the capital of the province is also near. Ningpho is to be one of the consular cities, containing more than half a million of inhabitants, and, probably, each of the cities pointed out as the future residence of English consuls, will contain more than half a million. Indeed, if the treaty be ratified and its provisions be executed, as there is now reason to believe they will be, the *Empire is open* to Christian effort. We may now think of "*China opened*."

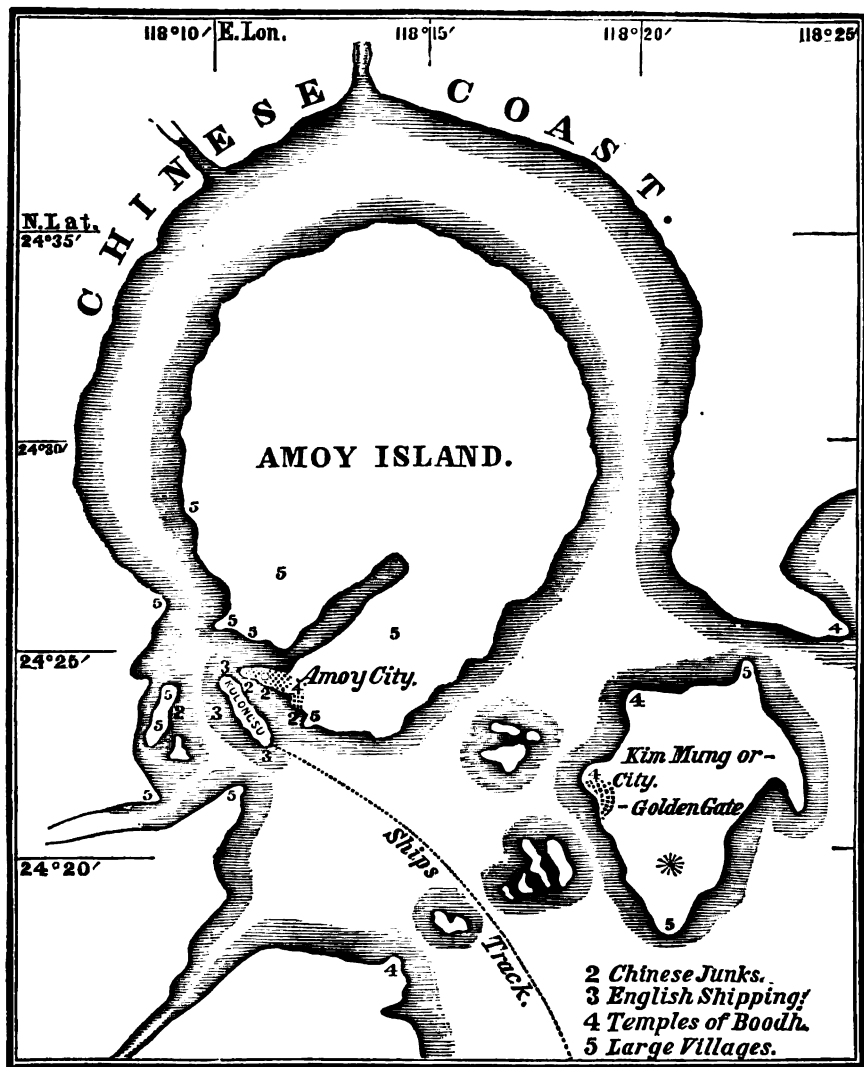
In this connexion Mr. Dean communicates the more important provisions of the late treaty between China and the British government, by which the ports of Canton, Amoy, Fu-chau-fu, Ningpho and Shanghai, chief cities of provinces which extend along the

sea-board nine hundred miles, and contain more than 130,000,000 of inhabitants, are thrown open to the western world; and adds,—

Here is the largest empire on the globe, hitherto an alien from the rest of the civilized world, now brought into friendly relations with the rest of mankind, and constituting one of the great national fraternity. Thus a new and extensive field is opened to the commercial, scientific, and Christian world. In relation to the first two, the field will be well occupied. There will, doubtless, be no want of men or means for the prosecution of their respective objects, and each promises a rich harvest. But will there be a proportionate interest and becoming exertions for the richer rewards and still higher objects of christianity? The agents of Romanism are ready to enter into these opening cities, but where are the advocates of a pure faith, who shall point these hundreds of millions to the Lamb of God?

Sept. 18. Sabbath. To-day, for the second time, I preached on board the "*Thames*," an English 74 gun-ship. About forty of the crew are European, and the addition of several seamen from other ships, with several military officers from the shore, rendered the congregation somewhat numerous for ship-board; and the fact that one of the officers of the ship died two days ago, rendered the assembly solemn and attentive to divine truth. There are among the officers of the shipping and the military gentlemen stationed here, many excellent men who regard the observances of religion, and some who join with us in prayer for the salvation of this people. At evening some military gentlemen came in, and joined us in family worship.

20. A party returned from a visit to the island of Pooto, which is one day's sail from this place, and situated about a mile and a half from the eastern point of Chusan. This, with some other islands in the vicinity, is occupied by Buddhist priests, who number several thousands and constitute the only inhabitants of the place. The temples are large and numerous, and well supported by the contribution of the natives, who visit the island in multitudes for devotional purposes. The priests are civil to foreigners, and sometimes furnish sedan-chairs for the accommodation of their visitors. The gentlemen expressed themselves as highly pleased with their visit.



22. Walked to the Cameronian hills, on which the troops were encamped in tents in 1840, and where so many, (500,) in consequence of their exposure to the rains, sleeping on the ground, and want of suitable provisions, died. On our way saw the women, old and young, called out to sweep the streets under the superintendence of an European police. The husbands and brothers of these females are said, to a great extent, to be absent in the war or to have died in battle. The people, as usual, appeared eager to receive books, and among the receivers was one old man who had just come in from the country in his chair, borne by two servants.

23. Walked through the east gate into the country, passing paddy fields and farm houses, all indicating a good supply of the good things of this life; and the people we met appeared very civil and kind. The children came to the door to gaze at the strangers, but were ready to answer our questions and appeared pleased on being noticed. The sound of the cuckoo is now heard in the morning, and every thing in nature around us reminds of home and native land. But all around us that is artificial, reminds us of home only by the contrast.

30. At 5 o'clock this morning I started, in company with a few friends, for an excursion into the country. Leaving the city by the north gate, we passed Yungtung (eastern valley) for about two miles, when we came to an elevation, from which we enjoyed a fine view of the city and shipping at the south, and the verdant valleys on the east and west. Except the gardens of vegetables, the fields were covered with rice, this being the second crop for the year; and while the fields were divided into every variety of form, by brooks of water and winding foot-paths, the grain was fast approaching its mature growth, with here and there a parcel with yellow tops indicating the ripening harvest. Among the fields were cottages, and along the margin of the valley were seen numerous farm-houses, while the hills on either side were uninhabited and uncultivated, except near the base. A few gentle elevations, including each an acre or two of ground, were covered with groves of pine and fir trees, and in part occupied as a resting place for the dead. After resting our horses, and refreshing ourselves for half an hour by a view of the scenery around us, we passed on to the village of Chacho, situated in a valley

of the same name, which is beautified by a meandering stream of pure water.

Oct. 3. Observed the monthly concert in company with a few friends, including some of the military officers.

5. Took leave of my friends, including several Chinese with whom I had formed some acquaintance, and sailed for Macao, where we arrived after a pleasant passage of five days, having winds and current in our favor.

For the expense of my passage to and from Amoy and Chusan, I am obliged to the generosity of Capt. George Peirce, commander of the "Lowell," and to his brother, W. P. Peirce, Esq., one of its proprietors. For the uniform kindness of these two gentlemen I am much indebted, and the attentions I have received from the officers and crew of the "Lowell" rendered our relations pleasant and I hope profitable to all.

Religious services at Hongkong—Labors of Hok Heng.

The extracts which follow relate chiefly to incidents at Hongkong, to which place Mr. Dean and family removed in October.

Nov. 28. We have just commenced a service for those speaking the Tié Chiú dialect, having two or three regularly each morning at family worship. Last Sabbath we opened the vestry in the chapel for this class of men, and met seven in the morning and thirteen in the afternoon, who, with two or three exceptions, listened to the gospel for the first time. We feel encouraged by this small beginning; and the interest manifested by this class of men being greater than that discovered in those who speak any other dialect of the Chinese whom we have met, leads us to hope that our efforts may prove successful. So far as I have the means of judging, no class of Chinese appear so friendly and candid, and so ready to listen attentively to what we have to say to them, as those speaking the Tié Chiú dialect. There are, perhaps, two or three hundred Tié Chiú men in Hongkong, and quite a proportion of the inhabitants of Chekchi, on the opposite side of the island, speak this dialect. The district of Tié Chiú is not included in the coast opened to foreigners, and it is doubtful whether we should be allowed to reside there for the present. At Amoy and Fú-chau-fú the language so nearly resembles it that by a little practice we might ren-

der ourselves intelligible to the people. At Ningpho there are quite a number of this class of men, and at Shanghai a still larger number, comprising a large portion of the multitude of seamen visiting and residing there, and a number of tradesmen who live there with their families. We hold ourselves in readiness to go to any of these places where it is thought we may be most useful.

It has been sickly at Kúlángsú the last season, but we have reason to think it may in future prove to be a healthy place; and the climate of any of the other places accessible, we have no doubt would prove congenial to our health. The cold weather is quite reviving to my constitution, while it favors mental exertion and spiritual enjoyment.

My time in the morning is spent with a teacher; in the afternoon I spend some time with the assistant, partly for my own benefit and partly for his, and associate with the people as circumstances allow. I take some part in the English services of the chapel, which are well attended, and have occasionally calls to officiate at funerals and attend the sick, there being many soldiers and officers stationed on shore, besides one hundred or more English ships now in the harbor. Among this multitude, many are placed in circumstances which dispose them to listen to the consolations and warnings of the gospel.

Dec. 4. Sabbath. At our service for the Tié Chiú men, we had about the same number present as mentioned last Sabbath.

To-day, Capt. Marquis, of the Thames, died at Macao. While at Chusan, Capt. M. invited us to hold divine service for several successive Sabbaths on board his ship, and, in his last sickness, referred to those efforts as the means, in the hands of God, of his conversion.

11. We have to-day had more than thirty different Tié Chiú men at our services; about a dozen in the morning, and twenty in the afternoon. They listened attentively, and bowed the knee with us in prayer before the throne of Him who is able to subdue and sanctify their hearts. We have, during the week, had from five to ten Chinese at our morning worship.

The service in the Canton dialect continues to be well attended and interesting. Br. Roberts has been with us for a day or two, and to-day took part with br. Shuck in his services, in Chinese. The prospect for doing good

to this people appears encouraging, and we hope, with the concurrence of the Board, soon to be situated where we may bring a greater number under a Christian influence.

13. This morning we had thirteen Chinese at worship,—a part of them being in our employ, and the remainder were brought in by their influence. We are reading in course the Acts of the Apostles, and those who can, take a part with us in reading the scriptures, and answer questions on the portion read.

14. Received to-day some particulars of the riot which took place at Canton last week. It appears that several persons, who in consequence of the peace had been thrown out of office and employment, had for some time been working upon the feelings of the lower class by holding up the English to opprobrium; and had collected the names of petitioners to the number of 40,000 against the encroachments made upon their long-established customs in allowing foreign women to reside in the city and foreigners to build houses where they pleased, &c., which were sent in to the governor. About this time some disturbance arose among the lascars, and this gave an opportunity for the flame which had been kindling, to burst forth. Several of the foreign factories were burnt, some lives lost, and much property destroyed and treasure removed.

18. Sabbath. Preached in English and conducted one service in Chinese, leaving the other to the assistant. Among the attendants at Chinese worship was one Tié Chiú man of some respectability, who has just opened a shop in Hongkong, and appears interested in what he has heard to-day. He says he has a son fourteen years old, whom he wishes to place under our instruction.

22. I have been employed to-day in interpreting the testimony of some Chinese witnesses before a court martial, on a case of murder committed by an English soldier on a Chinaman. The Chinese witness is sworn according to their own form, not by kissing the bible, but by breaking an earthen bowl from which they eat rice.

Under date of Jan. 7, 1843, Mr. Dean gives a few extracts translated from the journal of his native assistant, Hok Heng, of which the following is a specimen.

"Dec. 24, 1842. After worship this morning, Mr. Dean told me to write

down the most important doctrines of christianity, with a collection of proofs from the scriptures, into a small book, so that this morning I did not go out: in the afternoon, brought what I had written for correction, and read with Mr. Dean.

"25. After worship continued collecting the Christian doctrines as yesterday, and having read in the afternoon, took dinner and went out. I found one man upwards of thirty years of age, who came in a junk. He asked me if the books I distributed were books of counsel? I replied, they were, yet they did not resemble those of the Chinese, being much better. He said, 'Our Chinese books are excellent; how can these be better?' I replied, 'Chinese morality can regulate the body, but cannot save the soul; but these books that I am distributing teach how to regulate the body and soul and to obtain the soul's salvation. They may be compared to a person sitting in a well, looking at the heavens or looking at the earth through a bamboo; do they not appear small? So what you see in these books externally, is not great.' After this, I explained to him minutely the doctrines of Jesus Christ and the wonderful righteousness of God. His heart submitted to what I said, and he exclaimed, 'I am nobody, and yet I am permitted to receive instruction which resembles the first sight of objects to one awaking from a dream, or the first dawn of consciousness: as one aroused from a state of inebriety, now, for the first time, do I learn that there is an end to the things of time, while the heavenly doctrines are eternal. Oh, that I might obtain salvation.' When I heard him speaking thus, I questioned him as to his former education, and found that at nineteen he had entered one of the first classical schools, but had not completed his course, and while telling me this, he changed color and smote on his breast. I too, sighed, and endeavored to comfort him, and gave him two books, and told him, when he went back, to counsel his friends and relations. He readily assented, and we parted.

"27. After worship, went to purchase some articles and returned to continue the Christian doctrines. In the afternoon read with Mr. Dean, and at seven, had worship with Mr. Shuck.

"28. After worship, went out to invite men to come to worship on the morrow; at half past 10 read with Mrs.

Dean, and wrote a letter; in the afternoon read over with Mr. Dean the scripture selections for the Sabbath exercise, and after dinner again went out to find Tié Chiú men, but did not succeed and returned home late.

"29. Sabbath. At 7 o'clock had worship with Mr. Shuck, and after breakfast went to the market to call a Tié Chiú man who kept a vegetable stall. He returned with me, though he had never before attended worship. I explained Rom. 16th chap., 15th and 16th verses; five other men present.

"Jan. 4, 1843. After breakfast and worship, went out to invite men to attend on the morrow. Took a boat, but found only one Tié Chiú junk, the men of which, however, gladly received me. In the evening went to see a man who kept a tea shop, to invite him to worship. He begged me not to trouble myself to call him, as he would come himself. He then offered me some fish, which I refused, but he persisted, and I at last accepted them, telling him that if he came to worship, I should rejoice, but that his presents gave me no pleasure.

"5. Sabbath. Went to the bazar chapel with Mr. Shuck, to have worship. After breakfast had worship with the Tié Chiú men; explained Matt. 10th chap., 37th verse to 39th; about six men present. During English worship, hearing that six junks had stopped here waiting for a fair wind in order to return home, I hastily went to invite them to come to worship. They did not understand me, but I explained to them some of the doctrines of Jesus Christ, at which they rejoiced, and returned with me. We found Mr. Dean had commenced worship, explaining Rom. 3d chap., 23d to 26th verses. After worship Mr. D. asked them if they had ever heard these doctrines before; they all said, no. They were about twenty in number. I asked them, if they returned this way to come again to worship, which they promised to do."

Visit to the main land—Chekchi.

Feb. 20. In company with Mr. Shuck and another gentleman, I started this morning for Kow Lun. This is a town of four or five thousand inhabitants, situated five or six miles north of Hongkong on the main land. After selecting a basket of books, and making provision for some refreshment, we took a boat and passed over the water—about a mile—to the main land, where we landed near a little hamlet.

We soon had several eager applicants for tracts, who were partially supplied, with the promise of more in case we had any left on our return. From this we passed over a piece of gently rising ground, leaving a small village on the right surrounded by trees, and came to a few houses clustered on the opposite side of this peninsula, when we were invited into the dwelling of an old man who offered us tea and received a book. Here we ascended a hill from which we saw the valley to the north highly cultivated, lined on one side by the waters of a small bay, and on the other by hills of granite, from which large quantities of stone are taken for building. These are split out of the solid rock of various length from two to twenty feet, and as regular as planks or hewn timber. The Chinese excel in this work, and large numbers are thus employed, particularly in this region, which furnishes much of the building material for surrounding places.

Descending into the valley, we passed along through cultivated fields—of sweet potatoes, wheat, etc.,—and came to the village of Tu-ka-wan, where we found about four hundred people who spoke the Tié Chiú dialect. Here we were first surrounded by about fifty children, all, apparently, less than twelve years old. On finding them speak this dialect, I commenced by telling them what children of their age were in the habit of doing in America, and that many of them contributed of their money to send teachers to the children of other countries, to persuade them to love and obey the true God. They listened with silent attention, and when I proposed giving them books, they all surrounded me with extended hands and sparkling eyes, and were becoming clamorous, when it was proposed that they form a circle, to which they readily agreed: all behaved very orderly, and promised to take the books to their parents. By this time a large number of people had assembled, and listened attentively to an account of the compassion of the true God, who sent his Son to atone for the sins of the world and save men. Some sensible inquiries were made by persons present, and at the close they invited us into a temple near by, to partake of tea and cakes with them. The most entire cordiality and hospitality were manifested by all here and elsewhere, after finding themselves able to converse with us. We were rather surprised at

the apparent want of fear and mistrust on the part of individuals met in the fields, as well as at insulated houses by the wayside. At Kow Lun, where we terminated our walk, there are, perhaps, four or five thousand people, and the residence of a mandarin of some rank. Here we distributed the remainder of our books, and were fortunate to have but a few remaining at the time of entering the city, for the crowd became so great, that we found, after a few minutes, a great difficulty in moving back or forward. When it was seen that there were no more books, we were able to walk through the streets, all of which were very narrow; but it appeared a place of pretty active business. There is a fort and a few soldiers for the defence of the place.

Some of the ravines and groves of trees in the vicinity are very pretty. This valley, including the several villages, contains eight or ten thousand people, and whenever we went among them, we met with nothing but civility, and a disposition to listen to what we had to say.

25. Went this morning to Chekchú, taking a bearer and a bundle of books. Several persons recollected my former visit, and since that time several hundred Tié Chiú men from the coast have come in for trade. Many who never before heard a foreigner speak their language, listened with surprise to the strange doctrines from a stranger, in the language in which they were born. They followed us in a crowd, as we went from one place to another, simply to hear the new doctrine or to hear the stranger speak; for the books were left in another place and distributed afterwards. It was stated by a military officer present, that he had seen no class of the Chinese appear so interesting, and that they ought to have some one to labor among them. From the results of to-day, I am induced to go over soon and spend a number of days at Chekchú with the assistant.

Tavoy Mission.

EXTRACTS FROM MR. BENNETT'S JOURNAL.

During the month of January, Mr. B. visited several villages south of Tavoy, mostly situated on the river, or under the hills contiguous to it, preaching the gospel and distributing books and tracts. In one of these ex-

cursions the number of books distributed was 1876, or 136,620 pages, of which 640 books were portions of scripture, comprising 78,524 pages. "From this tour," Mr. B. remarks, "I feel persuaded, that if these villages could be visited frequently by the messengers of salvation, there would be some found to give glory to God, and churches of the living God might be planted among some of them. But weak as we are here, and full as our hands are of other work, it cannot be done by any of us in Tavoy, without neglecting other very important work. Who will come over and help us? Who is to take the place of those now in the field, when death lays us low in the grave? We look to the churches for aid; we long to be strengthened, we pray for aid from above, we wait, have waited, and will still wait; but, O Lord, how long shall we toil alone, and of the multitude of thy people upon the earth, there be none to come to our assistance?"

Jan., 1843. The first village visited was Shen Moke-te, near which is situated one of the most celebrated pagodas in all this region. The village is small, only ten or twelve houses, and the pagoda no great affair, though visited by pilgrims from a distance, because of its supposed sanctity, and the great merit attached to its worship. Found here several Shyans, who are on a pilgrimage to the shrines in the land. I have before found the people from the Shyan country in various places in these provinces and in Burmah. It seems they travel the country in parties of two, five, or more, sometimes making a stop at or near some supposed holy place, where they are employed in casting small brass bells for the pagodas, or brass images of Gaudama, in which they are very expert; thus paying their way in a pecuniary point of view, besides adding to their stock of merit. As some of the party can generally read Burmese books, we generally supply them. At this time our books were very well received. On returning to the landing, found a boat from Mergui, and gave books to some of the people.

Some of the islands in the Tavoy river having no fresh water on them, the occupants are under the necessity of crossing over to the main land to wells for water. Met a party of this kind on our way back to the boat, some of whom were anxious for books. One man said he had formerly received a book; but what was its title, or what the book was about, he could not tell;

all he seemed to know, was, it was one of Jesus Christ's printed books.

Early in the morning left the boat with two men, and as many books as we could well carry, and bent our way to San-wa, a village of ten houses, then to Shwa Pu-doung. On our way crossed a hill with a pagoda and kyoung on its summit. Here found a few priests, with some boys, and gave books to those who desired. Descending this hill, we crossed a stream over one of the longest and best wooden bridges I have ever yet met made by the natives.

On our way to the next village met two men, and on asking them if they would accept a book, one of them replied, "No, I know all about your books, I do not like them." Well, said I, why not, what is the matter with them, have you ever read them? "Yes," said he, "you say there is an eternal God, I do not believe there is. I wish to attain annihilation, my god is annihilated, and I wish to attain the same." But, said I, suppose you should, by and by, find yourself mistaken, and that annihilation *cannot* be attained by any one, what will you do? "But I shall; I do not believe your books, nor do I wish to. You and I are not alike; you are a white man, I am a brown man; you wear pantaloons, I wear a paso; we are not alike, and our religions are not alike; you go on your way to the village, and I will go my way. I do not wish to hear any words on this subject." The assistant who was with me, then commenced conversation with him, recommending to him to examine the subject, &c. He looked at him a moment, and then asked where he was born? The reply was, "In one of the cities near Ava." "You are a Burman, then?" "Yes." "Have you cast off your father and mother, the religion you were educated in, and when you die will have no one to make a funeral for you; and entered this man's religion?" Said the assistant, "Hear me a moment. I examined the religion of Gaudama and the religion of Christ; the former, I found, was not worthy of my belief, and the latter was;" and then proceeded to give some account of his religious experience, &c.

We now entered the village of Nyoung Seen, of near fifty houses, and commenced our visitation from house to house. Found some who had before received books, and who seemed glad to get others; but many of the

people at first pretended they could not read, and did not seem disposed to wish books. However, when handed a tract, very generally they would commence the reading of it. It seems some one has been so wise as to tell the people that if they read the books that tell of Jesus Christ the nats will be offended, and catch them! This is one way for the priests to keep the people in ignorance, that they may live upon the fruits of their superstition; and the people are far more afraid of the priests and nats, than they are of an eternal hell.

Crossed over the paddy fields to Mo-so-ken, a fishing village of twelve houses; and thence down the river, with the assistant and another man to carry books, by land, while the boat went down the river to the landing place of Ping-tau village. Visited the village of Ma-gye-shan, and from thence to the village of Ping-tau. The former village mostly consists of scattered houses along the road. As the most of these villagers were engaged plating danee leaves for covering houses, on the bank of the river, some miles distant, many of the houses were unoccupied. As we were nearly out of tracts, I directed my steps to the landing place, while the assistant went to the village of Ping-tau. When the assistant came, he said the head man of the village wished me to come and visit him, and preach the gospel to the people around him. In the afternoon, when the boat arrived, we took more books and went to the village. As several people had assembled at the head man's house, I addressed them on the goodness of God in sending his Son to die for men, and when I had done, was followed by the assistant. After which, many inquiries were made and books asked for. Gave the head man a New Testament and other books, and supplied the desires of the people. In the assembly was a very respectable appearing man from another village, who not only wished books for himself, but for others who lived near him. This reasonable request was complied with. Returning to the boat, we were called upon by some boatmen, who were soon to sail for Maulmain, and who desired books. Had a very satisfactory day thus far; many have heard the word, by the hearing of the ear, and more have received it in their hands, but how many of all the number will receive the truth in the love of it, we must leave for another day. We hope

and pray that the Lord will shed down his Holy Spirit upon his word;—for most of the books distributed to-day have been portions of the scriptures;—and thus save the souls, who have received it in their hands, and cause them to receive it in their hearts.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN.

Renewal of persecution at Hamburg—Increase of the church.

The following letter was written at Lockstedt, under date of May 13, at which time Mr. O. was under sentence of a fine of 300 marks, or imprisonment for four weeks in the state prison, "for having administered the sacraments." From private communications of a later date, we learn that the sentence was carried into effect on the 15th. "My health was improving considerably," he writes from the prison May 18, "when on the 15th inst. I was conducted to my old quarters. How consoling to know that our every step is ordered by unerring wisdom, and our light afflictions are to work out for us an exceeding weight of glory. I am therefore happy and resigned, and await the Lord's will. Jesus is with us at all times and in all places, and we need no more. In his presence is fulness of joy, even when we are in prison."

In the same letter he adds: "My heart bleeds when I think on the conduct of my persecutors; if we weep, let it be for those who forbid us to preach Christ to perishing sinners. * * * * * Whilst weeping and praying over our enemies, we will look with holy contempt on every weapon formed against Zion. The arm of the Lord shall break them in pieces."

I stated in my last that my health had been so much impaired as to have unfitted me for the discharge of duties and privileges connected with the spread of the gospel. There was a slight improvement in the disordered part, but in Feb. I had a visit from three brethren, members of the church at Copenhagen, who remained at Hamburg upwards of a fortnight, during which I had many interviews with them of so unpleasant a nature, that my heart was filled with grief. This was attended with serious consequences, not only to my throat but to my health generally; and I felt in March and April, so exceedingly weak, that I concluded it to

be duty to retire into the country, at such a distance from Hamburg that I can still direct the mission, whilst I am far enough away from seeing much company. I rejoice to add that though I have been only three weeks here, the purer air and as hard manual labor in the garden, &c., as I could perform, have been blessed to me, and I feel a considerable improvement. I long to return to the best of all employments,—of pointing sinners to the lamb of God, and comforting and establishing in the truth such as have already believed in Jesus.

We went on, since my last, without experiencing any opposition from the authorities until a few weeks ago, when I was summoned before the police, in consequence of two of our former members, who had been excluded on account of disorderly conduct. These two individuals wished to get married in Altona, but when the vicar found they were Baptists he refused to do so, unless they promised to have their children sprinkled and brought up as members of the Lutheran church. This minister professed a great deal of friendship for me and the above persons, and when he found that they would not come under the pledge alluded to, he promised to procure the permission of government from Schleswick, if they would only procure their certificate of baptism from me. When they applied to me for this, I stated it as my conviction that this document was only sought for to bring me into difficulties, and I refused to give it. However, I was so much troubled with them, and so fully did they believe the Lutheran minister's profession of friendship, that our deacons were induced to give their consent for the certificate. The provost, instead, I suppose, of sending it to Schleswick, sent it to the police in Hamburg, and, it appears, a false statement along with it, that I had married these persons. After a protocol had been taken of all these matters, I was permitted to go home. The affair has since been brought by Senator Binder, the chief magistrate, into the senate, and that body decided on the 3d of May, that I should pay 300 marks or be imprisoned for four weeks, for having administered the sacraments. This decision was published to me on the day when, a twelve-month ago, the fearful judgment commenced which laid a great part of our city waste. I stated to Senator B. that I had gone into the country for the benefit of my health,

and inquired if it was necessary to go directly to prison; on which he told me to come again on Wednesday, 15th May.

As I may be sent from the police office to prison, and thus prevented, for four weeks, from writing to you, I do so now. Our meetings have not as yet been interfered with, and it is possible that it may be an isolated measure, in consequence of having a written document in their hands, of my having transgressed their law. The same feeling, however, of bitter hatred to Christ and his people, which was evinced on former occasions, still exists; and we had but recently a proof of it, in the banishment of one of our brethren from the town for a twelve-month, on account of his having distributed tracts. Another brother was recently threatened with imprisonment and banishment if ever he was found again distributing tracts, and a third was sentenced to pay five dollars for the same offence.

In the midst of all this we see much good effected, and we had the last Lord's-day the most numerous addition we have ever had to rejoice in. Twelve dear brethren and sisters were admitted; and since then a young man from the frontiers of Austria has been baptized, and another convert from near Königsberg has just arrived to join us. We see the work of the Lord prospering. Sinners are snatched from the eternal pit, and Christ rejoices in seeing the travail of his soul. Our little trials are therefore to be considered as light indeed, when along with the extension of the blessed Redeemer's cause we can believe that even our own best interests are only advanced when earth and hell are doing their worst. We need, however, the prayers of God's saints, that in all things we may prove ourselves to be servants of the living God; and I commend myself and the cause generally to your fervent supplications at a throne of grace, and that of our dear American brethren generally.

The faith and patience of our beloved brother exhibited in these extracts, were forthwith honored. By a letter from a friend in England, we are informed that Mr. Oncken having applied to have his imprisonment deferred on account of the state of his health, and stating that he had cherished no feelings of hostility towards the "powers that be," but had honored and obeyed the government in every thing pertaining to this life, the matter was again brought before the Senate, and on the 19th of May he was summoned to the

town hall and informed that he was free. "Our brother desired, on leaving the prison, that his liberation might not involve conditions that would ensnare and embarrass him, and to use his own language, he says, 'My temporal deliverance was such a one as I need in Christ for my soul, *unconditional and free.*'"

Persecution in Hanover, Oldenburg, Jever, &c.

The church near the Hartz mountains, with which Mr. Sander is connected, mentioned below, contains about thirty members; and "at several other places in Hanover light is breaking forth."

Our dear brother in Hanover, and in different parts of Oldenburg, are called to endure a severe trial. Br. Sander wrote a few days ago, that his mother has just left the prison, and that he should now be taken to it. Confisca-

tion of goods and imprisonment are the order of the day. Not the smallest number of persons are permitted to meet together for the worship of God. The little band at Othfreesen, Salzgeter, and Goslar, are, however, still maintaining their ground. At Jever, in the grand duchy of Oldenburg, things begin to wear a threatening aspect. The consistory of that place has prohibited every religious meeting, the distribution of tracts, in fact every effort for the spread of the gospel, and has called on the civil power to enforce their decision. I commend these dear persecuted saints to the prayers of our brethren.

I rejoice to add, we are of good courage. We serve a good cause, and a Master who will, at all events, give us the victory through faith in his name.

Miscellany.

MONTHLY CONCERT MAP.

The following letter from the author of the Monthly Concert Map, written at the request of the editor, will be found worthy of the attention of such as are interested in the geography of those countries where our missionaries are laboring.

Boston, July 15, 1843.

Rev. and dear Sir,

The new map of Burmah, Siam, and their vicinity, in which you have shown a deep interest, is now before the public. I have succeeded in getting it printed, by lithography, on cotton cloth. This somewhat reduces the expense; but the principal advantage is, that it may be folded and sent anywhere, like any piece of goods, without injury. If it becomes wrinkled by folding, a warm flat iron applied to the back, will prove an effectual remedy. The map should not be wet before ironing, especially if painted; as the water will dissolve the colors.

The map includes all the countries from Calcutta, on the west, to Bangkok, or rather, to Bangpakong, about fifty miles beyond Bangkok, on the east: and from the southern point of Tenasserim to the northern boundary of Assam. Of course,

it includes nearly all of Bengal, and some other parts of Hindostan, Bhotan, Assam, Manipore, the British provinces of Chittagong, Arracan and Tenasserim, the whole of the Burman Empire, a part of Thibet, all parts of Siam in which missions can be established for a long time to come, and nearly all of Yunnan and a part of Suchuen, in China. It gives the places of forty-four missionary stations and out-stations of the American Baptist Board. On the colored maps, eighteen of these are designated by a broad red circle drawn around each of them, so that their position can be seen at a distance by lamp light. It gives, also, the situation of many other places, where there are missions of the English Baptist and other societies. To have included other missions of any importance, the map must have been made much larger, and, therefore, so expensive as to prevent its general circulation.

I believe you will find this at least as correct as any other map of that region. Much of the geography of that part of the world, you are aware, is very imperfectly understood, and not a little of it rests upon mere conjecture. I have brought together

the best authorities within my reach, followed them where they appeared worthy of confidence, and reconciled them as well as I could where they contradicted each other. On this point, it may be well to particularize.

Of Hindostan, the geography is tolerably well understood. In that part and Bhotan, I have followed the fine English map, in Crawford's Embassy to the Court of Ava.

Assam was first drawn from the same map ; but proving very defective in some points, and incorrect in others, was almost wholly reconstructed from a map published in the Calcutta Asiatic Journal, compared with the splendid maps published from actual survey, by the British government in India. The boundary is from Tassin's Map of India, and is substantially the same given in all others which give a boundary. It should be known, however, that the boundary of Assam has been ascertained by actual exploration, only at a very few points, and may prove to be very different from the present supposition.

Arracan, also, was first laid down from Crawford's map, and was also found to be very incorrect. It was, therefore, reconstructed from a very neat map in the Calcutta Directory. The location of Megez-zin and Bombee was ascertained from the description of the Baptist missionaries. They also are the authority for the position of Chetza's village, and, to a considerable extent, for the course of the river Koladan, none of which, except for a short distance above Akyah, was found correctly drawn on any map.

Burmah, from about latitude 24° southward, is from the same map, with but little alteration. That delineation of the Irrawaddy, below Ava, and of the great delta at its mouth, appears to be remarkably correct, and has been copied by all good publications since it appeared. The same may be said of the Setang river, for some distance from its mouth ; but the delineation of its head waters, and its connexion with the Irrawaddy, need confirmation. The northern parts of Burmah are

from a map sent home, I think, by Mr. Kincaid, in manuscript, and published in the History of American Missions.

The course of the Salwen, from the Chinese boundary to latitude 19° , or thereabouts, is, so far as I can learn, wholly conjectural. We may infer, from what is known of the rivers and mountains of each side, that its bed must be somewhere in that region, and it is drawn accordingly on all maps. As the valley through which it flows must be rather narrow, it can have no very great bends ; yet we cannot suppose that it flows several hundred miles among the mountains, without often winding round their bases.

The Tenasserim province is laid down from an English map, sent home by the Baptist missionaries. It seems to be a very excellent map, except that the latitude and longitude are marked on it very carelessly and inaccurately ; in consequence of which, there may be an error of three or four miles in the longitude of the southern point of the province. This error, if it exists, does not affect the general accuracy of the map.

The delineation of Siam has been derived from several sources. The gulf was first laid down from Norrie's chart, which is now principally used by navigators, and which agrees with the table of latitudes and longitudes in Bowditch's Navigator. The coast of the head of the gulf was then corrected, and the lower part of the rivers flowing into it laid down, from sketches and descriptions furnished by American missionaries. The interior is mostly derived from the large map of Dr. Richardson, who, a few years since, went on an embassy from Maulmain, up the Attaran and down the Maklong to Rapri, and thence to Bangkok ; whence he ascended the Meinam to Zimmay, and returned across the mountains to Maulmain. His journal of his route as far as Zimmay, was published in the Calcutta Asiatic Journal, and is very well written, except that it seldom states the point of compass towards which he travelled. From Camboorie, he wished to proceed by a direct route to

Bangkok, while the Siamese local magistrates wished to take him round by Makleng, by water, lest he should gain a knowledge of the country ; and they actually led him to Rapri, before he suspected that he was out of his intended course. From Rapri to Bangkok, his route is not clearly described, and, probably, was not clearly understood by himself. At Bangkok, he found that an eclipse of one of Jupiter's satellites had been observed, for the purpose of ascertaining the longitude, by the prince T. Momfanoi, better known as Chow Fa Noi, the second legitimate son of the late king, who, the doctor says, "is considered a very good observer." Probably he is, for he is a man of superior talents, whose zealous pursuit of knowledge promises to be of great utility to his country. But, at that time, there was not a man in Siam who knew how to clean and regulate a common watch. The prince himself was the first to acquire that art, some time after Dr. Richardson's visit. His knowledge of the science of navigation, too, has mostly been acquired since that time. It is not disrespectful to His Royal Highness, therefore, to conjecture that his chronometer may have been about a minute too slow, as it must have been according to all other authorities. Dr. Richardson, however, whose duty it was to gain friends at the court of Siam, assumed it as correct ; and from this error, and from his mystification on the road, has made this part of his map a scene of perfect confusion, inconsistent with his journal, and with all known facts. His delineation of other parts of his route appears worthy of confidence, and has been followed.

Not long after this expedition of Dr. Richardson, Lieut. McLeod went from Maulmain to the region of Zimmay, thence north to Kiang Tung, and thence eastwardly to Kiang Hung, on the Meikong or Cambodia river. His journal was published, with a small map, not very carefully drawn, and like Dr. Richardson's, incapable of being reconciled with his journal. Dr. Richardson accompanied him a

small part of the way, and then struck off, by Ban-ong, where he crossed the Salwen, and by Moñay to Ava. The country between their routes, I believe, is entirely unexplored. The discoveries of Lieut. McLeod show conclusively, that the Meinam cannot be such an immensely long river as has often been represented. Its northernmost source must be considerably to the southward of Kiang Tung.

In respect to the southwestern part of China, I have followed the large maps of the provinces of Yunnan and Su Chuen, made by the Jesuits, by order of the emperor Kang Hi, in 1714 and 1715 ; but, as they professed to determine the longitude of places by triangles, and as, with their means, the triangulation of all China in so short a time as they accomplished it, could not be very perfect, I have not felt bound to copy their longitudes minutely, though I have made no very considerable change. I have assumed that the position of Santa is correctly given on modern maps, and have adapted the position of other places to its longitude.

The Meikong river, you are aware, is made by most authors to have a course of many hundred miles in Thibet, before it enters China, and as dividing, about latitude 27° , into two branches, which, after flowing some 200 miles through a very mountainous country, unite again a little below latitude 25° . The same distant northwestern source is also ascribed to the Salwen, the Irrawaddy, and the Kyenduen. I am fully persuaded that this story is true of none of them. The Kyenduen, it is now well known, rises in the region about the great Hukong valley. From the explored tributaries of the Brahmaputra to those of the Yang-tze-kiang, is not more than 150 miles,—far too narrow for the valleys of three immense rivers. Doubtless, those tributaries, fully explored, would be found to drain the whole interspace, and the Irrawaddy, the Salwen, and the Meikong have their source in the mountains which bound Thibet on the south. According to Lieut. McLeod's description, too, the Meikong at Kiang Hung, is not

much larger than the Connecticut at Dartmouth College. It cannot, therefore, require a previous course of more than about 850 miles, which I have given it. The streams which enter the Meikong at and below Kiang Hung, are taken, with a slight change in their direction, from Lieut. McLeod's map.

The subject of boundaries is a difficult one. In Europe and the civilized parts of America, the boundaries of different governments are fixed with all the accuracy of scientific surveying. We insensibly form a habit of requiring the same definiteness of boundary in all parts of the world. Geographers usually comply with this demand in constructing maps, and thereby deceive their readers about as often as they instruct them. I have laid down the boundary of China according to the Jesuits' maps, already mentioned. It appears, however, from Lieut. McLeod's statements, that Kiang Hung and its vicinity is not, in the fullest sense, a part of China, but a distinct state, existing at the mercy and almost wholly under the control of China, and yet not wholly free from Burmese dictation. At Kiang Tung, Burmese influence decidedly predominates, and tribute is paid to the court of Ava; though Siam claims the country, as a part of Laos, and the Salween is commonly regarded as the eastern boundary of Burmah. Laos has commonly been called a kingdom, but with very doubtful propriety. It is filled with little Chan, Shan, or Shyan states, each under its own chief, who makes the best bargain he can with some neighboring monarch, to whom he pays tribute, and by whom his authority is supported. Formerly, the whole, or a greater part of them, seem to have been in some degree of subjection to one high chief, who was dependent on the empire of Annam, or Cochin China; but a few years since, the Siamese made him a prisoner and carried him to Bangkok; since which the various petty states, having no common head, have nearly all fallen under the control of Siam. These Shan states, instead of being confined to what is called the Laos country,

are scattered far to the northwest, even beyond the Irrawaddy, and, probably, many of them exist in Yunnan; every where having governments of their own, but tributary to some of the greater powers around them.

In the British possessions, definite boundaries are expected of course; but, to a great extent, that expectation must be disappointed. India consists of numerous states and provinces, subject in various degrees to British influence. In some, the government is, in fact and in form, thoroughly British. In others, the form of the native government is preserved, but its officers are wholly under the direction of British authorities. In others, only the foreign relations are given up to British direction, while the internal administration is still retained by the native princes. In short, India stands in all possible degrees of subjection, from the greatest to the least, to British rule; so that no definite line can be drawn between what is British and what is not. There is another difficulty. Assam is clearly British; but its boundaries have been ascertained only at a few points, and, in general, are only supposed to run along the yet unexplored summits of certain hills, and the like; and so of several other provinces. In this state of the case, I have given the boundary as laid down on the best British maps. The boundary of Tenasserim is tolerably definite and well known.

Having fixed the limits of the several countries to the east and west, what remains in the middle must, of course, be considered as the Burman Empire. To represent it truly by coloring, however, some color, say yellow, should be laid on bright and strong around Ava, and along the valley of the Irrawaddy below, and for some distance above; and that color should fade away as you recede from the centre, till it wholly disappears, or till it mingles with the color of the next great empire, as with the red of China, forming an orange tint over the states that pay tribute both to Burmah and to China. Such a system of coloring would be very difficult,

—perhaps impracticable,—to devise and execute ; but if successfully carried out, would be a valuable improvement.

The arrangement of colors, on a map for evening use, is a matter of some difficulty ; as there are but few colors which show well by lamp light. In arranging them for this map, the most important object was, to use no red near any of the missionary stations, lest it should diminish their prominence. Next, it was desirable to give the same color to all the British possessions. All else was a mere matter of taste or convenience.

For public use in the evening, the map may be mounted in the usual way, or tacked at the edges to a light rectangular frame, and suspended against the wall in the rear of the speaker ; the lamps being placed so as to throw a strong light on its surface, yet not directly between it and the eyes of the audience. A black rod, long enough to touch any part of the map

conveniently, completes the apparatus. Information concerning the races of men who inhabit these countries, and the missionary operations among them, may be found in various works on geography and missions, and especially in your Magazine and the Annual Reports of your Board. Having these distinctly in mind, and the map suspended in sight of the audience, any man's common sense will teach him how to make a profitable use of them. Particular directions, however, if needed, may be found in a tract on the Use of Maps at the Monthly Concert, published by the American Board of Commissioners for Foreign Missions ; also, in the Key to the Map of Western Asia, and the Companion to the Missionary Map of the World. Hoping that these contributions to the cause of missions may not be fruitless, I remain,

Very truly yours,

THE AUTHOR.

Other Societies.

South Africa.

(Continued.)

LONDON MISSIONARY SOCIETY.

This Society commenced missionary labor in South Africa in 1799. The progress of the work is a delightful exhibition of the efficacy of the gospel, and a powerful argument in favor of missions.

Cape Town : John Philip, D.D., *Superintendent*, of the Society's missions in South Africa, M. Vogelgezang, H. Calderwood. Mr. Calderwood has been occupying the place of Dr. Philip during his absence on visits to the several stations—communicants, colored, 85—scholars, colored, 475.

The Rev. Dr. Philip left Cape Town for the interior, proposing to visit the stations within the colony and Caffreland ; and, if practicable, to extend his journey to the stations north of the Orange River.

Mr. Vogelgezang continues actively employed among the colored classes in Cape Town. His congregation numbers 400.

Many of these are distinguished for intelligence and piety, and promise to become efficient fellow-helpers in the work of the gospel. He has succeeded in forming an Auxiliary Missionary Society among his people.

Paarl : 85 miles N.E. of Cape Town —1819—George Barker—contributions to the Parent Society, 60*l*.

The attendance on the preaching of the gospel has greatly increased, so that the place of worship is now quite inadequate to the accommodation required. On the Sabbath morning, more than one hundred persons are compelled, for want of room in the chapel, to remain outside. The erection of another place of worship, sufficiently ample, is obviously demanded ; and would immediately be carried into effect, could funds be obtained to meet the expense. The congregation has raised more than 50*l*.

The out-posts of the station are every year growing in importance, and exhibiting augmented claims on the time and attention of the missionary. The congregations amount to about 800 persons, whose

awakened minds and earnest desire for religious instruction, demand the unceasing exercise of both his mental and bodily energies. Mr. Barker preaches six or seven times a week, and still finds that there is room for augmented exertion.

Tulbagh: 75 miles N.E. of Cape Town—Arie Vos—communicants, 20—scholars, 180.

Amid the infirmities of advanced age, our devoted br. Vos continues to minister the word of life to an affectionate and exemplary flock. Two individuals have been added to the church. The work of education among the young proceeds in an encouraging manner.

Klaas Vooks River: in the district of Zwelendam—1837—Cornelius Kramer.

The ministrations of Mr. Kramer, both among the native and European population, have been continued under circumstances of much mercy to himself, and of encouragement in relation to the people of his charge. The increasing infirmities of age have obliged him to contract his labors within a narrower sphere than formerly; but, to the extent of his ability, he ceases not to hold forth the word of life.

Caledon: 120 miles E. of Cape Town—1811; renewed 1827—Henry Helm: Dan. J. Helm, *As.*—communicants, 123—schools, 2; scholars, 325—contributions to the Parent Society, 115*l.*

The preaching of the gospel has been diligently and largely attended; and not only by our people, but by strangers. A concern for their salvation was manifested by a number of our people, and fifteen were converted and baptized. Again, in the beginning of September, two young men were awakened to a sense of their guilt and danger; and several others began to ask what they must do to be saved. This continued till about the middle of October; when, through the grace of God, an extensive revival took place. It appears to me an answer to our prayers for the outpouring of the Holy Spirit, which we have often fervently implored.

The seasonable visit of Dr. Philip, Mr. Bruce, Mr. Williams of Hankey, and Mr. Calderwood, who stayed with us several days, was, also, very probably, made instrumental in bringing it to pass. Previous to this revival, our church members were not destitute of spiritual life, and their moral conduct was good; but in the present season of refreshing they are, blessed be God! all life and activity.

This station presents a most gratifying spectacle. In 1823, few of the people had any covering, except the filthy sheep-skin kaross: their huts were most wretched: they were given to drunkenness and its kindred vices; and the ground lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighboring Boors. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children are decently clothed. Instead of a few wretched huts, we have now a rising and regular village; and the valley is now laid out in gardens. Last year, the walls of forty houses were raised beam-high, and fifteen of them have been covered in and are now inhabited.

In 1839, the Institution was favored with a remarkable awakening: at first small; but it continued, till men, women, and children became anxious about their salvation. Between 80 and 90 have been added to the church; and a great moral reformation has taken place upon all the people of the Institution. The members of the church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is much spirituality of mind among them; they are strongly inclined to converse about the things of God; while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

Pacaltsdorp: 245 miles E. of Cape Town—1814—Wm. Anderson—communicants, 75—schools, 2; day scholars, 235—contributions to the Parent Society, promised, 109*l.*

I have baptized this year eight men, five women, and fourteen children; and persons now come to me daily to converse about the things of eternity and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labors of his poor aged servant.

Some gentlemen, who saw Pacaltsdorp for the first time two Sabbaths ago, expressed their astonishment at the decent and respectable appearance of the congregation. I did not see one in the whole audience who was not decently dressed: the marks of a semi-barbarous state are no longer to be seen in the place of worship. Last Sabbath morning I preached, and I never recollect having a more attentive audience. I met, perhaps, nearly 200 people at the morning prayer meeting, held at sunrise.

Dysalsdorp formerly called *Dysal's Kraal*, 45 miles N. of Pacaltsdorp—1833—John Melvill—communicants, 30—schools, 4: scholars, 111—Contributions to the Parent Society, 85*l*.

The Lord has vouchsafed his blessing during the past year in such a measure as to cheer our hearts and strengthen our hands in prosecuting his holy work. The whole number of persons who receive spiritual instruction is at least 650; but as they reside dispersedly among the farmers, and some at a distance of thirty miles from the station, only about a third of its number attend the preaching of the gospel on the Sabbath. The conduct of those united in church fellowship gives me great pleasure and satisfaction: some of them are truly zealous and useful.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The different points from which the people collect for public worship may embrace a circuit of 200 miles; and many are two or three days upon the road. The congregation averages from 200 to 300; and not fewer than from 700 to 800 are brought under the direct influence of the gospel.

Many of the people arrive on Saturday night: we had upwards of 250 at worship last Saturday evening. During the school exercises, I counted 120 out of doors coming over their lessons, and 70 young people in the infant school, who could not get into the place of worship.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a bible class of 29; that there is another class of upwards of 20 reading tracts; and that many of them are reading in the small lesson-books.

Hankey: near Chamtoos River—1825—Edward Williams, W. Philip, E. Solomon: W. Kelly, *As.*; James Clark, *Artisan*.—The usual report has not been received.—Contributions promised to the Parent Society, 150*l*.

On my arrival, Mrs. Solomon was so ill, that her recovery was doubtful. The people seemed to feel as if Mrs. Solomon had been a near relation; and their frequent meetings for prayer on her account afforded a favorable estimate of their piety. The Directors are not ignorant of the diffi-

culties we have had with this station. Two missionary brethren were both obliged to leave it. The place is nothing without water to irrigate the ground; and after the people had been at immense labor and expense, their aqueduct and troughs, forming part of a watercourse five miles in length, were completely washed away. The work was a second time destroyed in a similar manner; and their spiritual concerns were not in a better condition than their temporal affairs. Ground was obtained from government, on the other side of the river; and, by very great labor, much of the bush has been removed, and the water has been led over it.

Bethelsdorp: 450 miles E. of Cape Town—1802—James Kitchingman—communicants, 150—schools, 2: scholars, 115—contributions to the Parent Society nearly 70*l*.

The public religious services are all well attended; and a spirit of Christian love appears to pervade the people. By the blessing of God on the labors of Mr. Kitchingman, twenty members have been added to the church.

While reflecting on what had passed during the evening, a deputation was introduced to me. After a short address, they concluded by stating, that they had been deputed to request me to continue over Sabbath among them that we might join in commemorating the death of Christ together, from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

At the conclusion of the missionary meeting, a poor widow came forward, and requested her name to be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that it was more than she could afford, she replied, Nothing that she was able to give could bear any comparison with the value of the gospel.

Port Elizabeth: Out-station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*—communicants, 162—scholars 211—contributions promised to the Parent Society, 70*l*. The Fingoes have contributed more than 9*l*.

Mr. Robson has been graciously assisted and abundantly blessed in his labors during the past year. The stated services have been maintained without interruption. Mr. Passmore continues to devote his earnest attention to the Fingoo population. A new place of worship, intended for their accommodation, was opened in September last; since which time the congregation has

greatly increased. A few among them afford evidence of change of heart, and others are earnestly inquiring after the truth.

Uitenhage: Out-station to Bethelsdorp, 20 miles N. W. of Port Elizabeth—J. G. Messer, Wm. Elliott. Mrs. Messer departed this life on the 30th of April—communicants, 298.

When a Fingoo professes the Christian religion, he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoo character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are thus left without the salutary influence of a Christian leaven among them.

Some months ago I went a journey of about 160 miles up the Elephants' river, in the district of George, to see my two daughters. I availed myself of the opportunity to preach the word of God; and am happy to say that the colored people showed themselves very willing to listen. On the Sabbath I had above 100 hearers: some of them appeared anxious to pay attention, and the tear of joy or of sorrow trickled down their sable cheeks.

Theopolis: 550 miles E. of Cape Town: Christopher Sass, R. B. Taylor: Thomas Edwards, Thomas Merrington, *As*.—communicants, 52—schools, 3: scholars, 143.

Although there has not been such a general revival among us as at other stations, we are not without a measure of the same encouragement. By this we are cheered, and led to look for a brighter day. We have received an addition of eleven members to our church, with all of whom there is much reason to be satisfied. One of these is a Hottentot, two are Basutoos, one a Mantatee, and the rest are Fingoes. We rejoice greatly at witnessing the power of the gospel on the hearts of those lately benighted heathen. By a consistent walk—by a meek and lowly deportment—by constant attendance on the means of grace and instruction, they adorn their profession. Brought to abhor their heathenish and immoral customs, they pity their fellow-countrymen and desire that they may become partakers of the same grace which has been conferred on themselves.

Grahamstown: in Albany district—John Locke: N. Smith, *As*.—communicants, 110—scholars, 105.

Graaf Reinet: A. Van Lingen—congregation, 300 to 400—communicants, 95.

The blessing of God has been abundantly vouchsafed on the labors of the venerable missionary at this station; and his people have evinced their increasing piety and love to the Savior. In September, a meeting of the Auxiliary was held; and the subscriptions for the first three months were found to amount to eighty-eight rix dollars.

The various stated services, as formerly reported, have been all sustained; and the kingdom of our Lord is extending through the district.

Kat River—1829—James Read, James Read, jun.—communicants, 700—scholars at 17 schools, according to the report last received, 1012—contributions to the Parent Society, 150*l*.

There has not been so much religious excitement as was visible the year before, but the work of the Lord has been gradually extending. The seed of the word, sown by the native teachers and others, has been watered with the Holy Ghost: the blade has appeared, the ear, and the full corn in the ear. During the year, upward of 200 souls have been added to the church, including Hottentots' Gona Hottentots, Caffres, Fingoes, Mantatees, Tambookies, Bushmen, and liberated apprentices. Some of our converted Fingoes are going to Tambookie-land, to make known the Savior. Singella, the native teacher, has been out among the Amapondas, going from kraal to kraal, and preaching Jesus. The barbarous people received him with kindness, and heard him gladly.

We have not been able, as yet, to send the gospel to the newly-proposed station called Huckney. The three Chiefs have been here repeatedly, and are most earnest for a missionary. Neither have we been able to meet the urgent appeals of the Amapondas, who are come to reside close to the Bushman stations.

About sun-rise, January 2, the people assembled for prayer. On the slope on which Philipton stands I counted thirteen waggons, and the ground was covered with groups. At the close of the morning service, fourteen people were baptized and admitted to the church. After a short interval, we celebrated the Lord's supper. Of nearly 700 members, there were about 500 present. There we beheld Hottentots, Bechuanas, Fingoes, Caffres, Bushmen, commemorating the love of the Father in giving his Son to die for a perishing world. On the following day was held the anniversary of the Auxiliary Missionary Society. The attendance was good: a great seriousness rested upon the minds of the

people. One poor Fingoo said, "Money is wanted, and it must be forthcoming; and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the gospel among you." "The gospel," said another, "is my wealth, my honor, my health, my life, my all, and we must hold it fast."

At this station there are several hundred Fingoes, a tribe formerly in a state of slavery to the Caffrees, by whom they were called dogs, and treated with contempt and cruelty.

In 1838 I saw them for the first time; and from their state of nudity, and their savage appearance, I questioned whether their settlement at Phillipton might not retard the improvement of the Hottentots; but many of them have since been converted, have clothed themselves after the European manner, and are members of the church.

Cradock—1839—John Monro—communicants, 19—scholars, 120.

At the commencement of 1841, several of the people began to inquire anxiously respecting the way of salvation: this being pointed out to them, they felt encouraged to walk in it; and, with only one exception, they have continued their course without wavering. Some of them have made good progress in the knowledge of divine truth. Meetings for prayer, reading the scriptures, and spiritual conversation, are regularly held.

Divine grace makes no distinction in color. Two persons, formerly in bondage to white men, are now about to receive the right hand of Christian fellowship; and at the same time a free-born Briton will be

numbered among the professed followers of the Lamb.

Long Kloof—1840—T. S. Hood, *As.*—contributions to the Parent Society, 74*l.* 7*s.*

Mr. Hood enjoys the countenance and coöperation of several influential persons in the neighborhood, to whom, under the divine blessing, he is considerably indebted for the success which has hitherto attended his exertions. He devotes a portion of his time to itinerant labors; and finds that this form of exertion is likely to be productive of the happiest effects.

It is a pleasing fact connected with our public services, that many of the farmers and their families are in the habit of mixing with the colored people. If we succeed in erecting the chapel now in contemplation, many more, at present excluded for want of accommodation, will be induced to attend.

Colesberg—1840—Theophilus Atkinson.

Mr. Atkinson has succeeded in establishing several schools, and has found them of great utility in subservience to the preaching of the gospel.

Many of the Bechuanas have recently removed to the north of the Orange River, in consequence of not being allowed to graze their cattle in the vicinity of the village. This has considerably lessened my Bechuana congregation; and has deprived me of six more of the candidates for church-fellowship, making ten altogether who have removed to other parts of the country. But there is an increased attendance on the preaching of the gospel among the other classes of my people.—*Miss. Reg. of Ch. Miss. Soc. (Eng.)*

American Baptist Board of Foreign Missions.

Recent Intelligence.

TONAWANDAS, &c., N. Y.—A good degree of religious interest has existed the past year at Tonawanda. Nine adult Indians have been baptized since October, and others, including two of the family of the superintendent, have professed faith in Christ. Meetings have been well attended and good attention given to the preaching of the word. The school averaged till spring its usual number of forty pupils; the Tuscarora children, about twelve in number, were then withdrawn on account of the state of the funds. The church at Tuscarora, under the care of the native preacher, James Cusick, has been blessed

with a revival, and sixteen have been baptized and five restored, making the whole number forty-six.

The settlements are now agitated with the subject of removal, which is expected to take place immediately. A part of the Indians will go to the Cattaraugus and Alleghany reservations in N. York, others to the neighborhood of the river Thames, in Upper Canada, and others still, it is said, including Senecas, Oneidas, and others of the Six Nations, from 600 to 800, will remove westward of the Mississippi, to the lands on Neosho river, north of the Cherokees, and about eighty miles S.W. of Shawanoe.

OTTAWAS IN MICHIGAN.—This station, under the care of Rev. Mr. Slater, continues in a prosperous state, and especially within a few weeks has exhibited an interesting state of religious inquiry. Three Indians were baptized at Richland on the 9th ult., and two others are waiting for the rite. Some eight or ten, including several young men, have expressed unwonted solicitude for their own conversion.

SHAWANOE MISSION.—Among the Delawares, who belong to this mission, the prospects of the church have been gradually improving since the opening of spring. Two young men were baptized on profession of faith in Christ early in May, and two others were about to apply to the church for examination. The school at Shawanoe, which had been partially disbanded, has been revived; and there was a gratifying degree of seriousness pervading it in May. One of the scholars professed to have obtained an interest in Christ, and another appeared to be inquiring after the way of life.

CHEROKEES.—The schools under the care of Mr. Frye and Miss Hibbard, are highly prosperous. The latter has charge of the female seminary, which contained thirty pupils in May, with the prospect of a speedy enlargement. A new brick school-house was to be completed in the course of the summer, and arrangements made for the accommodation of an increased number of boarders. Both schools enjoy the advantages of stated religious meetings on the Sabbath and during the week; and are also organized into a Sabbath school.

"The school taught by Miss Hibbard," says Mr. Jones, "is likely to assume a much higher grade than we anticipated at so early a stage of its operations. The young ladies who attend, are, many of them, from the first families in the nation, and will, probably, be the framers of the characters of the leading men of the next generation." The school in charge of Miss Morse, is at Delaware, about thirty-miles distant, in a population exclusively Indian, and is also "doing well."

CREEKS.—The Creeks on the south side of the Arkansas were visited a second time by Rev. E. Tucker, formerly a U. S. school-teacher in connexion with this Board, about the first of June; and such as were approved were organized into a church of 117 members, of whom Mr. T. had baptized on this and a previous occasion, ninety-five. About two-thirds of the church were "native Creeks." Mr. Tucker also baptized James Perryman,

formerly an interpreter and licensed preacher in the Methodist connexion, and of "good report;" and, subsequently, by request of the church, ordained him to the work of the ministry. From sixty to seventy, it was stated, were awaiting Mr. Perryman's return, in order to be baptized. At the close of these interesting services, the ordinance of the Supper was administered to about 200 communicants, principally Creeks. Of the sixty-three last baptized, twenty-nine were males. "Mr. Perryman and the church are pledged to be under the direction of the Board's missionaries, and to pay at least one dollar a year per member for their support, that the Board may send some. The Creeks in particular say that they have confidence in the negro and Creek exhorters, and believe they will do the best they can, but they are very desirous that a white missionary may come and reside among them. * * * I have but little doubt, that after two years the churches would be able to support two missionaries without any help from the Board."

TUSCARORAS.—This remnant of a tribe, one of the confederated Six Nations, located in western New York, near the Falls of Niagara, though greatly diminished by emigration to the Grand River, Canada, are still enjoying tokens of the divine favor. Elder James Cusick, an Indian brother, who has been for several years eminently useful among them, in his quarterly report to the New York Baptist State Convention, after having mentioned the restoration of five backsliders to the fellowship of the church, and the hopeful conversion and baptism of sixteen others, thus notices one of the subjects, a boy of *eight years old*.—"He began to preach to his mother, and sisters, and brothers. He says to his mother, 'O my mother! my mother! why, you often come to meetings, and you have no embraced the gospel. I will not keep silence, I must urge upon you to repent and believe on the Lord Jesus Christ!' "This same boy," adds br. Cusick, "when he goes to meeting, while in the way, if he finds boys, he talk to them about religion; by this boy one of my arm is staid up until the Lord prevail over them."

GERMANY.—Of the churches in Hamburg and vicinity interesting statements will be found at pp. 209-11 of this number. At Berlin the number of baptisms had amounted to seventy prior to June 1, and others were waiting for baptism who had been approved by the church. Present number of members, fifty-four. Further particulars will appear in our next number.

GREECE.—The school at Corfu continues in successful operation. In the Sabbath school connected with it, Mrs. Dickson is assisted by several Baptist brethren belonging to the British regiment stationed at Corfu, one of whom has a class of twenty promising boys under his care. The few who have become interested at Potamo, remain as heretofore.

Mr. and Mrs. Buel are still at Malta; as the present excitable state of public feeling on political subjects, in Greece Proper, renders their removal thither, in the opinion both of Apostolos and Mr. Buel, unadvisable for the present. The occasion of this, is the protracted refusal of King Otho to grant the people a constitution, and, probably, will not be of long continuance.

The spirit of Apostolos's letter is of the same gratifying character which he has long exhibited. Mr. B. speaks also in the most commendatory terms of the humility and consistency of John, one of those lately baptized. The other illustrates, in some degree, the indispensableness of a missionary's presence to instruct and watch over such as have been but recently recovered from their evil ways. All concur in one united cry for *speedy help*.

The health of Mr. Love has been, on the whole, improved since his arrival in this country, and he expects to be able to return to Greece in the course of the autumn, in company with the newly appointed missionaries. For a few weeks past he has been residing at Saratoga Springs. There has been recently a recurrence of his disease, but the attack was comparatively light, and unattended with its more aggravated symptoms.

MAULMAIN.—Our latest intelligence from Burnah is April 10, by the overland mail, in the unusually short space of *twelve weeks*. The missionaries at Maulmain were in usual health, except that Mr. Judson had had a slight attack of his old complaint. Five soldiers of H. M. 84th Regiment, stationed at Maulmain, were baptized by Mr. Stevens April 9. Also in the month of March nine Karens at Don Yan. "At the commencement of the year, several weeks had been spent in supplication to God by the church for the influences of his Holy Spirit, and now there seems to be a sign that He is graciously drawing near."

MERGUI.—Mr. and Mrs. Brayton left this station early in the year, on account of the long continued sickness of Mrs. B., and were at Calcutta May 3, on their way to this country. Mr. Ingalls had lately been to Kabin, and was expecting to visit Ulah in March or

April, the village located by Mr. B. The cholera had made fearful ravages, and many of the native Christians had died. In Tavoy, three hundred of the natives had died of cholera in Nov. and Dec., within three weeks after its first appearance.

ASSAM.—Our last intelligence from Jaipur is of March 31. The station was then in comparative tranquillity, and the operations of the mission proceeding as usual. The 1st form of John's Gospel was in type, and an edition of 5000 of the Catechism and 5000 of the True Refuge in press. The missionaries there and at the other stations, were in their usual health; and prosecuting their labors "with encouragement."

The Jaipur station had been, for a few months previous to the above, in great exposure from some disturbances among the Nágas and Singphos. That among the Nágas was soon quelled. The Singphos made their first attack on the 31st of December, assailing the government mail a short distance from Jaipur, and wounding several men. On the 10th of January, intelligence was received that Ningru had been surprised and attacked the morning previous by four hundred Singphos, and several of the sipahis and their officers killed and wounded. The enemy had been driven back by the officer in command of the fort there, but had stockaded themselves at a short distance, and an attack upon Jaipur was apprehended before morning. A day or two afterwards, another body of Singphos attacked the village of Bisa. The troops, between twenty and thirty, defended the place for three days, when they surrendered, giving up their arms, &c., on condition that their lives should be spared. "But after getting them into their power, the Singphos butchered every man, and a reinforcement arriving there the next morning, found the poor fellows weltering in their gore." The village of Kuju was next attacked. At the same time a party were reported to be on the opposite side of the river, near Jaipur.

"On hearing of the attack upon Ningru," says Mr. Cutter, "I buried most of our type, and the small parts of our presses, &c., in the compound. A watch was placed there and around the warehouse and office every night, and every precaution taken to secure the mission property. I also endeavored to procure boats that I might send down a supply of paper to Sibsagar for safety." "I am now happy to say, the force which has been sent out against the Singphos, have been successful in scattering them, and of taking a number of prisoners, some of whom were prin-

pal leaders in the insurrection. The political agent, Capt. Vetch, informs me we shall, probably, not suffer further inconvenience from these disturbances, and I trust we shall not."

CONDITION AND PROSPECTS OF THE TREASURY.

There never has been a period when the Board had greater reason to watch with solicitude the receipts into the treasury than the present. The pledges given to the missionaries for the current year much exceed those of any past year. This has been done on two grounds. There was a demand which it seemed impossible to refuse. Besides this, the increased missionary spirit in the churches has given the Board reason to expect an increase in the funds. This revival of interest has been considered an *earnest* of greater liberality. It is with deep anxiety, however, that the Board perceive no material increase in the funds, compared with the corresponding months of last year. Permit us respectfully to request each pastor to compare the contributions of the church to which he ministers this year, with those of the preceding years. Has there been an increase? Few pastors but that feel and acknowledge that all is not contributed that should be. Is the proper effort made to remedy the evil? Let each one ask himself this question: If all are doing as I am, will there be a fuller treasury? If no other pastor does more than I do, will the means be supplied for giving the bread of life to the heathen? Brethren, this is a serious question.

When a pastor discovers that his church contributes less, according to its ability, than other churches, he should ask, Is the fault mine or that of the church? Have I tried all authorised means to call forth their offerings?

Donations.

FROM JUNE 1 TO JULY 1, 1843.

Maine.

South Berwick, Bap. ch. and soc., per Rev. John Richardson,	15,60
Thomaston, do. do. do., mon. con., per Rev. L. B. Allen,	16,00

Newport and Stetson, Bap. ch., per David Steward,	2,00
Warren, col. after an address by Mr. Kincaid, (also two gold rings,)	42,39
	74,99

New Hampshire.

New Hampshire Baptist State Convention, John A. Gault tr.,	62,89
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Vermont.

Vermont Baptist State Conven- tion, Rev. Willard Kimball tr.,	75,00
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Massachusetts.

Boston, Helon Malcom Lincoln, contents of her saving box, for Burman Mission, do., Charles St. Bap. ch., "a poor woman," per Rev. S. Peck,	5,00
do., do. do. do. do., Miss W. D., per Rev. Dr. Sharp,	2,50
	7,50
do., Harvard St. Bap. ch. and soc., mon. con., per Perez Gill,	7,51
do., do. do. do. do. Infant Sab. school, for Burman school, per Miss L. M. Ball,	2,50
	10,01
do., Bowdoin Square Bap. ch. and soc., per Wm. Blake,	39,70
do., Federal St. Bap. Sab. Sch. Miss Soc., Geo. A. Barnes tr., for support of W. D. Ticknor, a heathen boy under the di- rection of Rev. E. A. Stevens,	50,00
do., Baldwin Place Bap. ch., mon. con. for June, per Rev. Baron Stow,	28,00
do., 1st Baptist Young Men's Miss. Soc., Wm. R. Bradford tr., per Henry E. Turner, to- wards the support of Rev. Francis Mason, of Tavoy,	400,00
Woburn, Baptist ch., mon. con.,	33,21
do., Bap. For. Miss. Soc. 21,00 per Rev. S. B. Randall,	54,21
Westboro', Bap. ch., Wm. Chee- ver tr., per Lyman Belknap,	16,00
Newton, students in Theol. Inst., mon. con. for April,	4,37
do., do. do. do., mon. con. for May,	3,15
per O. W. Briggs,	7,52
East Long Meadow, Bap. ch., per L. F. Batchelder,	5,00
Amherst, Bap. ch., for Burman Mission, per Miss Julia Nel- son,	3,00
do., Bap. Sab. school class, six months' contributions, 2,00 per Thomas E. Sawin,	5,00
Cambridgeport, 1st Bap. ch. and soc., (\$30 of which was con- tributed by Mrs. Elizabeth Cobb,) per Geo. Cummings,	553,00
Westminster, Abel Wood	4,00
Swansey, Rev. Abial Fisher and family	10,00
Winchendon, Bap. ch. and soc., per Rev. Andrew Dunn,	13,10

Charlestown, 1st Bap. ch. and soc., for support of Miss Waldo of the Greek Mission, per C. H. Arnold,	178,00
New Bedford, John Coggeshall, per John B. Jones,	10,00
Canton, Bap. ch., mon. con., 6,25	
do. Fem. Mite Soc., per Mrs. Abby Crane,	17,50
per Friend Crane,	23,75
Rev. A. H. Burlingame, per Rev. Mr. Caldicott,	5,00
Worcester, Isaac Davis	10,00
do., Rev. S. B. Swaim,	10,00
per Rev. Mr. Kincaid,	20,00
	—1440,64

Rhode Island.

Fruit Hill, Mrs. Chas. E. Swan, per S. Belden,	2,00
Rhode Island Baptist State Convention, V. J. Bates tr., Providence, 1st Bap. ch., mon. con. for June,	43,53
Newport, 2d Bap. ch., for support of a native Burman preacher, per Benjamin Marsh, Jr.,	50,00
	— 93,53
	95,53

Connecticut.

New Canaan, a friend, per Wm. Colgate,	1,00
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New York.

North East, Miss Ann Roe, per Rev. Dr. Welch,	100,00
Balston Spa, Bap. ch., per Rev. Mr. Kincaid,	5,50
Greenport, do. do., per Rev. Dr. Cone,	5,50
Pastor of a country church, a patent silver watch, per Rev. Dr. Cone.	
Montgomery, Orange Co., John Martin	100,00
New York city, Tabernacle Bap. Fem. For. Miss. Soc., to be appropriated as follows:	
For the support of	
Avung,	33,77
" general fund,	21,23
	— 55,00
do., do. do. do., mon. con.,	100,00
do., Wm. Colgate & Co., for the support of Rev. E. Kincaid,	400 00
per William Colgate,	655,00
	— 766,00

New Jersey.

East New Jersey Bap. Association, Rev. Wm. Leach sec., per William Colgate,	10,00
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Pennsylvania.

A friend to missions, a gold pencil, sold per Rev. B. R. Loxley,	2,00
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Maryland.

"An unworthy servant"	50,00
A lady, for the Mountain Chief's people,	5,00
	— 55,00

District of Columbia.

Alexandria, Juv. Fem. Cherokee Miss. Soc., part of annual sub., for Cherokee Mission,	15,00
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Virginia.

Richmond, ladies of 2d Bap. ch., for support of a native Karen preacher, per Mrs. S. M. Magoon,	50,00
do., as follows:	
M. S. Bickford	5,00
A Baptist minister	10,00
do.	10,00
A contribution at a poor man's breakfast table	2,51
G. Gardner	,50
D. More	,50
Also a gold ring.	— 28,51
	78,51

Bethel, Bap. ch., Clarke Co., as follows:	
James Sowers	5,00
W. C. Kerfoot	10,00
G. L. Kerfoot	5,00
W. B. Harrie	10,00
D. Garrison	1,00
J. Rust	1,00
Elya Blackman	2,00
E. Kendrick	1,00
William Helm	1,00
M. Copenhagen	1,00
W. A. Carter	,50
Rev. B. Grimsley	1,50
Thos. F. Grimsley	,50
Also a watch.	— 39,50

Good Hope, Mary Booten	5,00
Berryville, W. C. Alexander	5,00
Winchester, Rev. Timo. Ropes	1,00
Upperville, 2d ch., as follows:	
Vincent Moss	100,00
Cuthbert Powell	2,00
Mrs. S. Reynolds	5,00
Mrs. Buswell and daughters	5,00
Miss Agnes Taylor	5,00
Mrs. Jane Singleton	5,00
Mrs. J. E. Rust	1,00
Mrs. D. S. Kerfoot	1,00
Mrs. D. E. Bayne	5,00
	— 129,00

Fredericksburg, as follows:	
Mrs. Ann Edes	5,00
Collection Sabbath evening, May 28,	6,76
Mrs. Warren and children	1,09
B. F. Winfield	,25
	— 13,10

Petersburg, a colored brother	,50
Virginia Bap. For. Miss. Soc., A. Thomas tr., per A. G. Worthen,	
For Burman Mission,	33,00
" African do., from African ch., Richmond,	65,15
" do. do., friends,	7,00
" support of a missionary to the Mountain Chief's people,	180,00
" general fund,	1499,40
	— 1794,55

South Carolina.

St. Helena Island, L. Reeve	
Sams, per Taylor Lawton, &	
Co.,	16,00
Darlington, Fem. Benev. Soc.,	
Miss Sarah P. Catlett tr.,	25,00
	41,00

Georgia.

Sunbury, Fem. Miss. Soc.,	15,00
do., a lady, for German	
Mission,	8,00
do., for Burman tract,	1,50
per Oliver Stevens,	24,50
Georgia Bap. State Convention,	
Abesalom Jones tr.,	
For Burman Mission,	8,25
" China do.,	5,00
" support of Rev. E. A.	
Stevens,	204,25
" general fund,	584,22
	801,72
	826,22

Alabama.

Alabama Bap. State Convention,	
per Rev. Jesse Hartwell,	42,62
C. H. Cleavland	
E. E. Kervin, for general	5,00
fund,	
do. do., for Burman	2,50
bible,	
	7,50
A friend to missions	2,00
do. do. do.	5,00
do. do. do.	30,00
R. P. Lide	30,00
Mrs. S. J. Fountain	5,00
James Lide, for general	
fund,	20,00
do. do., for Burman	
bible,	10,00
	30,00
L. Skinner	2,00
Miss M. A. Screven	10,00
Mrs. Russ	1,00
Rev. W. Kervin, for general	5,00
fund,	
do. do., for Burman	5,00
bible,	
	10,00
Rev. J. M. Scott	1,25
Rev. J. Hartwell, for	
general fund,	10,00
do. do., for Burman	
bible,	10,00
	20,00
E. Eli	25
	196,62

Kentucky.

Elkten, Fem. Miss. Soc., Miss	
Margaret Edwards tr., per	
Rev. Samuel Baker,	18,25

Indiana.

Indiana State For. Miss. Society,	
James M. Brown tr.,	
For general fund,	10,50
Indianapolis, Fem. Bap.	
Miss. Soc., Mrs. Laura	
K. Brown tr., for sup-	
port of a Karen boy,	30,00
	40,50

Missouri.

St. Louis, Bap. ch., per Rev.	
Ambler Edson,	11,86

Legacy.

Liberty Co., Ga., Samuel S. Law,	
deceased, per Oliver Stevens,	100,00
Gold rings and beads sold,	7,00
	5895,16

CLOTHING, &c.

East Sudbury, Vt., a box containing a	
stove, pipe, &c., for Rev. D. L. Bray-	
ton, from G. W. Clarke,	15,00
Richmond, Va., a box of clothing from	
2d Bap. ch., for Mrs. Mason and Mrs.	
Wade,	75,00
New London, Ct., two boxes of medi-	
cine from Dr. Isaac Thompson and	
lady, for the Burman Mission,	250,00
Philadelphia, Pa., two boxes of books	
from Am. Sunday School Union, and	
female school of 1st Bap. ch., per	
F. A. Packard, for Dr. Judson and	
Mrs. Wade.	
West Chester, do., a gold eagle, for	
Mrs. Wade, from Miss Sarah E. Ed-	
munds, per Miss Demerest,	10,00
Brookline, Mass., a box of clothing	
from friends, per David R. Griggs,	
for Rev. F. Mason,	25,50
Boston, do., a box of clothing from ladies	
connected with Bowdoin Square Bap.	
ch., per Mrs. Sarah Hall, for Mrs. E.	
L. Abbott,	39,07
do., do., a box of clothing from Bow-	
doin Square Mission Circle, for Mrs.	
Day and Mrs. Van Husen,	29,63
Roxbury, do., a package of clothing	
from ladies of the Bap. ch., for Mrs.	
L. B. Stilson,	8,00
West Dedham, do., a barrel of clothing	
from the Dorcas and Juvenile Soci-	
eties, for an Indian Mission, per	
Betsey Baker,	15,00
Rowley, do., a barrel of dried fruit	
from female friends, for Rev. R. F.	
Buel.	
Medfield, do., sixty-three mahogany	
pew arms, from I. R. Cushman, to be	
disposed of for benefit of missions.	
Cambridge, do., a box of dry goods	
from Mrs. L. Farwell, for Rev. O. T.	
Cutter,	7,24
Newburyport, do., a box of clothing	
from the Society for the benefit of	
African Youth, for Mission at Edina,	50,00
Belfast, Me., a small box of clothing,	
sent to Mr. Vinton, without advice,	6,00
Utica, N. Y., a box of clothing from	
—, for Rev. C. Bennett,	12,00
Albany, do., a box of clothing from Miss	
L. Newton, for Rev. Mr. Wade,	49,63
Parishville, do., a box of clothing from	
For. Miss. Society, for Mission at	
Tavoy,	20,70
New York city, three boxes of medi-	
cine, &c., from For. Miss. Soc. of	
1st Bap. Ch., for Rev. J. H. Vinton,	25,00
Providence, R. I., a package containing	
three groce of primers from a friend	
of missions, for mission schools,	13,50
Portsmouth, R. I., a barrel containing	
pork and butter from Christopher	
Barker, for Rev. Cyrus Barker,	17,76

H. LINCOLN, Treasurer.

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BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

SEPTEMBER, 1843.

NO. 9.

American Baptist Board of Foreign Missions.

France.

LETTERS OF MR. WILLARD.

*Religious liberty in France; its extent—
Decision of the Court of —.*

In the charter of 1830, Art. 5., is a provision, designed, evidently, to secure to every French citizen entire religious freedom. "Each one," it is said, "professes his religion with an equal liberty, and obtains for his worship the same protection." Unhappily, this fundamental article of the Constitution, so honorary to the progress of enlightened sentiment in France, and so consonant with the soundest views of governmental policy in countries where the utmost latitude of religious liberty prevails, has become in practice obsolete and dead. Partly in consequence of the enactment of laws indirectly at issue with the Constitution, and partly from the mal-administration of the laws under the influence of a blind zeal, or, which is more commonly the case, by the instigation of Romish priests, Christians, protestant or dissident, are subjected to a twofold encroachment on their religious rights. They are prohibited, first, from attempting to give religious instruction to others; and, next, are intermeddled with and subjected to "pains and penalties" in worshipping God for themselves, and even for conversing together of things pertaining to God. Such proceedings are an outrage upon the name of religious freedom: it is religious despotism, and suited rather to the meridian of Ava or Peking than of the "centre of civilization."

The laws to which we have alluded, are Articles 291 and 294 of the Penal Code, in regard to associations formed or convened without an authorization from the civil government. Article 291 reads thus: "No asso-

ciation of more than twenty persons,* whose object shall be to meet every day or on certain fixed days for religious, literary, political, or other purposes, can be formed but with the consent of the government, and upon the conditions which the public authority shall please to impose upon the society." The following is Art. 294: "Every individual, who without the permission of the municipal authority shall have granted or consented to the use of his house or of his apartment, in whole or in part, for the meeting of the members of an association even authorized; or for the exercise of worship; shall be punished in a fine of from sixteen to two hundred francs." It is easy to see how, even in a rigid adherence to the letter of such laws, the rights of religious worship might be grievously trammelled and in effect broken down. There must be had, first of all, "the consent of the government" to the formation of an association, and "on the conditions which the public authority shall please to impose;" and then, "permission of the municipal authority" "for the meeting of the members of an association even authorized." And who is the government, or the municipal authority, of whom leave is to be obtained, and who can impose such conditions as he pleases? The *mayor of the commune*; who is generally a papist, and under the control of the priest. And what disposition will he have to authorize a separate religious association, and what "conditions" will he be likely to impose? especially as there seems to be no penalty for withholding an authorization on insufficient grounds.

The French correspondent of the N. York Observer, G. de F., in a late communication speaking of this subjection to the Romish

* Not including residents of the house where the association meets.

clergy, says,—“ You may remonstrate to the prefect! But the prefects try to please the bishops, and will not be more favorable to us than the mayors. Well! you may complain to the minister of worship! This is easily said; but should the minister of worship, from one political motive or another, fear to offend the catholic clergy, what becomes of us? We are free, only we must obtain authority from mayors, prefects, secretaries of state, who consult the priests, our adversaries, to know what they must do! I repeat, is it not a mockery? Is it not saying to us: ‘ You, protestants, are merely *tolerated*; you have churches in six hundred communes,* so be it, we consent; but you are forbidden to preach elsewhere, and we shall take great care not to open the door to your attempts at evangelization!’ The result is, that French protestants are *impounded, shut up, imprisoned* in their present limits, and cannot pass them but by consent of the papists.”

Such may be the operation of the laws, even where there is no palpable violation of the letter.

The proceedings of the Court of — detailed below, are illustrative, however, not so much of the inequality of the laws, as of their corrupt administration. It appears that in Dec., 1842, one of the colporteurs in connexion with the French Mission visited a village for the purpose of holding a religious meeting, but in consequence of the interference of the civil authorities, refrained from the attempt. In a letter to Mr. Willard, dated Dec. 12, he writes as follows:—

“ I have just experienced the truth of the words which our Savior spoke,—‘ They shall deliver you up to the tribunals and to the synagogues, and you shall be scourged and brought before kings for my sake for a testimony unto them.’ I went, as usual, to — last Friday, but could not hold a meeting because the authorities were opposed to it. A notice had been put up on the church door, forbidding the reception of any one for conducting protestant worship without an authorization. Seeing this prohibition, I held no meeting,—besides, I was afraid of a revolt; nearly 500 persons were disposed to hear me; who said that I might perform the service without fear,—that if the mayor came they would soon wind up his business for him,—that they would throw him into the pool near the house where the meeting was

holden. I have just been cited to appear before the *Juge d' Instruction* at —, to answer to this affair. Mr. — is also cited to appear. I thank God that —, the three whom I have found most advanced in that village, are not discouraged,—on the contrary, this trouble has confirmed them still more. They have told me that they see, indeed, that, as in the time of our Savior, the servant is not greater than his master, and that with his grace they hope to conquer unto the end.”

The citation was duly attended to, the *Juge d' Instruction* interrogating Mr. — on every point, in regard to the Society (the Board), its regulations, its agents, its seat, the salary which it gave, &c., “ and he told the whole truth.”

One of the native preachers was also cited before the judge. The following is an extract of a letter from him, dated Jan. 4, 1843.

“ The affair of — is very complicated, the curé having conducted very improperly, and the greater part of what has transpired in the commune being attributed to him. I explained to the *Juge d' Instruction* the manner in which the thing happened, and told him what the mayor had said to me, and what he had promised me. I saw that he was surprised at my deposition, and especially at that part of it respecting the conduct of the mayor in this business. As far as I can decide, it is not yet certain that we shall have to appear before the tribunal, but our meetings are stopped at —, and the inhabitants are calling loudly for us to come again. They have requested me to draw up a petition, telling me that forty or fifty heads of families would sign it. But so long as the authorities retain their present disposition in regard to the liberty of worship, what can we hope for, more than to satisfy the people by being able to say that we have done all we can? The mischief which the curé thought to do has fallen upon himself,—he has been obliged, against his will, to leave the commune, and another has taken his place. The friends appear well disposed, and promise to stand firm. God is able to direct all for his own glory, and to accomplish his work in spite of the opposition of adversaries. May He help us to live in a prayerful spirit, and give us strength to bear the cross.”

* There are about 40,000 communes in France.

Eventually, however, the affair was brought before the court, and below we have an out-

line of its manner of conducting the inquisition. The extracts are from a letter to Mr. Willard from the colporteur already referred to, and are dated April 27.

"On Friday, 13th inst., the tribunal of — repeated, as far as it was able, the injustice which condemned to death our Master on the same day about eighteen hundred years ago. The following are the most striking facts which my memory can recall.

At 1 o'clock, P. M., the procureur du roi read the accusation against Mr. —, of having permitted in his house in December, January, February and March, the exercise of protestant worship, and in contempt of the prohibition of the mayor.

(The mayor of — is interrogated.)

The President. Declare the truth concerning what you know of the offence with which Mr. — is charged.

Mayor. Since my prohibition of 4th December, I have no certain knowledge that any worship has existed at the said —'s house.

P. I have before my eyes your letter of January, saying to the procureur du roi that the meetings still continued.

M. I heard say indirectly that the protestants still came to —'s; and at the request of the procureur du roi, I communicated to him what I knew.

P. You have no personal conviction that there has existed any worship at —'s since your prohibition? *M.* No. *P.* Go sit down.

(Three witnesses whom we had summoned are called. The President to the first witness, the *garde champêtre* of the commune.)

P. Declare what you know of —'s affair.

W. In obedience to an order received from the mayor to enter a complaint as soon as I should discover that worship was holden at —'s, I repaired to his house every time the protestants came, and I observed what passed in the house without being perceived. I always found them, seven or eight in number at most, seated by the fire, conversing upon religion indeed, but finding no possibility of entering a complaint on that account, I withdrew, waiting for a more favorable opportunity.

P. And that is all you know? *W.* Yes. *P.* Go sit down.

(Second witness, member of the municipal council.)

P. Declare what you know of the affair of —.

W. I was present almost every time that the protestants visited —, both before and after the mayor's prohibition of 4th December. I observed that Messrs. — and — after that prohibition did nothing but converse upon the gospel with us, who were at most from six to eight, sitting around the fire.

P. Was not the gospel read and commented upon? *W.* Yes.

P. How did you know when the protestants came?

W. I had requested — to let me know, because I was very desirous of being in their company.

P. Were there set days for the meeting?

W. No. It was only in passing that they visited us; or, at any rate, there were no fixed days, otherwise I should have had no need of being notified.

(The third witness deposed in nearly the same terms.)

P. (To Mr. —.) You are summoned to answer for having infringed the laws by permitting a religious service in your house after you were forbidden to do so.

— Since I have had knowledge of that prohibition, we have confined ourselves to conversing upon religion with a few neighbors, by our fireside.

P. Before that prohibition, how many persons came to hear preaching?

— I cannot tell you the number, but I know there were many?

P. How does it happen that their number has diminished? — I do not know.

P. You left your door, as before, open to the public?

— We have never bolted our door for the purpose of talking of religious things.

P. You have nothing more to say? — No. *P.* Go sit down.

The P. du R. The court must have remarked that meetings have been holden at —'s, since he himself declares that he does not know the number of persons who were present.

Coun. for Def. We are cited to answer for December, January, February and March only,—it is not proved that there were any meetings during that time.

P. du R. It is, nevertheless, true, that the exercise of protestant worship has existed, since their worship consists in simply reading the gospel and commenting upon it. Since the pro-

hibition of the mayor, worship has exhibited at —'s; only with a less number of hearers.

Coun. for Def. According to the system of the public ministry,* then, a citizen would not be permitted to take into his house a person to instruct himself and his children in the truths of his religion, whether catholic, protestant, or any other,—but would be accused and condemned as having transgressed the laws of the kingdom. The persons who visited —'s family are not protestant ministers,—if they had read Paul and Virginia one would then have accused them of political intrigues. They read the gospel,—I say that they did well,—that they had a right to do so,—that every citizen has the same right as they to read the gospel in his family without an authorization,—even that they have no need of one.

(The people present desire to hear the result of the investigation.)

P. The court will pronounce its decision at the close of the hearing.

(General murmur. Two hours pass,—the people grow weary and retire.)

P. The court is going to retire to consult upon the case of —.

(An hour passes. — and a few others only remain.)

P. The court applying to Mr. — the 291st and 294th Articles of the Penal Code, condemns the said — to sixteen francs fine and costs."

Comment is unnecessary. Even the court appear to have been conscious of the unjustifiableness of their doings, and apprehensive of popular odium; being "careful not to pronounce their decision until the people, wearied with waiting, had retired;—otherwise the cry of injustice would have rung loud in that hall. The object of the government seems to be to oppress and persecute *protestantism in France*, as well as in the isles of the Pacific."

Germany.

EXTRACTS FROM A LETTER OF MR. LEHMANN, DATED BERLIN, MAY 31, 1843.

We alluded in our last number to the prosperity of the Berlin church, as exhibited in the letter from which we make the following extracts. The resolution referred to in the

first paragraph, was designed to enable Mr. Lehmann to give himself wholly "to prayer and the preaching of the word."

O how glad was I, when I saw, by your letter and the blessed resolution of the Board, my poor life, and strength, and time, *entirely* devoted to the most holy work of preaching salvation and the full truth, as sincerely conceived, of Jesus Christ! Glad that, with Paul, I could count "loss for Christ" things that were formerly gain to me, and could pursue another course of life, presenting all my faculties to Him alone who wholly gave himself for me. Accept my warmest thanks,—which I wish to express to the Board, whom I fully regard as *His* instruments who reigns on earth and especially amongst his saints. Whatever may be the results of the resolution, (and why should I not anticipate the most glorious?) they are planned by our divine Master; who first "counted me faithful, putting me into the ministry," and now calls me to work exclusively, so long as my day lasts, for Him, even for Him alone.

On the 1st of April, of this year, I began to labor exclusively for Christ. My first object was and is, to work up all such things as had been most retarded; such as to copy my journal and send it to you more regularly, to put in order the records of our church, and to pay as much attention as possible to our children, on whom our hope for the future greatly rests. These I have now registered; and I find that nearly 100 were presented to our care, thirty-three of whom have been removed by death. Of the sixty-seven remaining, eight have become members of our church, of the age of fourteen and upwards; and our main object, of course, is to lead the rest also to the good Shepherd. We are still obliged to send them to the schools of the city, as our means would not enable us to support a private teacher; and, besides, the great diversity of education and destination would not allow the same common arrangement for all. However, their religious instruction depends entirely on us, and on the two brethren who devote their time on Lord's-day to our Sabbath school. This consists of twenty-three children at present, some being too young and others too old, and some being children of parents, who on account of the violence we suffered, have withdrawn. To children other than our own, the

* The procureur du roi, the counsel for the Crown, is so called—the accuser.

† Said in reference to the legalized protestant church.

laws respecting schools forbid us to extend freely our operations.

Our meetings are again frequented more than they were last year. The outrage to which those who then attended were subjected, prevented many from coming again. Still, they have not been so crowded as before that occurrence; although no disturbance has again taken place, and all is orderly and devout. The disturbers of our peace are still under trial before the civil court, and sentence is not pronounced. But some have made appeals to our benevolence, and asked forgiveness and our intervention in their favor at court; to which we have readily acceded.

The number of baptisms has now reached seventy, and some are about to be added, who are already received by the church. In consequence, however, of withdrawals and deaths, our clear increase is only fifty-four. I rejoice to say that love and harmony prevail among these sheep of Jesus, that they are very much attached to me, and give me every sign of love in their power; and though they belong chiefly to the poor,—yet poor also in spirit,—yet I must confess I feel more happy among them than formerly in the finest circles of my friends, of this world, and even of Christians of a more general cast. For I am occupied, specially on the Sabbath, wholly with my flock. We have two stated services on that day for preaching, and an evening meeting for conversation, prayer, singing hymns, and exhortation, when, alternately, some members speak also.

Our brethren living in Seegafield* have also been permitted to edify themselves in peace. The Lord himself has judged there. The greatest adversary was suddenly summoned before the supreme Judge; and now the word of salvation is freely preached, and I, who formerly was driven away by force, have frequently since preached publicly. The clergyman of the village, who was at first opposed to us, has also become friendly,—since I visited him and engaged in the cause of temperance,—and has invited me to call on him as often as I go to the village.

Our br. Werner, of Bitterfield, although tried before a court of justice, (see p. 78 of this vol.,) has not been sentenced to any fine, but is suffered to preach, and baptize even, though

only in the presence of a limited number. I rejoice much in the faithfulness of that dear brother.

I visited recently the cities of Spandau and Potsdam, and had intimate intercourse with believers there. For several of them I entertain pleasant hopes, that they will come forward in the great cause of our Lord. I intend to make other tours, but of less than a week; for there are none among us who can preach and conduct a regular service, and the regular supply of our pulpit is highly requisite for our cause here. O that such a brother as Mr. K. could help me, but br. O. cannot spare him, and he is of great service now in Hamburg. We want nothing so much as preachers, but the great Shepherd only can awaken them.

Our transactions with government are the same as mentioned in my last letter. The articles have been delivered to the ministry, but no decision has been announced. When I had baptized again, I was summoned by the police, to declare how I had done it, and to whom. I replied that it had been done in accordance with the high decree, viz., *not publicly*, and without naming the place. Our subsequent baptisms have also been performed in retirement, and though I have the facts reported to the police, no interdiction has followed. Our new-born children have also been reported to be registered, and I have been officially reminded to do this regularly.

In Memel there have occurred strange events. By a letter of our dear br. Remmers, of Jever, who had gone to that city to strengthen the few brethren who had separated from Mr. G., I am informed that in consequence of the unwise and offensive behavior of the latter, a great excitement of the population had broken out; they had broken into the meeting and turned the assembly out; the whole garrison had been got under arms, and a general agitation prevailed in the town several days. Mr. G. has escaped in a ship bound to England. During all this the Lord has wonderfully protected the feeble band of those Baptists who meet with br. R., and though threats have been uttered against them, hope is entertained that the Almighty will preserve them as in the hollow of his hand.

Now my paper is nearly spent, and I will only mention some of the labors in writing, which I contemplate. First, a compilation of the best English works

* About three miles distant.

on sound principles of church and state, and the evil consequences of union of power in both. There is, perhaps, no subject on which the views of men all over the continent are so perplexed as this, and the right exhibition of which is more urgently demanded for the welfare of Zion. The publication of a suitable hymn book for our churches, is likewise much required. Then, which will be most difficult of all, the publication of a periodical in our favor. May God grant me strength equal to my day, and grace, that I may be found faithful and bear much fruit which may remain unto the day of our Lord Jesus Christ.

Tavoy Mission.

EXTRACTS FROM A LETTER OF MR. BENNETT, DATED JAN. 30, 1843.

Tavoy printing department in 1842—Karen New Testament.

It will be seen from the following table that a large portion of the New Testament in Karen was printed in 1842, and that an edition of the entire New Testament is in process of publication, and will, probably, be completed the current year. The editions are small, to

give opportunity for revising the translations, and because the readers are not yet numerous. But the work, we may confidently believe, has been faithfully executed, and with a high degree of accuracy. A part of the epistles were translated by Mr. Vinton and Mr. Wade, who have also been consulted in regard to other portions of the Testament: but the responsibility has been devolved chiefly on Mr. Mason, who has been specially devoted to the work for several years, and whose thorough knowledge of the scriptures in their original tongues, and rare critical acumen, together with his familiarity with the Karen, and his high sense of the truth and conscientiousness which become a translator of the word of God, peculiarly qualified him for the important service.

Thus the scriptures of the New Testament are given to another of the tribes of the earth, in their own language; a language itself written out and made intelligible to them by those who have made it the repository of the truths of God.

As soon as possible after my arrival in Tavoy, we commenced printing. The first form of Romans went to press about the 15th of May, and the press was kept in motion until the 20th of December. The following books have been printed:—

<i>In Signs Karen.</i>		Size.	Pages.	Cops.	Total pp.
Romans,	1st ed.	12mo.	64	1500	96,000
Child's Book,	2d "	" "	154	1000	154,000
Supplement to Hymn Book,	1st "	32 "	128	1500	192,000
Epistles of James, 1st, 2d, and 3d of John,	" "	12 "	48	1500	72,000
Sermon on the Mount,	2d "	96 "	96	1000	96,000
The Teacher,	1st "	32 "	128	1000	128,000
New Testament, (first 10 signatures,)*	" "	12 "	120	2000	240,000
Matthew's Gospel,	2d "	" "	74	500	37,000
Todd's Lectures,	1st "	" "	224	1000	224,000
Epistles to Galatians, Ephesians, Philip- pians, Colossians, Thessalonians, Timo- thy, Titus, and Philemon, of Peter, and Jude,	" "	" "	208	1000	208,000
Karen Newspaper, 4 No.'s, 4to.,	" "	4to.	20	1200	6,000
<i>In English and Karen.</i>					
Karen Dictionary, (commenced,)	" "	"	52	300	15,600
<i>In English.</i>					
Memoir of Ko Thah-Byu,	" "	12mo.	204	100	20,400
<i>In Burmese.</i>					
On Repentance,	" "	32mo.	320	1000	320,000
Totals,			1840	14,600	1,809,000
			Issued during the year,	9,057	1,531,884

* Only Matthew and Mark printed.

Total pages printed at Tavoy from April 15, 1837, to December, 1842, 11,281,400.

Beside the above printing, there have been 2974 volumes bound in the bindery, beside more than twice that number of books stitched and put up in stiff covers. In the foundry some new punches have been cut, and matrices made, and a font of Karen cast, and another of Burmese, together comprising more than 1000 pounds of type.

After the printing of the New Testament was commenced, some of the brethren were desirous that the epistles should be printed and circulated before the entire New Testament was completed; and as there could not be that attention given to the revision of the copy for the press which was desirable, the epistles have been printed the present season, and no more than Matthew and Mark on the entire Testament. Whether the whole Testament will be completed the present rains or not, is uncertain; it will be printed as fast as the copy is provided; and I have some hope that in the year 1843, the Karens will have the entire New Testament in one bound volume. To this event, we have been looking forward for some years, and laboring in hope.

You will perceive from the accompanying report, that an edition of the Karen dictionary has been commenced. This is a book greatly needed by all who are laboring in Karen, or studying the Karen language, or who may yet study the language. Some years will however elapse, probably, ere it is completed. How large a volume it will be, when completed, is not now known; but it will, most likely, be over 1000 pages, 4to.

The Memoir of Ko Thah-Byu was printed mostly for subscribers, whose subscriptions paid the expense. It is now out of print, and in demand, and, perhaps, a second edition will be published this year.

The amount of printing in the above list, of scriptures for the American and Foreign Bible Society, amounts to about \$1000. We shall need the present year from the Bible Society, from \$3000 to \$5000, if we complete the New Testament.

Only one work, and that in Burmese, has been issued at the expense of the American Tract Society,—the volume on Repentance, by Rev. Mr. Gallaudet. This book, binding and printing, amounts to about \$100, or ten cents per copy, bound.

No school books, except the Child's Book, have been issued the past year, though greatly needed; but some are in preparation, and it is expected will be printed the coming rains.

EXTRACTS FROM A LETTER OF MRS. WADE.

School Department—Notices of beneficiaries.

A letter has been received from Mrs. Wade, giving an account of the schools under her care in 1842, and particularly of beneficiaries supported by annual contributions, as designated by the donors. The first school was at the New Village, so called, one tide above Tavoy, on Tavoy river; which contained twenty pupils, and continued till near the close of the "dry season." During the session of the school a revival of religion was enjoyed in the village, in which the school participated; and "nine of the pupils were converted, six of the number promising boys." (See also p. 3, of this vol.) At the commencement of the rains the school was reopened at Tavoy, and during the first two months, numbered from sixty to seventy scholars, including eight or ten assistants taught by Mr. Mason. It was then reduced by the dismissal of pupils from Ya and Mata, in consequence of the failure of Mrs. Wade's health; and so continued, until "the close of the rains enabled the members to return to their homes on the sea-coast with safety and comfort." Of the character of the school, an opinion may be formed from the outline which Mrs. Wade gives of some of its members, and which we here subjoin specially for the information of the friends by whose liberality they are supported.

"Ann H. Judson" has been in school last dry season at the New Village, and likewise here in Tavoy during the last rains. She is a modest, amiable girl, has now a tolerable education, and gave pleasing evidence of being born again in the little revival in the school at the New Village. We hear the best accounts of her since she returned to her friends at the close of the rains, and she will, probably, be baptized within a few weeks, when we visit the village. May she be numbered among the spiritual children of those who have so kindly supported her!

"Abigail Ripley" is an uncommonly sweet, interesting, young Miss, has made good proficiency in her studies, and entertains a feeble hope in Christ.

Have had one affectionate letter from her since she left, and we pray for her, that her "faith fail not." She lost her mother in infancy, is not happy with her step-mother, and is peculiarly an object of Christian charity.

"Hannah C. Jenkins" lost both her parents by the cholera, and has been adopted by the good pastor of Mata church, as his daughter; was converted in the school at Mata two years ago, and was accepted by the church a year ago, but is still waiting for baptism.

"Welthea Delano Whitten" belongs to br. Mason's flock at the south, gives pleasing evidence of piety, is respectable as a scholar, and is modest, unassuming, and uncommonly handsome and graceful in her manners.

"R. Eugenia T——" makes good proficiency in her studies, gives good evidence of piety, and expects to be baptized when Mr. Wade next visits the Ya Karens, to whose village she belongs.

"Lucy Ann Herndon" is an interesting, intelligent young member of the church at Mata, and delights to be in school. We trust she is destined for usefulness.

"The Knowles Scholarship" now supports an interesting orphan girl, who was hopefully converted in the little revival at the New Village, and has been since baptized. She is sister to br. Mason's valuable Karen assistant, and we hope she may follow his example of consistent piety and unwearied labors of love.

"Francis Wayland" lost his mother in infancy, and then a good step-mother some years after; and during the last rainy season his father was killed by a tiger. But we trust they are all safe forever, now; and Francis, though still a small boy, gives uncommon evidence of talent, and being nephew to br. Mason's Karen assistant, who is now his guardian, we hope for the future improvement of the child in knowledge, and that he may early give his heart to God. It is desirable that he should be supported in school several years.

"Robert B. Semple," having lost his good pious mother by five hours' illness, of cholera, now lives with Mr. Wade's, assistant, his wife being a beloved sister of the little boy. He is a very pleasant, playful child, and learns his lessons quick. He, too, ought to be continued eight or ten years in school.

"Augustus F. Willard" is the son of

one of the southern Karens, is thirteen or fourteen years old, makes good proficiency in his studies, and is uncommonly amiable in his disposition. He professed a hope in Christ while with us the past rainy season, though it remains to be seen whether his faith will stand the test of being separated from us.

"Alonzo King" is a lad of respectable talents, and being brother to "Robert B. Semple," and living almost constantly under our influence, we hope he may make a useful man.

"Timothy Boutelle" is the son of one of our faithful Karen preachers, who being almost always absent from home, the boy has been neglected, but possesses good talents, and now entertains a hope in Christ.

"Rufus Babcock" is a small and very bright, promising boy. His father belongs to the Mata church.

"Richard Fletcher" is the son of one of the Siamese Karens, who came over to us and was converted some years ago. He is a fine, promising boy, was hopefully converted in the school more than a year ago, and will, we trust, be baptized soon. He has friends still in Siam, and we hope he may yet become a missionary to the Karens of that country.

"William D. Ticknor" is also the son of one of our assistants, and is now fifteen or sixteen years old, having been in school most of the time for several years, and a consistent member of the church for some time. Besides the books he has studied, he writes a beautiful hand, copies maps, which are much admired, and has been very useful to me in teaching the small children. He is a very amiable, pleasant lad, and, we trust, destined for usefulness.

"Seth Grout" is a pious, pleasant young man, who has been under instruction with a view to public usefulness. He is respectable as to talents and acquirements.

"Elisha Tucker" is an uncommonly bright, promising boy, eight or nine years of age, entertained a hope in Christ during the revival in the New Village last year, and gives pleasing evidence of piety. While the money was on the way for his support, he was giving his heart to God. Was not this in answer to prayer?

The young man supported by the first "Portland Scholarship," has been, during the past rainy season, mostly under br. Mason's instruction, has

made respectable proficiency in his studies, and is now in the southern villages, preaching what he has learned to those less instructed. We expect him to return to us at the commencement of next rains, and continue his studies. His talents are of the middling class, but he is amiable and agreeable in his deportment, and the spirit of piety which he has manifested, gives us pleasing hope of his future usefulness.

The second "Portland Scholarship" now supports a young married man of uncommon promise. Besides an amiable temper, pleasant manners, and unusual intelligence, he appears to grow in grace, and says he has dedicated himself and every thing he possesses entirely to God, and intends to live only to serve Him and do His will.

Although it is some time since we have received any remittance for the support of "Jonathan D. Price," yet, having learned that it was occasioned by the loss of a letter, which caused delay of intelligence, we have continued to support the fine little boy who bears the name, and feel happy to state that he continues to give evidence of having been converted in the revival beforementioned at the New Village. We trust he will appear at last as a bright gem in the crown of the amiable friend who has formerly given so liberally for his support.

In regard to the selection of the pupils, it is remarked by Mrs. Wade, those are chosen whom the missionaries themselves would wish to patronize. "In consequence, however, of the present unsettled state of the Karens, occasioning the removal of families, and the inroads of sickness and death, the most promising scholars, and some who were expected to remain for years, are often taken away, and it is necessary to supply their places with others. There is much disadvantage in this, yet it frequently happens that where two or three pupils successively bear the same name, all are, by being brought into the school, converted to God."*

* The names of beneficiaries in 1841, reported by Mrs. Wade, were, of girls : E. M. Pryor, Frances A. Anderson, Sarah L. Sommers, Elizabeth Coggeshall, Harriet Wells, Mary Ann Welch, Ann Freeman, Maria T. Jackson, Sarah L. Pattison, Priscilla Williams, Mary Hubbard, Nancy Semple, Maria Stanghton, Ann H. Judson, Abby B. Perry, Prudence Farwell, Clara E. Church, Abigail Davis, Mary Ripley, Sarah Boardman, Susan E. Knowles, Harriet N. Andem, Deborah Wade, Abigail Ripley, Lucinda Gill, Mary Ann Leverett,

The following remarks, of the same general import, are also from Mrs. Wade. "If a pupil has been named and some account of him written home, and he is afterwards taken from school, we have usually transferred the name to another pupil. In this way, the money given for one pupil is often expended on three or four, so that the names are practically a kind of scholarship. This should be understood by the donors ; else they will be astonished by the report of the pupils they support being converted three or four times. But, notwithstanding these difficulties, we consider our schools second in importance only to preaching, which seems to be the great means to be used in the conversion of the world. The members of the church send their children to school with the expectation of their not only learning to read, but also of their being converted to God by means of the instruction they will enjoy. For this they pray ; and it has been delightful to us to witness the large number of hopeful conversions in these schools."

Health of Mr. and Mrs. Wade—Need of helpers.

The burden of the Karen boarding-schools at Tavoy, in past years, has rested principally upon Mrs. Wade, the attention of Mrs. Mason and Mrs. Bennett being restricted mostly to the Burman department. The following extracts from her last communication contain an appeal for help, which we have not felt at liberty to withhold, although apparently not designed for publication.

After the date of my last, (Oct. 1841,) I accompanied Mr. Wade, as usual, in his visits among the Karens on the river ; but, having suffered much from fever in the jungles, I was unable to accompany him in the fatiguing overland journey to Mata and the Karens of that region. Mr. Wade, on the contrary, having enjoyed better health than usual for some time, concluded to try to travel again alone. He had scarcely reached the first village, however, when he had a slight attack of fever, and this

Knowles Scholarship, L. A. H., and Lydia M. Malcom :—and the following names of boys ; Bartholomew T. Welch, Charles Sears, Francis Wayland, William Manning, Henry J. Hall, Ralph Curtis, Robert B. Semple, John M. Wilson, Hutchinson King, Levi Tucker, George D. Boardman, Joseph Grafton, Jonathan D. Price, William Hague, John C. Welch, Jacob Knapp, Jeremiah Hall, Archibald Maclay, John Wayland Greene, Augustus F. Willard, Timothy Boutelle, S. F. Smith, Leonidas Mayer, Alonzo King, and Benjamin Willard.

was soon after succeeded by a return of his old complaint, so that he was obliged to travel and labor in great weakness and suffering. At last he became so extremely ill, as to alarm the poor Karens, who brought him home on a litter so soon as he could be removed.

There are now at Mata and in the villages of that region, besides all who have died and a very few who have fallen away, 320 members in good standing in the church; besides about a dozen approved and accepted by the church a year ago, but no one to baptize them. Many of the members of this church have not seen a missionary's face for about two years, nor has the church enjoyed the blessed ordinance of the "Lord's supper" during that long period; but it is extremely uncertain with regard to my being able to visit them *this season*; and there is no question with regard to Mr. Wade's duty in travelling alone. The churches who have entered into this good work among the Karens, ought to recollect that we have been now nearly twenty years employed as their missionaries, and that ours has been a *long life* for India; that we are now, (though in the prime of life,) almost worn out, and looking for our summons to the "home of the weary pilgrim."

Besides the large church at Mata, Mr. Wade has under his charge a little church which numbers twenty-four, at Toung-byouk, between three and four days' journey south of Tavoy, and another church of Ya Karens, between four and five days distant on the Tavoy river, which numbers forty members. The church at Toung-byouk he has not visited for about two years, and it is very uncertain whether he will be able to see them this dry season.

Could these lovely churches, which God has raised up among the Karens, have *efficient instruction*, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt but we should soon see the churches beginning to *stand alone*, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these churches all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and preparing

other books, educating the assistants, and all the children who get any education, &c., &c., is *full employment* for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Savior? Truly the "harvest is great,"—but where are the laborers? Never before have we seen such tokens of the Holy Spirit being in the midst of us, and yet our hearts sink within us from a consciousness of inability to perform the labor necessary for the ingathering of precious souls. Br. Mason is now saying to us, "I have sent on the young assistants from the school into all the southern villages to call the people together for a great meeting, and to stir up the converts to pray,—and now, come, go with me, that we may offer the united, 'fervent, effectual prayer of the righteous,' that perishing souls may be saved." What shall we do? Shall we leave again Mata, and all the villages of that region, to go? Or shall we leave our dear brother, pale and feeble as he is, to go off depressed and discouraged, entirely alone, to such a work? O my God, *stay thy hand!* Let not the curses of Meroz go forth, because our dear brethren at home, enjoying so richly all the blessings of the gospel, will not "come up to the help of the Lord against the mighty."

There has not been one of the eight years which we have spent in Tavoy, that I have not felt, at times, my health suffering from laboring beyond my strength; yet I have lived in hopes of seeing others arrive to fill my place, though my days should be thus shortened. But I have *hoped in vain*, and now my health has so failed, I am obliged to relinquish for the future all charge of educating the boys, or doing any thing for our Karen assistants, and confine my efforts to the charge of the girls. This will afford me full occupation, even with my best health. Must the assistants and boys then remain in the jungles without instruction? We have been cheered by hearing that the Board design to establish a seminary for the instruction of the Karen assistants, but our poor, ignorant, jungle-loving Karens here in Tavoy, will not, on any account, consent to go to Maulmain to school. To leave their homes and friends and come to Tavoy for five months at a time, is more than they could be induced to do, were it not for their love for their teachers. Perhaps

there may now and then be found an individual exception to these remarks, but from close observation and experience for eight years, I am persuaded that this will prove to be the case. I have been *astonished beyond description*, at the apathy of the Missionary Convention with regard to the education of these interesting young preachers, and to the state of the Karens generally. Where, in modern missions, has such a field been presented to the church?

under such a government, with so few obstacles in the way, and such a prospect of a general turning to the Lord? But alas! the *few* missionaries sent into the field are fainting under the "burden and heat of the day," and the precious "sheaves" are not gathered in. O thou great Lord of the harvest, send forth more laborers before we sink into our graves and the work wholly cease.

Miscellany.

SHORT SERMON.—NO. VI.

How many loaves have ye? Go and see.—Mark vi. 38.

There is a richness of instruction in all the incidents of our Savior's life, which we, I fear, do not often take the trouble to arrive at. We look at his miracles, for instance, as evidences of his divine power and unwearied compassion. But we rarely proceed farther and inquire, what is the moral lesson which the Holy Ghost intended to teach *us* from the record of these remarkable facts? Thus, in the history of the Syrophenician woman, how perennial a fountain of encouragement to importunate prayer is opened to every humble believer? And, thus, in the miracle from which the text is taken, I think there may be found several lessons which may guide the conscience and encourage the hope of every true-hearted disciple.

Turn we for a moment to the scene before us. An immense multitude, five thousand men, besides women and children, have followed the blessed Savior from all the towns and villages in the neighborhood. They have listened to his instructions throughout the live-long day. "Divers of them came from far." The burning sun of Syria pours down upon them its scorching effulgence. The strongest are exhausted, the weaker are fainting with heat, famine, and thirst. The dictate of humanity is uttered by the Redeemer in the words, "Give ye them to eat." The disciples

plead that the thing is impossible. Our Lord commands them to look at their store. The report is discouraging. Their provisions were *barely enough for themselves*. They had only "five loaves and two small fishes." This was, however, no reason for delaying the work of benevolence. The multitude sit down. Our Lord blesses the bread and the distribution commences. All eat and are filled. But christianity teaches economy as well as benevolence. "Gather up the fragments that nothing be lost." They did so, and twelve baskets are loaded with the remainder, after every one has been satisfied.

Let us now seek for the moral lesson which this narrative is intended to convey. To me it seems to teach in the first place,

I. *The smallness of our means forms no reason why we should not engage in the work of benevolence.* Who can conceive of more limited means than those of the disciples? five loaves and two fishes among many thousands. Yet our Lord commands the multitude to sit down. He begins with this little; and he taught us by the event, how a little in the service of God may be greatly increased.

Poor disciple! your Lord commands you to be benevolent. You say it is impossible,—that you have no more than you need for yourself. So thought the disciples. I ask you *how many loaves have you?* Are you so poor that you cannot give one to Christ? Deliberately examine your little store. Have you not two mites,

which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has Christ really excluded you from the privilege of the poor widow; or are you excluding yourself?

To the *rich* I need only say, how many loaves have ye? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now, ye rich men.

You are a *minister of Christ*. Your salary is small, and you are obliged to practise economy. You are laboring for God in your calling, and for these reasons suppose that you are excused from the work of charity. My brother, how many loaves have you? *Go and see*. Look over your means. Lay them all before Christ, and in the presence of the Savior decide whether you have nothing that you can give to Him. Is your calling religious? It certainly *ought to be*. But is it religious unless you set an example of religion. You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you urge benevolence upon your people unless they behold you practising what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So, then, they are covetous, and you mean to improve them by following their example. If you act on this principle, be not surprised if you are, in the end, starved away. *Begin yourself* by bringing the tithes into the Lord's store-house.

You are a *poor church*. You can hardly support yourselves and maintain the gospel. But let me ask you, how many loaves have ye? *Go and see*. You are all living very comfortably. Your tables

never have known want. Your houses are well furnished. Has a perishing world no claim? Has a suffering Savior no claim on all this? You *feel* poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I once heard of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been loaves enough somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place,

II. *The way to have more, is to obey God in the use of what we have*. If we wish to do *much* good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

Thus was it with our brethren in England fifty years since. They began with £18 14s. 2d., to send the gospel to the heathen. Their missions have been established all over the East. They have translated the bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and, during the last year, aside from their usual collections, they have gathered up, as *jubilee*

fragments, 32,500 pounds, about 145,000 dollars ; and of this sum, have sent to our aid more than 2000 dollars, as an act of fraternal kindness.

III. Let us, however, observe the *spirit in which all this must be done*. Jesus looked up to heaven and blessed as he brake the bread. We must go forward in the work of benevolence in the spirit of *charity and of faith*. If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inevitably disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of *holy love*. He had *compassion* on the multitude. While we, therefore, call you to follow his example in *action*, we must as strongly exhort you to follow it in *principle*, and *motive*, and *temper*. Religious charity is not merely giving, it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will He water with the dew of his blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in *faith*. By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and alms all-prevalent with God. This “moves the hand that moves the world.” Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, “Lo I am with you always.” Remember that *God* has promised to do this work when you in confidence in him attempt it. Enter then into covenant with him. Commence the work of evangelizing the world ; yes, *you*, the feeblest saint on earth. Pour out your whole soul to him in behalf of the world. Lay yourself, your talents and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.

Other Societies.

South Africa.

(Continued from August No., page 219.)

LONDON MISSIONARY SOCIETY.

CAFFRES.

Buffalo River—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—communicants, 10—scholars, 60.

A second infant school has been established by a daughter of Mr. Brownlee. The former one still continues under the care of the daughter of the chief Tzatzoe.

Among our present candidates is a man about forty years of age. Many years since, when I visited the kraal where he resides, I observed that he paid particular attention to the word of life: still, he would not consent to attend worship at the station. About three years ago, however, he came for a short period, joined in our wor-

ship, and appeared deeply affected under the means of grace. From that time to the present he has been a constant attendant at our place of worship, generally bringing others with him: his residence is about three miles from the station. He has established family worship. But although he seems sincere, and possesses an excellent understanding, I should not feel justified, with my view of his attainments either in knowledge or in piety, in admitting him yet to church-fellowship.

Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—communicants, 11—schools, 2: scholars, 70—contributions to the Parent Society, 3*l*.

An evident work of grace is in progress among the young people, affording the most grateful anticipations in relation to the cause of Christ in Caffreland. Efforts

are making to enlarge the educational department of the mission: with this view a second infant school-house has been erected. The infant school already established contains twenty children, and is found to operate most beneficially.

Blinkwater—1839—Henry Calderwood. Mr. Calderwood has been at Cape Town, as was stated under that station, supplying the place of Dr. Philip, during his visits to the several stations—communicants, 26—scholars, 270—contributions to the Parent Society, 21l.

On the first Sabbath of July I had the happiness of baptizing fifteen adult Caffres and six children. We had a special service for the occasion of so many being received at once. The assembly was unusually large: the impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us: the attention of the most careless was completely secured: hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. May the dew of the eternal Spirit descend on the precious seed then sown in much weakness, but under a deep conviction that the Lord would cause it to grow!

We have had a large measure of encouragement in the work of the Lord for the last four or five months. There is a decided, and, I think, growing spirit of bearing, both among the Caffres and Hottentots. Several of the Hottentots, on whose account I experienced, at first, great trouble and anxiety, now show a better spirit. Among the Caffres near us, the excitement and earnestness about eternal things encourage us to pray and labor increasingly for their salvation. Often has my feeling been as though I were beating the air; and I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me by the display of his grace toward these wandering sheep. I feel, in what I see to day, that the Lord is bidding me go forward, saying, *O thou of little faith, wherefore shouldst thou doubt?*

One of the most serious difficulties which our brethren in Caffreland have to contend with, is the low state of mental cultivation among the people; and this they think will never be so effectually and speedily met as by raising up a better educated native agency than they have at present. Mr.

Calderwood has four boys under his instruction to become native missionaries; and Mrs. Calderwood has just taken charge of a young daughter of the chief Macomo, with a view to her instruction.

Umzelo, formerly called *Boodman's Kraal*—1838—Richard Birt.

The report forwarded by Mr. Birt presents numerous features of encouragement. In the religious progress of the candidates for baptism, he has special reason for thankfulness. Mr. and Mrs. Birt are making very strenuous exertions to advance education. They have more especially directed their attention to the youthful portion of the female population; and though opposed by serious obstacles, their progress has been such as to afford a sure pledge of ultimate success.

Though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is, in some respects, increased. The nurturing of Caffre female children in our family, appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful for the approbation bestowed by the Directors on my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

GRIQUAS—CORANNAS—BECHUANAS.

Griquatown: 530 miles N. E. of Cape Town: inhabitants, 2100 adults, and 960 children—1801—Peter Wright, Isaac Hughes: Jan Fortuin and 22 other *Nat. As.*—7 out-stations—communicants, 753—schools 10: scholars, 800.

The attendance on the means of grace and our Sabbath schools has continued good. Our day school, infant schools and sewing schools have undergone no material change. We greatly need an increase of native agents; and things have now reached that point when the acquirements of all our native teachers must be improved.

The additions to our churches afford us much encouragement, and matter for devout thanksgiving. The three branch churches gathered from among the heathen around us, as well as the large number dwelling within the fold of Christ at the head station, continue, by their order and stability, the assistance which they render, and particularly by their firmness in the

cause of temperance, to afford us solid satisfaction.

It has been particularly pleasing to us to witness the desire of our people to obtain the scriptures and elementary books of instruction. Griquas, Corannas, Bechuanas, and even Bushmen, have given us ground to hope that the desire to search the scriptures is extending throughout the country. For Dutch bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of *Sichuana* testaments received from Kuruman, sixty-four copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor and the native teachers sixteen copies, making the whole disposed of eighty; and we should have far exceeded this number had we possessed the needful supply. Of *Sichuana* hymn-books, 105 copies have been sold.

Dutch and *Sichuana* spelling-books, scripture lessons, tracts, catechisms, &c., have been distributed, to the number of 500 copies. About fifty of the Dutch elementary books, with five testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this place, have urgently requested teachers. Scarcely a week had elapsed after the arrival of the testaments from Kuruman, before we were beset by people from all parts of the country, with payment in hand, eager to receive them. Both translator and publisher are worthy of sincere praise, for the general fidelity, correctness and beauty of this first edition. We hail it as a great blessing to the Bechuana nation.

Lekatleng : among a branch of the Batlapi nation—1841—Holloway Helmore.

Trials and discouragements of various kinds have attended us; but these are to be expected. To persons unacquainted to scenes of uncivilized life, written descriptions seldom convey an accurate idea; they will probably either lead to too elevated or too depreciating an estimate. Having, however, with Mrs. Helmore, resided among these people for sixteen months, dependent upon them occasionally for food, often for manual assistance, and sometimes for friendly aid in affliction, I have been enabled to form a deliberate opinion of them; and, though often struggling between hope and fear, joy and sorrow, surprise and disappointment, I am induced to take courage.

BOSJESMANS.

Philippolis : on the north side of Cradock river: inhabitants, 357 men,

358 women, 900 children—1831—Gottlob Schreiner—communicants, 107—scholars, 542.

Respecting a female member, Mr. Schreiner gives an interesting account. In her dying hour she addressed the following pathetic exhortation to her husband, who had long been deplorably addicted to the use of ardent spirits—"When I am gone you will be grieved. Now listen to your dying wife. Do not seek your comfort in drinking brandy, and in other worldly things; herein you will never find it: but seek it in Jesus the Savior: give him your heart; he will take away its grief, and make it glad. Oh, I should not like to recover, lest I should again sin against him who loved me and gave himself for me. Go to him: cleave, ever cleave to Christ."

Mr. Schreiner has under his care a very large body of native inquirers, chiefly Bechuanas, in whose habitual temper and conduct he feels the utmost satisfaction. In this part of the country the gospel has had the effect, long since predicted, of producing a state of division in the inmost recesses of domestic life. Many of the inquirers are married women; and their attention to religion has brought on them the displeasure and opposition of their unbelieving husbands.

BECHUANAS.

Lattakoo : 630 miles N. E. of Cape Town—1817—Wm. Ross, David Livingston: Robert Hamilton, *Artisan*; Roger Edwards, *As.*—Mr. Moffat is on a visit home—communicants, 200—schools, 2: scholars, 80—printing, 15,000 tracts and elementary books.

Messrs. Edwards and Livingston paid a visit to the Bakuane tribe, inhabiting a part of the country at a great distance from Lattakoo. The population is considerable. Both the chiefs and the people, though from various motives, are earnestly asking for missionaries to settle among them; and the brethren strongly urge a compliance with their request. For the present, they propose sending two native teachers.

At a late period we were cheered by the public profession of christianity on the part of the chief Matebee; and a few others, about thirty persons, were baptized, fourteen of whom were also admitted to the Lord's supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked that, among other things, he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for

sin, that he dared not to look up; and frequently he seemed to be altogether overpowered. He is now very circumspect; and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. Our prayers have been answered; our hopes more than realized; and, for the present, the kingdom of Christ seems prospering.

On our arrival here the New Testament was received with exceeding great joy; and even those who do not profess christianity are now seen among the readers on the Sabbath. Ever since we came, I have regularly met and read with them; and it is a pleasure to me to state the marked proficiency and improvement which hundreds have made, both at the station and the out-posts. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing which I have ever seen in my native land.

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town—1829—John Henry Schmelen.

From the large attendance upon his ministry in the past year, Mr. Schmelen has found it necessary to decide upon erecting a new and larger place of worship. The people have entered cordially into the design; and by means of their gratuitous labor the work is already in progress.

Steinkopff: in S. Lat. 29° 32' E. Long. 17° 35'—1817—there is at present no missionary.

With the assistance of other laborers from Europe, Mr. Kliensmidt proposes to re-establish the station at Bethany, formerly held by the London Missionary Society; and also at Steinkopff, left vacant by the death of Mr. Wimmer.

Dr. Philip's Tour.—A leading object of Dr. Philip, in accordance with the earnest request of the Directors, in his visit to the several missionary institutions, was, to urge upon the native churches the duty of relieving the funds of the Parent Society, and of honoring the ordinance of Christ, by providing the necessary funds for supporting the ministry which they have so long enjoyed. Dr. Philip reports:—"The subscriptions which the people have engaged to pay, during the year, make the sum of 7141."

Testimony to the State of the Missions.—My tour with Dr. Philip has not been

through a barren wilderness, as it was when I accompanied my late friend, Mr. Campbell, in 1813; and again in 1816, when I commenced the Lattakoo Mission. We then heard the war-song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad. We have seen wonders of the results of the gospel among the Basoutos, Batlapees, Barolonges and Griquas. Scarcely anything that can be said will form an adequate idea of the state of the mission at Griqua Town, through the indefatigable labors of the brethren Wright and Hughes. My visit to the Kuruman, the former scene of my labors, and the meeting which I had with my old friend and brother Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?" But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the chief, and very many others, whom I left in 1819 in a state of the greatest darkness and indifference to the gospel; yet on whose mind impressions were then made which never wore away. My feelings were not to be described, when I found three of Matebee's sons-in-law, and many other young chiefs, and others who were formerly in my school, now native teachers and preachers, using all their talents and influence in support and spread of the gospel.

Fear of Sickness and Death among Heathens.—The small-pox is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A young Caffre went to visit a kraal where the small-pox had broken out: his family received notice of it in his absence; and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their pa-

rents, stabbed him to the heart. When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. They do not put the sufferers to death in this way at the missionary stations.

Effect of the Gospel on the Fingoes— We have many converted Fingoes here, who were once in a state of slavery among the Caffres. Now they look up to the Christian Fingoes. The chiefs visit them in their houses, and drink milk with them: This is to own them as their equals. A Caffre chief will not drink milk in the house of a common Caffre.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

Baptist Missionary Society, (Eng.)

The following resolutions were passed by the English Baptist Missionary Society at their annual meeting held in London, April 20th.

—That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress which call for special acknowledgment, is the contribution of upward of 53,000*l.*, (including the regular income) in the fiftieth year of its labors; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Savior whose special presence is promised to his church, this meeting would gratefully ascribe to Him the honor and praise.

—That, impressed with the importance and necessity of native agency for extending the gospel, especially in countries where the climate is unfavorable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life.

—That the alteration of the Constitution of the Society, which enables the Committee to include the British Colonies and all foreign parts within the fields of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.

The collections taken up during the meetings, were 195*l.*, 3865.80. This was the result of several collections.

Church Missionary Society, (Eng.)

The Church Missionary Society, whose annual meeting was held in London, May 1st, passed the following resolutions.

—That the steady progress of the first-formed mission of the Society in Sierra Leone, amid peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of missionary labor; and that the prospect of access to the interior of Africa from Sierra Leone, which is presented by Mr. Thomson's journey to Timbo and Sego, while it illustrates the value of the position of that Colony in its bearing on the evangelization of Africa; demands, on the part of this Society, the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.

—That the remarkable providential events of the last year in China having strongly fixed the attention of the members of the Society on the obligation of Christian England to use the means of imparting to its vast population *the gospel of the grace of God*; and one individual, who desires to remain unknown, having placed in the hands of the Committee the munificent donation of 6000*l.* consols expressly in aid of a mission to China; the Committee have felt bound to take preparatory measures for the resumption of the Society's mission to that country. But while the meeting recommends this object to the liberality of the members, it feels constrained, by a due regard to the interests of the existing missions of the Society, most earnestly to urge the necessity of so aiding this object as not to injure the general fund of the Society, on which, under God, the old missions depend.

—That the Society desires to acknowledge, with mingled feelings of deep humility and lively gratitude to *the God of all grace*, the large pecuniary means poured into its treasury in the past year; at the same time, it would urge on the members perseverance in exertions and liberality to sustain and extend its operations; and especially in prayer for that promised outpouring of the Holy Spirit, which is the source of all spiritual life and fruitfulness.

Annual receipts 115,100*l.* 10*s.* 7*d.*, or more than five hundred and eleven thousand dollars. Ten hundred and sixty-three pounds of this,

was contributed directly for the support of sick and disabled missionaries.

Three collections were taken during the meetings, amounting to 378*l.* 10*s.* 6*d.*

Wesleyan Missionary Society, (Eng.)

Among others, the following resolutions were passed by the Wesleyan Missionary Society at its annual meeting held in London, April 25th.

—That, deeply regretting to learn, that, while so large a portion of the human race yet remains in utter destitution of the gospel, and at the very juncture when the efforts of the emissaries of Rome in various parts of the world render the greatest vigilance necessary to frustrate their designs, the funds of the Society are wholly inadequate to provide a suitable supply of missionaries for several of its principal stations, and to embrace those important openings for greater usefulness which present themselves, this meeting solemnly pledges itself to greatly-increased exertions, for the purpose of augmenting the annual income of the Society to an amount which will be sufficient to maintain its existing missions in a state of vigor and efficiency, and to improve the opportunities, arising out of past success, to extend the sphere of its benevolent operations.

—That this meeting regards with pleasure and thankfulness the important assistance rendered to the Society by the renewal, at the close of the year, of the juvenile Christmas or new-year's donations, more particularly because of the cheerfulness with which they were offered on the part of the youthful donors, and of the salutary principles and feelings which were thus called into exercise; and decidedly recommends that this mode of affording help to the funds of the Society,—so easy, so useful, and so honorable to the parties principally employed,—will in future be kindly promoted in every circuit, both at home and abroad.

Annual receipts 115,346*l.* 15*s.* 8*d.*

	£.	s.	d.
Collections at the anniversary, after the four annual sermons,	322	11	0
After two other sermons, and at other meetings,	1000	0	0
General meeting,	153	0	0
Donations,	3300	0	0
	£5275	11	0

or more than twenty-three thousand dollars.

EXTRACTS FROM THE JOURNAL OF REV.

F. WILSON.

The following extract from the journal of the Rev. F. Wilson, one of the Wesleyan missionaries at Vavan, one of the Friendly Isles, in the South Seas, will be read with special interest. There can scarcely remain a doubt that the King of the French has sold himself to the Catholics.

Dec. 17. Last Wednesday afternoon a vessel came in here, which proved to be a French corvette, the "Allier," twenty-two guns, Captain Du Bourzel. An officer came on shore, and waited on the principal chief, the king not being here; stated that the captain had come with a special message from the King of the French to King George; and desired that the principal chiefs would go on board in the morning. The officer called also at the mission-house, left a few English newspapers, and said the captain would call upon us in the morning.

The chiefs went on board, accompanied by a Portuguese as interpreter: the officer had said they were not to go with a missionary for an interpreter. The captain stated, that he had been sent by the King of the French to inquire of King George why he refused to allow the French bishop to leave a missionary here in 1838. The captain said a great deal, I understand, as to its being wrong, and dishonorable, and altogether opposed to the usages of civilized nations. He said it was right to receive English missionaries, and American missionaries, and they ought to receive French missionaries too. He asked the chiefs if they knew what the French had done at the Sandwich Islands, and at Tahiti; they answered, "Yes." The captain showed great respect for the chiefs, took them over the vessel, gave a present to the principal chief; and, on his leaving the vessel, fired a salute. He appears to have used his utmost endeavors to make a favorable impression on the minds of the chiefs.

This morning a small schooner came in, and slipped anchor in front of the town. Who should it bring but the Romish bishop of New-Zealand, the very man that was here in 1838, and on whose behalf the man-of-war had come! His lordship was accompanied by a priest, and he had brought also a worthless fellow, a deserter from a French man-of-war, who ran away from a French vessel some years ago in Tonga, got married, and remained in the island until he was found and taken away by the same vessel from which he had run away, and only had his life spared by the mercy of the captain. The bishop and his party came on shore in company with the

captain, and proceeded to the house of the principal chief, where they had an interview with the chiefs, the French deserter acting as an interpreter for them. I understand that much the same was said as on board the man-of-war yesterday ; only the man employed as interpreter took the opportunity of abusing the missionaries, especially Mr. Thomas. He got very angry and insolent, and used unbecoming language to the chiefs ; so that, had they yet been heathen, the people said they should have split his head with their clubs, whatever had been the consequence.

21. We have had two interviews with the bishop and the priest ; one on Saturday, and one this morning. His lordship said he had come in for water and provisions for the schooner. He said he had no intention of leaving a missionary this time. We remonstrated against his endeavoring to introduce the Romish religion here ; as the people had renounced heathenism, and were all baptized into the Protestant faith ; that schools were established among them, and they were all under religious instruction. We stated to him the baneful effects that would be the result of introducing their system ; a quiet and peaceable people would be disturbed, and, probably, war would ensue. We told him also how unjust it was to our Society ; after having broken up the ground, and sown the good seed, which, by the divine blessing, was bringing forth fruit, that they would come unsolicited and unexpected to reap that fruit.

We had a long conversation. Several peculiarities of the Romish faith were introduced ; but it would be difficult to give a full and particular report of all that was said on both sides. His lordship kept in good temper, though he was plied with a great many questions, and we were as much at issue at the close as at the beginning of our conversation. He expressed his disapprobation of the exclusive and persecuting measures adopted by the Spanish government, in their expelling English Protestant missionaries from Cadix, and the towns of Spain. He said, also, that he did not approve of propagating religion by the arm of the civil power ; though a man-of-war had come to demand satisfaction for refusing to allow him to leave a missionary.

27. The two vessels sailed yesterday morning : it is said for Wallis's Island. It is a matter of thankfulness that the chiefs stood firm, and were not entangled by them. No effort was spared on their part to make converts or proselytes. The captain of the man-of-war offered to send a boat ashore for the Portuguese, (the inter-

preter,) if he would go on board and attend religious worship, and return to his old religion ? but he declined. He is a member of our society.

The captain left a letter for the king, the plain English of which seems to be this : " Why did you refuse the French missionary, in 1838 ? If you do so again, you must take the consequences." It is true, that they are not called missionaries in the letter, but " a man of the bishop's suite." Nevertheless, he came as a missionary, and the bishop asked the king to receive him as such ; and the king objected because he was a missionary ; for he had received missionaries already, and did not want any others. Then the bishop asked permission to leave him, not as a missionary, but as I do not know what, to take care of some goods, or some such employment, for a few months. The king could not understand how a missionary could be changed so soon into a layman, or, at any rate, agree to suspend the functions of his office ; and still declined to accept him. This was in 1838. (See Missionary Report, 1838, p. 47.) Well, nothing more was heard of the bishop at Vavau until now, (December, 1841,) when he comes, preceded by a French man-of-war, demanding satisfaction for the want of hospitality shown to the bishop in 1838. The captain said, as the king was not here, another vessel would come in a few months ; I suppose to receive his answer. Surely, such proceedings need no comment. If this is not an attempt to propagate religion by the arm of secular power, what is it ? Such is the magnanimity of the French government, and such the spirit of popery in the nineteenth century !—the commodore and the cannon in one vessel, and the bishop and the crucifix following in another ! And thus an attempt is made to frighten a handful of poor people, to cast off their missionaries that show unto them the way of salvation, and receive a new race. Surely there is a God that judgeth in the earth. May he arise and plead his own cause !

DEATH OF THAKA PATUONE, A NATIVE CHRISTIAN CHIEF IN NEW-ZEALAND.

Died, on the Wesleyan Mission Station, Mangungu, Hokianga, New-Zealand, August 10th, 1842, Thaka Patuone, a respectable native chief and class leader. For many years he had been connected with the Methodist society in Hokianga : and attention to the means of grace, and his desire to instruct his countrymen in the knowledge of God and divine things, had

secured the respect of his friends throughout Hokianga. His remains were followed to the grave by a large concourse of New-Zealanders, and by the missionaries in the northern part of the New-Zealand district. This person suffered for some time from an internal complaint, which baffled all medical skill ; but he was not afraid to die, having " fled for refuge to the hope set before him in the gospel," and in his illness desired to leave this " world of noise and show," to enjoy the society of the redeemed in the heavenly country. During his illness the writer of these lines frequently called upon and conversed with him ; and his inquiries after the meaning of divine truth were profitable and interesting, and proved that he had " meditated in the law of God," like the righteous man described by the Psalmist, " day and night." Believing in the atonement of a crucified Savior, and encouraging himself in the promises of the gospel, he was ready to give a reason of the hope that was in him, with meekness and fear. On one occasion the words of the Apostle, in Col. iii. 9, 10, formed the subject of conversation ; and when the missionary explained the meaning of the Apostle, by referring to the beautiful parable of the Prodigal Son, in Luke xv., he at once understood the truth ; his sickly countenance lighted up, and bespoke the inward feeling of his heart ; and hopes are entertained, that, with him, " old things had passed away," and that he had passed from death unto life. His corpse was taken into Mangungu chapel, which was filled with attentive hearers, many of whom displayed their grief at their loss by the sadness of their countenances ; and the Rev. John Hobbs, the senior missionary, delivered an affecting address ; described some excellent traits in the character of the deceased, and exhorted the people to imitate and follow his example. He was the son of the native chief Patuone, who befriended the missionaries when they were driven from Wangaroa, the first mission station in the land, some years ago ; and who has continued their friend and patron since the establishment of the mission in Hokianga, as described in the Rev. J. Waterhouse's journal, published in the Missionary Notices, for May, 1841. His Christian name is Edward Marsh, and he is brother to the celebrated chief Nene, Thomas Walker. Thaka was about thirty-five or thirty-six years of age. *Wesleyan Miss. Notices, (Eng.)*

MADAGASCAR.

The cruelty of the queen in persecuting the Christians does not abate. In October last,

we learn that three men were put to death. The survivors thus write :

" This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper, [containing, it would appear, some reflections upon the government,] and having fixed it on the walls of a house, the queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the queen declared she would have him cut into pieces the size of musket balls. ' And I will not,' she said, ' let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused, and compelled to drink the tangena-ordeal. Raharo died from the tangena, and Ratsimilay, (another Christian,) being detected in attempting to save him from it, was ordered by the queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt ; and Imam-onjy was also associated with them."—*Miss. Chron., (Eng.)*

American Baptist Home Missionary Society.

This Society held its eleventh anniversary April 25th, in the house of the Pearl Street Baptist church, Albany, N. Y.

Receipts of the parent society, \$11,806 57
Received by auxiliaries, and
expended within their own
bounds, 28,776 55

Total, \$40,583 12

There were employed by the parent society, ninety-three agents and missionaries, who performed upwards of sixty-three years' labor of one man. By auxiliaries 275, performing more than 152 years' labor of one man. Stations 762, in twenty-two of the States, in Canada and Texas. Travelled 175,035 miles,—preached 35,608 sermons,—made 27,615 pastoral visits,—baptized 4,920 persons,—obtained 6,520 temperance pledges,—taught in Sunday schools, 11,742 scholars.

The following extract from the Report, is replete with truth and interest.

"The population of our country is constantly and wonderfully increasing; the nation is young and vigorous, and all its tendencies are to expansion. Its moral energies are not less active than others. Everywhere their power is seen and felt. The most obscure and distant hamlet as well as the thronged metropolis, experiences them, and their evil energies are increased by the rapid introduction from the old world, of infidel philosophy, of irreligious prejudices and habits, and an anti-christian system of religion which endangers the spiritual interests of men, and would best flourish upon the ruins of the free institutions of our country. Scores of young churches, occupying the most promising points in our frontier States, utter the cry for missionary aid while struggling for being amidst such influences, which, instead of this, should be made strong and capable of meeting them with vigorous resistance."

American and Foreign Bible Society.

This Society held its sixth annual meeting on Tuesday, April, 25th, 1843, in the house of the Pearl St. Baptist church, Albany, N. Y.

The receipts of the year amounted to \$20,680 84. Of this, \$11,000 was received unsolicited from churches, auxiliaries, and individuals; \$7,471 79 was collected by agents; \$2,200 was the proceeds of the sale of books, &c.

The appropriations of the past year, IN CASH, have been as follows:—

To the General Convention, for printing and circulating the scriptures in connexion with the Maulmain Mission, \$1000			
do.	Tavoy	"	1000
do.	in Chinese,		1000
do.	at Assam,		500
do.	in Teloo goo,		500
do.	for Germany,		1500
do.	" Greece,		1000

do.	" Cherokees,	1000
To the General Baptist Missionary Society, (Eng.,)		
		2000
Appropriated in books,		1209,97

The number of books added to the library is about 200 volumes. Many of them rare and valuable.

The number of life-members added to the Society is eighty-nine; of life-directors, ten.

The Rev. J. G. Pike, Secretary of the General Baptist Missionary Society, (Eng.,) in acknowledging the receipt of the \$2000, which the Board had appropriated to it for the publication of an edition of the New Testament in the Oriya language, says,—

"I feel at times much encouraged by the statements of our brethren, of which you have so many embodied in the report. Yet, after all, what a scene our world presents; how little is done compared with what needs to be effected! Surely I think a time must come when much more glorious displays of divine power shall be visible, if the world is to be converted. At the present progress of religion, encouraging as it is in some views, I apprehend the increase of the earth's population is so much greater than the increase of converts to God, that every year there is a greater number of impenitent sinners than there were the year before. If so, we have, indeed, cause for zealous exertion and for persevering prayer. It is pleasant, it is delightful amid such sickening scenes of sin, to be instrumental in gathering a few to Christ, and to see them, as Watts expresses it,

'A little flock redeemed by grace
Out of the world's wide wilderness.'"

In relation to China the report says,—

"How immense the responsibility, which, in the providence of God, is now thrown upon us to aid in giving the light of life to one half of the unevangelized population of the globe, who can all read in the same language the wonderful works of God!"

American Baptist Board of Foreign Missions.

GREAT MISSIONARY CONVOCATION.

A convention of pastors and others connected with the Baptist denomination in the State of New York, assembled at Hamilton on the 12th of August, at 10 o'clock, A. M.,

and closed on the evening of the 14th. The meeting was called in pursuance of a desire expressed by the Acting Board of Foreign Missions, having, for its object, the awakening of a deeper missionary spirit in the

churches, and the promotion of more vigorous measures for the conversion of the heathen to christianity.

Rev. Lewis Leonard, of Cazenovia, was chosen Moderator; Rev. David Bellamy, of New York, and Rev. Philetus B. Peck, of Oswego, Secretaries.

During the three days, sermons were preached by Rev. Elon Galusha, Rev. Eugenio Kincaid, missionary to Burmah, Rev. Alfred Bennett, Rev. Horace T. Love, missionary to Greece, and Rev. Dr. Wayland, of Providence, R. I.; also, on the day succeeding, by Rev. Prof. J. S. Maginnis, of the Hamilton Theological Seminary, "On the connexion of an educated ministry with the successful carrying out the gospel commission." Collections in aid of missions were taken up at the close of the sermons by brethren Kincaid and Love.

Besides these sermons, several important reports were read, which were made the basis of numerous and deeply interesting addresses. Many of these were able, and all were replete with missionary zeal. The whole services were interspersed with many earnest prayers for a larger measure of divine influence upon the church—for more faith and love—and, also, for blessings upon the means used for spreading abroad the knowledge of the gospel among pagan nations.

All the meetings were fully attended; some of them by an immense concourse. At these times the meetings were held in the open air at the head of a ravine on the college grounds, where is a lovely amphitheatre, protected with spreading beeches from the rays of the sun. Rarely is a more imposing scene witnessed, or have the claims of the heathen been listened to with more thrilling interest.

It is hoped that lasting good will be the result of this convention to the cause of missions.

Recent Intelligence.

DEATHS OF MISSIONARIES.—Since the publication of our last number, we have received the afflictive intelligence of the death of three assistant missionaries.

Mrs. Theodosia Ann Dean, wife of Rev. William Dean, of the China Mission, died at Hongkong on the 29th of March, of confluent small-pox, aged twenty-four. She was a native of Thetford, England, and had been a valued member of the Mission at Bangkok and in China five years.

Mrs. Caroline J. Simons, wife of Rev. Thomas Simons, Maulmain, died May 1, of pulmonary consumption, at Tellicherry, near

Cochin, on the Malabar coast, on her passage from Bombay to Calcutta. Her health was feeble on her arrival at Bombay, and continued so for the most part while she remained there. She left for Calcutta April 18, by the advice of her physician, and of all who were acquainted with her state; and as she was accompanied by Mrs. Howard, and a surgeon was also attached to the ship, there is no doubt that every attention was paid to her while on the way, which Christian kindness and medical skill could suggest.

Mrs. Simons (Miss Harrington) was of Brookfield, Mass., and left this country, under appointment of the Board to Burmah, in company with Messrs. Brown and Webb and their families in 1832.

To the above we are compelled to add, as by letter just received from Mr. Stilson, the death of *Mrs. Sarah Davis Comstock*, wife of Rev. G. S. Comstock, of Ramree, Arracan. "After but one week's illness, of dysentery, she quietly passed away from this world of sorrow and toil on the evening of the 23th of April," aged thirty. Mrs. Comstock was formerly of Brookline, Mass., and was appointed to the Burman Mission in 1833. We bespeak the prayers of the churches on behalf of our afflicted brethren and their families, and for the missions to which the deceased respectively belonged.

HONGKONG.—Arrival of Dr. Macgowan.

By letters from Dr. Macgowan we learn that he arrived at Macao, March 13, after a pleasant passage of 124 days from New York; and soon after proceeded to join the mission at Hongkong. At the date of his last letter he had prepared, in company with Mr. Dean, to visit the city of Fu-chau-fu, capital of the commercial province of Fuhkeen, with a view to establish a station there. Fu-chau-fu is one of the ports about to be open for trade, and the dialect of the people is so analogous to that learned by Mr. Dean, that he would be able at once to hold communication with them. The lamented death of Mrs. Dean will, necessarily, occasion some delay in carrying the plan into effect.

Letter of Mr. Shuck.—In a letter of Mr. Shuck, dated March 24, it is stated, that the mission chapels have been enlarged and improved. On the preceding Sabbath, "at Chinese worship, we had literally a thronged assembly, although the chapel had been enlarged one fourth its previous size. The English congregations are also most encouraging.

A gentleman and his lady have applied for baptism, and will come before the church to-morrow evening. The church now has fifteen names, besides four or five who will join soon; and there are two or three inquirers."

BANGKOK.—After an unusually long interval, communications have been received from the Siam Mission as late as March 23, and from Singapore to April 13. Mr. Davenport and family had taken passage from Bangkok to S. in February, on account of his ill health. Extracts will appear in our next number.

Letters from Missionaries.

BURMAH.—*C. Bennett*, Jan. 30, Feb. 25.—*D. L. Brayton*, April 20.—*L. Ingalls*, March 23.—*A. Judson*, March 13, April 5.—*F. Mason*, Feb. 11.—*S. M. Osgood*, April 17.—*T. Simons*, April 8.—*E. A. Stevens*, April 10.

ARRACAN.—*G. S. Comstock*, (j.) Dec. 9, 1842—Feb. 3, 1843, Feb. 22, (Mrs. C.) Feb. 22.—*L. Stilson*, May 25.

ASSAM.—*M. Bronson*, (j.) Feb. 8—19, April 10.—*N. Brown*, Feb. 14.—*O. T. Cutter*, March 31.

SIAM.—*R. D. Davenport*, Sept. 20, Dec. 17, 1842, Jan. 1, 1843, April 15. Mrs. D. March 25, April 15.—*J. Goddard*, (j.) Aug. 28—Oct. 29, Nov. 6—Dec. 20, 31, Oct. 31, Dec. 20, Jan. 3 (2), 1843.—*J. T. Jones*, July 1, 13, Aug., Sept. 2, Dec. 20, Jan. 3, 15, 1843, March 23 (No. 4).—*M. M. Slaughter*, July 1 (2).

CHINA.—*Wm. Dean*, Sept. 8, Dec. 20, Feb. 28, 1843, March 13.—*D. J. Macgowan*, Nos. 1, 2.—*I. J. Roberts*, Oct. 25. (j.) Oct. 11—Nov. 1, Jan., 1843.—*J. L. Shuck*, Sept. 14, Oct. 10, 30, March 24, 29, 1843.

GERMANY.—*G. W. Lehmann*, May 31. **SHAWANOES.**—*J. G. Pratt*, July 8.

CHEROKEES.—*E. Jones*, July 14.—*W. P. Upham*, July 5.

OTTAWAS.—*L. Slater*, July 25, Aug. 10.

OJIBWAS.—*A. Bingham*, May 25.—*H. H. Morse*, July 28, Aug. 5.

Donations.

FROM JULY 1 TO AUGUST 1, 1843.

Maine.

Richmond, E. M. Avery	1,00
Eastport, Bap. ch.	33,13
Pembroke, do.	6,25
Charlotte, do.	4,00
Baring, do.	38,30
Calais, 1st do.	30,58
do., do. do., Miss Sarah Hamilton	2,00
	— 32,58
do., do. do., Miss Lucy McAllister, pair of ear jewels.	
do., do. do., Mrs. Betsey B. McAl-	

lister, gold ring and breast-pin.	
do., Village Bap. ch., subscription,	8,24
do., do. do. do., mon. con.,	16,00
	— 24,24
East Machias, Bap. ch.	6,25
Columbia, Rev. R. W. Brown	5,00
Ellsworth, Reedsbrook, 2d Bap. ch.	3,10
do. Village, do. do.	30,26
Harrington, Bap. ch.	11,63
Addison, 1st do. do.	61,28
Cherryfield, do. do., subscription,	12,00
do., do. do., mon. con.,	30,00
	— 42,00

Steuben, Bap. ch.	8,15
Sullivan, do. do.	15,00
Hancock, 1st do. do.	15,00
do., 2d do. do.	4,25
Trenton, Bap. ch.	33,45
do., Ellsworth Branch Bap. ch.	19,52
Eden, Leonard J. Thomas	1,00
Surry, Bap. ch.	2,00
Bluehill, 1st do. do.	46,06
do., 2d do. do., friends,	36
Sedgwick, 1st do. do.	82,37
do., 2d do. do.	37,72
do., 3d do. do.	35,40
Orland and Penobscot per Rev. J. B. Brown,	22,93
Agent of the Board,	— 621,23
	— 622,23

Vermont.

Brookline, Bap. ch., per S. Kingsbury, balance of subscription,	3,00
West Windsor, Rev. Samuel Lamson, per Horace Richardson,	5,00
	— 8,00

Massachusetts.

Boston, Miss Elizabeth Wetherby	5,00
do., a friend	25
do., a member of Federal St. ch., per anonymous letter,	5,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches, per Benjamin Smith:	
For June,	21,90
" July,	13,93
	— 35,83

do., Harvard St. Bap. ch., mon. con. for July,	11,00
West Cambridge, Bap. ch., mon. con., per Samuel Noyes,	100,00
Newton, students in Theol. Inst., mon. con., per Horace Richardson,	1,50
Holden, two ladies, per Rev. A. Pollard,	1,50
Marblehead, Bap. ch., per M. Shepard,	16,50
	— 176,58

Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr,

Providence, 1st Bap. ch., a lady, her subscription for 1843,	350,00	
do., 1st Bap. ch. and cong., mon. con. for July, after a sermon by Dr. Wayland,	108,46	
Wickford, Bap. ch. and cong., mon. con., per Rev. James R. Stone,	15,00	
	473,46	
Providence, students in Brown University, for support of a Karen preacher, per Alfred E. Giles,	49,75	523,21
<i>Connecticut.</i>		
Hartford, a lady, for China Mission,	5,00	
Thompson, Bap. ch., mon. con., per Jer. Olney,	100,00	105,00
<i>New York.</i>		
Binghamton, Baptist ch., mon. con.,	8,50	
Conklin, do. do., do. do., per Rev. A. P. Mason,	1,50	10,00
Livingston Association, F. Stone tr.,	41,70	
Genessee Assoc., Smith Chapman tr.,	37,54	
Niagara Assoc., Charles Warner tr.,	12,00	
Perryville, Betsey Lacey, per Rev. John F. Bliss,	25	91,49
Staten Island, 1st Bap. ch., per Rev. Samuel White,	10,00	
Saratoga Springs, Fem. Miss. Soc., Miss Ann Wayland tr.,	8,10	
Oswego, Bap. ch., T. F. Reed tr.,	27,28	
West Burlington, do. do., per Rev. D. Cutler,	4,33	
Norway, Fem. Miss. Soc., Mrs. Isaac Smith tr.,	14,50	
do., Mrs. Ann Bronson	2,00	
Miss S. Walker	25	
Pulaski, Mrs. Mary Marshall	4,88	
Mohawk River Association, B. D. Brocket tr.,	88,44	
Troopsborough and Brookfield, Bap. ch.	1,52	
M. Martin	23	
Mrs. P. Martin	25	
Parish, Bap. ch.	17,15	
Hudson River Association, G. Shelden tr.,	280,51	
per Rev. Silas Bailey, Agent of the Board,	441,34	
Gorham, Rev. Wm. Witter, per Rev. D. A. Randall,	3,00	
New York city, Welch Bap. ch., Wm. Davis clerk, as follows:		
Jubilee collection,	6,40	
Monthly concert,	4,64	
per Rev. Dr. Cone,	11,04	
Cortlandville, Bap. ch., per Rev. Mr. Simmons,	25,45	
do., a friend	1,00	
do., do.	4,35	
do., do.	1,00	
per Rev. Alfred Bennett, Agent of the Board,	31,80	606,77

South Carolina.

Colored cong. of Darlington Bap. ch., for African Mission,	2,50	
Miss M. A. Catlett, mon. con. box.,	2,00	
Miss S. P. Catlett, do. do., per Miss S. P. Catlett,	1,50	6,00

Georgia.

Savannah, Bap. ch., per Rev. J. G. Binney,		
Subscriptions,	467,75	
Mon. con.,	94,63	
Ladies' Miss. Sewing Circle,	72,67	
Sabbath school, for educating heathen children,	34,00	669,05

Ohio.

Mrs. John Smith	2,00	
A widowed mother and daughter	25,00	
Cincinnati, 9th St. ch. Fem. Bur. Miss. Soc., Miss Mary Vaunester tr.,	40,00	
Richard A. Denman	38	
Piequa, col. after sermon,	12,82	
do., mon. con.,	7,18	
do., Female Sewing Soc.,	5,00	
Lost Creek, Rev. W. Hance	1,00	
do., Wm. C. Knight	1,00	
do., Miss Maria Batson	20	
do., James Frazer	25	
do., Mrs. Nancy A. Barnes	25	
do., T. Kindelsberger	1,00	
Troy, collection,	6,12	
Lockland, do.,	7,00	
Bethel ch., Hamilton Co.,	11,00	
West Union, balance of collection,	5,00	
Lebanon, East Bap. ch., mon. con.,	20,00	
Goshen, Bap. ch., do. do.,	5,00	
Rev. J. T. Robert	5,00	
Bethany, Bap. ch., per M. Allgood,	7,82	
Winchester, A. D.	3,54	
Thomas Milnor	2,50	
King's Creek, collection,	5,00	
Greenfield, do.,	12,50	
Rue Vars, for Karen Miss.,	5,00	
Mrs. Mary Vars	5,00	
Mrs. Esther Brounson, and a gold ring,	1,00	
Rev. John Blodget	1,50	
New Carlisle, mon. con., per W. A. Smith, tr.,	7,00	
A friend	12	
Rev. T. J. Price	2,50	
Ohio Auxiliary Soc., J. B. Wheaton tr.,	700,00	
per Rev. Alfred Bennett, Agent of the Board,	908,68	

Legacy.

Eastham, Mass., estate of Polly Smith Freeman, D. Mayo executor, per Miss Thankful F. Smith,	25,00	
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Gold rings and beads sold,	6,00	
	<u>\$3656,52</u>	

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII

OCTOBER, 1843.

NO. 10.

American Baptist Board of Foreign Missions.

Siam Mission.

Among the communications lately received from Siam, are the ordinary annual reports of the mission, together with the tabular view for the year ending July 1, 1842. These, as heretofore, are abundantly satisfactory, in all that concerns the faithfulness of the missionaries; and we may add, in view of the circumstances, the amount of good effected. Stated preaching has been maintained both in Siamese and Chinese, in the latter at three places; a Siamese boarding school of ten or twelve scholars has been taught throughout the year, and another of Chinese during six or seven months, beside a theological class of Chinese; the work of translation and revision in Siamese has been carried forward; the press has been in operation; and visiting and tract distributing prosecuted according to the extent of ability and opportunity. The number of laborers, however, is exceedingly small. Since the departure of Mr. Dean for China, (in the beginning of 1842,) Mr. and Mrs. Goddard, with a single native assistant, have been the only laborers in the Chinese department; while, in the Siamese department, in consequence of the sickness and absence of Mr. and Mrs. Davenport much of the year, the work has devolved almost exclusively on Mr. Jones, aided by Mrs. J. and Mrs. Slafter. *The mission, in both its departments, is in urgent need of reinforcement.* Now that the necessities of the Karen Mission are partially supplied, there is none that prefers a stronger claim than that of Siam. Such, too, is the earnestly expressed conviction of the Siam missionaries. In almost every communication they importunately plead for immediate help. In regard to the importance of reinforcing the Chinese department of the mission, the missionaries have felt constrained to embody in a *formal resolution* their unanimous

belief, that "there is at present no field of labor among the Chinese more promising than at Bangkok, and none more deserving of an increase of men and labor." "We do not mean by this resolution," says Mr. Goddard, "to insinuate that the field now opening in China is not encouraging; it is *very encouraging*,—and a tribute of devout thanksgiving from every friend of man is due to Him who has graciously opened so wide a door. But we believe that the field here is at least as promising, and as deserving of the prayers, and sympathies, and coöperation of Christians, as there. The population is sufficiently numerous to *employ fully all the ability* of several missionaries. Influence, exerted here, will be permanent; there is an immense Chinese population permanently settled, among whom a church may be built up, which will continue from generation to generation. An abiding Christian community may be established among the Chinese here as well as among any other people, and the influence of such a community, both on Siam and China, would be incalculable. Again, the Chinese here are perfectly accessible, and are free from that *strong* attachment to the customs of their country and from that fear of those in authority, which must be felt in their native land. There is also here a church containing, at present, sixteen Chinese members; one of these is already a valuable assistant, and two others are coming forward with much promise of usefulness. There are, besides, several candidates for baptism,—four or five, at least, give very satisfactory evidence of piety. We have a very respectable congregation on the Sabbath, and have many advantages in respect to visiting and tract distribution which could not be enjoyed at a new station. Such is our need of help in the Chinese department; and as to the Siamese department, our brethren are almost

discouraged, having to labor so long so feeble-handed. We leave it to you and to the friends and supporters of missions, in America, to decide our case. And may God direct, and then bless the decision."

JOURNAL OF MR. GODDARD.

(Continued from p. 105.)

During the month of August Mr. Goddard spent more time than usual in visiting and conversing with Chinese, accompanied, ordinarily, by his teacher. Few tracts were distributed, as few of the people where he visited could read. The theological class finished a general outline of geography, and commenced a course of doctrinal subjects; the class-book, a tract published by Dr. Milne, made up of texts of scripture so selected and arranged as to form a general view of the doctrines of the bible. In September these labors were suspended on account of Mr. and Mrs. Goddard's health, but the teachers continued their visits as before. We give a few extracts from Mr. G.'s journal. The first are illustrative of Siamese law, and its administration.

Siamese law—Official corruption—Opium traffic.

Aug. 28, 1842. Chek Kue has for some time attended worship on the Sabbath,—has cast away his idols,—professes to believe in Jesus,—and expresses a determination to spend the rest of his days in the worship of Jehovah. On the 19th of this month, being a high festival day among the Chinese, he quietly pursued his usual avocations; till towards night, when he locked up his hired shop and walked out. During his absence, an officer of government broke open his shop, found some of the dregs of opium within, and then proceeded against him as an opium smoker. Chek Kue not being at hand, the officer, according to the custom of the country, seized the owner of the shop, who, in that case, must either settle the affair or apprehend and deliver up Chek Kue. There is the most satisfactory evidence that Chek Kue is innocent of the crime charged upon him; all his neighbors are *unanimous* in declaring that he did not use opium, but if they should bear this testimony before government it would produce no effect unless carried to some high tribunal. This would cost some hundreds of ticals; hence, when the innocent fall into the hands of officers of government, instead of seeking to obtain justice, they usually

prefer to settle the affair as soon as possible; knowing that every attempt to secure their rights will only involve them in greater difficulty. It is supposed either that the officer carried in the opium himself, or that some other person, for the sake of extortion, had left it there without the knowledge of Chek Kue. Returning and finding his shop broken open and plundered of a large amount of property, and learning the cause, Chek Kue concealed himself, and left the owner of the shop to settle the affair; which he did in two or three days by paying a fine of forty ticals (about twenty-five dollars). After this Chek Kue made his appearance and settled with the owner of the shop, who had a right, according to custom, to demand the whole amount. In the present instance, being satisfied of the innocence of Chek Kue, and, doubtless, wishing to continue the rent of the shop, he agreed to accept thirty ticals instead of the forty which he had paid. Chek Kue did not conceal himself in order to leave the owner of the shop to suffer for him; but because it would be much easier for a Siamese to settle the affair with government than for him, a Chinaman. Seizures for opium are now frequent,—but I fear the innocent are seized and the guilty escape,—zeal for the public good is but too often made a cloak for extortion: bribery abounds, and can accomplish almost any thing.

Tract distribution suspended—Gambling authorized by law—Chek Te.

The report mentioned in the next extract was afterwards ascertained to be false. The government even sent an officer to the missionaries to assure them that no such order had been issued: "but the people would not believe it, and many persons found their interest in spreading the report." In a few weeks, however, the rumor died away.

Sept. 8. Yesterday and to-day rumors have been spreading that the king has determined to have all persons in whose possession Christian tracts are found, seized and treated like thieves and opium smokers: hence, not only are our tracts not received, but large numbers of those previously distributed have been burnt. The report was brought to this part of the city by the chief proprietor of the gambling establishment, and is believed to be a report of his own fabrication, or, at best, of some petty noble, for I have not heard that it prevails in other parts of the

city. Perhaps the distribution of our tract on gambling, has awakened fears similar to those cherished by Demetrius and his fellows. Gambling now prevails very extensively, and is a source of great revenue to the government, the head proprietor paying to the king an annual sum of 112,000 ticals (\$67,200).

10. Sabbath. Attendance on worship as usual. At the prayer and conference meeting Chek Te, a young man engaged in our employment, expressed his belief in the gospel and his desire to be united with the church. His case is more interesting than that of many who make similar requests, but we wish to watch a little longer for the fruits of repentance and faith.

Meeting for religious inquiry—Keok Cheng at Leng-kea-chu—Candidate for baptism—Hindrances to the renunciation of idolatry.

Oct. 22. Sabbath. Last Sabbath two additional individuals, Chek Hai and Chek Gno, requested baptism. That, and some other circumstances, suggested the idea of an *inquiry* meeting. It was, therefore, proposed that, in future, persons wishing to converse as to their personal salvation, and especially candidates for baptism, should meet every Sabbath after the morning service in my study. To-day five persons came up; three of them of an encouraging character. The native brethren held a prayer meeting at the same time in another room; and the second meeting in the chapel, instead of being occupied with prayer and conference as formerly, was devoted to preaching or explanation of scripture. It is designed to pursue this plan for the present.

Chek Chin, who was baptized in August, (p. 105,) manifests a very encouraging degree of devotedness to the service of Christ. Two of the inquirers attributed much of their present state of feeling to conversations with him. He seems very anxious to improve in knowledge of the scriptures. I trust he will become very useful; though his lameness will be a hindrance: he walks but slowly with a staff.

27. Keok Cheng returned this evening from a visit of eighteen days to Leng-kea-chu, having enjoyed the protection and blessing of God. He found Chek Mue still persevering in his attachment to christianity; he observed the Sabbath and daily private worship during the assistant's absence. He is

said to be the most learned man in that village, and to have obtained a considerable amount of religious knowledge. He proposes, in a few days more, to come to Bangkok and stop with us and learn more perfectly about the gospel until our next communion (first Sabbath in December), when, if the brethren are satisfied, he wishes to receive baptism. Keok Cheng has boarded with him during his stay at L. on two or three of his last visits. I cannot, of course, speak very confidently respecting him, but the accounts are quite encouraging. There were two other persons who, at the last visit of the assistant, received the word with great readiness and zeal, and expressed a determination to devote their lives to the worship and service of God. They did not, however, remove their idols; and since then, they have suffered considerable loss in business, and are ready to ascribe it to the change in their religion. Hence they stood in doubt; they are scarcely satisfied to go back entirely; nor dare they abandon entirely their idol worship. They seem disposed to try and see if they cannot serve both God and mammon. Another case of interest was that of two individuals living together, who heard the word with much attention, and were also persuaded to cast away idolatry. They several times came to a determination to tear down their idols, but as often shrunk back through fear. They had never seen or known of such a thing as violent hands being laid on these objects of reverence: hence, though rationally convinced of their helplessness, the long cherished feelings of their hearts revolted from such an act. Several professed a readiness to remove their idols as soon as some other person had done it. A careless observer might be ready to ridicule such a cowardly spirit, but the Christian must sincerely pity his fellow-men who are bound with the cords of such strong delusion. The assistant thinks that if a beginning were once made, there would be a large number ready, nominally, to embrace christianity.

29. The use of opium is becoming extensive, and it is said that the king is about to grant a license for its free sale, for 240,000 ticals (\$144,000) annually. The love of money is certainly a most fruitful root to all evil.

New preaching station—Solitary case of rudeness—Image of Boodh.

Nov. 6. Sabbath. Last Sabbath and

to-day the congregation has been larger than for a few Sabbaths previous. Six persons attended the inquiry meeting, several of whom gave much encouragement. After meeting, two persons from Chantabun called for medicine, and when they left, took several tracts for themselves and their neighbors.

This day commenced attending Sabbath afternoon meetings at a rice mill about a mile distant, which is partly owned by one of the brethren. Though the rice mill would bear no comparison in neatness to a New England barn, yet seats were provided and mats spread on the ground, and a company of twenty-five listened silently and attentively to the gospel. We hope to continue this arrangement for the present. Keok Cheng will, it is probable, conduct the exercises for the most part, as my health and other labors will not allow me to do it. His text to-day was 1 Pet. i., 24, 25. "For all flesh is as grass," &c. He endeavored to show the vanity of all things which pertain to the flesh, and the permanency and importance of those things which pertain to the soul.

17. To-day went in company with my teacher within the city walls (a distance of about three miles), to distribute tracts. Found a very large number of Chinese, who received tracts and listened to the word with more than ordinary apparent interest. Owing to the distance, these have not been very frequently visited, so that our message was rather novel. Reports of a war between the English and Siamese have recently prevailed among the mass of the people, so that many have been unwilling to receive tracts lest they should be involved. We, however, to-day, experienced no difficulty among the Chinese; but as we passed to another part of the city occupied chiefly by Siamese, an individual very rudely came upon us, seized the tracts from the hand of the teacher and gave him a very severe kick,—he also made some menaces towards me, but did not venture to violence. As neither of us can talk Siamese, we were unable either to make or demand explanations, and, therefore, quietly passed on, leaving him in possession of the tracts. This is the only instance of violence, and almost the only one of insolence, with which I have ever met, while engaged in tract distribution. Called on my way home at Wat Po, to look at the huge image of Boodh. It is, I believe, 240 feet in length, lying down on the

right side with the head resting on the hand, raised by the elbow from the platform on which the whole is placed. The image is unfinished,—indeed, it is now scarcely so far advanced as it was two years ago, having had its head struck off and some other injuries inflicted, by the lightning some time since.

Visits to early converts—Three converts approved for baptism—Deferred cases.

22. To-day called on Peh Chun. I found him in a comfortable state of mind, relying on the Savior for protection and salvation. He was one of the first converts here. He lives two or three miles from this place with his son-in-law, is now eighty-three years of age, nearly blind, and hears with much difficulty. He has not been down to meeting for more than six months. He now expresses a strong desire to come once more, and I hope he will be permitted to enjoy the privilege at our next communion (first Sabbath in December). He seems to enjoy our occasional visits very much, and joins in prayer with great apparent devotion. From his place we proceeded a mile or two farther, to the residence of Chek Hwa, whom we also found in a comfortable state, both of mind and body. He has been a member of the church for some time, and exhibits much of that lovely spirit of piety which often shines so conspicuously in the lowest walks of life. He is about sixty-five years of age, with no family, and no property of consequence,—cultivates a little spot of ground, and raises ducks and swine for the market. He can read a *little*, and attends meeting on the Sabbath most of the time. His cottage is a small bamboo building, perhaps ten feet square. The ~~wet~~ ground is the floor, though a room for sleeping is fitted up, elevated a little above the ground. (Such, indeed, is the common form of houses for the common people.) His ducks share his house with him. Though he lives back from the river a mile or two, yet the tides at this season rise high enough to cover the ground floor of his dwelling with water. One of the canals which intersect this country in almost every direction, passes near his house; and as I sat conversing with him I saw the tide rising and rising till it was almost ready to overflow. We united with him in prayer; after which Keok Cheng read the story of Joseph in the tract, "Joseph and Altamont, or, The Death of a Good and of a Bad

Man," which has been translated into Chinese. When we left, he accompanied us to some distance, partly to help us over a canal which had only a very small pole for a bridge, and partly to keep off the dogs, which annoy strangers very much. We called at a number of houses by the way, and conversed and gave tracts as occasion presented.

27. Sabbath. Of the several individuals who have requested baptism, three have to-day been examined and approved; their names are Peh So, Chek Te, and Chek Kue. The first two gave very satisfactory evidence of piety, and the last, though not in all respects appearing as could be desired, yet gave such evidence that the church did not feel at liberty to request him to wait longer. We expect, next Sabbath, to enjoy the privilege of welcoming them to the church by baptism and the hand of fellowship; after which they will join with us in celebrating that love which we hope has redeemed them from eternal woe.

One other individual, Chek Pau-tit, of whom I have before spoken, appears very well, but he said his sins were so great and he daily came so far short of obedience to the gospel, that he could not venture *now* to be baptized. I have still much hope respecting him. Chek Gno still manifests that a strong conflict is going on in his mind; but, as since he requested baptism, I have been careful to explain to him more fully the high claims of the gospel, and the entire self-consecration required, he does not feel quite prepared to become a Christian on such terms. He is a clerk for the chief superintendent of the gambling operations. His situation is thus easy, lucrative, and in the eyes of men honorable; but he can scarcely feel that it is exactly consistent with a profession of christianity. It is only the influences of the Holy Spirit that can make him willing to give up *all* for Christ. I hope, however, that the struggle which has begun, and which seems to be increasing, will not terminate until the grace of God triumphs. Chek Kue Lim cannot place sufficient confidence in the protecting care of Providence to guard him against the use of all improper means to obtain a living. Formerly, being unwell and unable to do hard work, he engaged in the traffic of ardent spirits. He, however, gave that up some time since, and engaged in gardening, which he followed some time; and I felt much encouraged

about him. Had he continued till now, I should not have felt at liberty to refuse his request for baptism. But a short time since, he rented his house for a gambling room, and he now is cook for the establishment. He says he does not gamble. Last Sabbath he was present at the inquiry meeting, and renewed his request for baptism; but as I felt it duty to converse plainly with him, he did not come forward to-day. His case is trying and discouraging.

Chek Mue, from Leng-kea-chu, has not come as he proposed; probably, owing to the agitation resulting from the prevalent expectation of a war with England. This agitation is so great, that travelling between different parts of the country is greatly interrupted. Fortifications are being established at Leng-kea-chu and various other places, and the officers of the king call to their assistance whomsoever they please; and if they meet a boat which is adapted to their service, they seize it. With regard to the danger of war, the king has, indeed, violated the treaty, and the English have demanded satisfaction, which the Siamese, *thus far*, refuse to make; but they will, probably, accede to the proposed terms, when proper means are used.

About this time the mission families were alarmed with the appearance of the small-pox in their neighborhood. Several children of the missionaries were attacked with it, and one, connected with the Mission of the American Board, died. The vaccine virus has been transmitted to Siam, but a new supply is needed *annually*, from the fact that "it always runs out during the rainy season."

Case of Chek Peo—"Understandest thou what thou readest?"—Baptism of Chek Te.

Dec 1. To-day I visited Chek Peo, who lives some four or five miles distant. He has been a member of the church between two and three years, is now well advanced in age, and unable to do hard work, and is employed by another man to watch his house, make tea, boil rice, &c., for which he receives his living, and a dollar or so a month. He has been down to meeting but once during the year. Says he maintains morning and evening private worship, and daily thinks of the love of Jesus; but I fear he worships in ignorance. He is unable to read, and a man of his capacity and age would not be likely ever to have attained very

full and clear views of truth, and that little must be mostly forgotten in the course of a year of inattention. He received us respectfully, but seemed too indifferent respecting the truths which we communicated. He was reluctant to have us unite together in prayer, because, as I suppose, two others of the hired men were present. I cannot but fear that, after all, he is ashamed to confess Jesus before men, and that Jesus will not acknowledge him before his Father. I need not say that we feel tired and grieved by his case. He is, at present, the only one of the brethren who gives us cause of special grief. May God, in his rich mercy, pity and save him.

We visited and distributed tracts to some extent in this neighborhood. One individual seemed considerably interested. After conversing some time, Keok Cheng read and explained a portion of a tract containing a summary of christianity. He said, "When you thus read and explain, I can understand; but when I read alone, I do not understand." This remark, I suppose, is true with reference to a *large proportion* of those among the Chinese who are said to be able to read. Hence the importance of *actual missionary labor* among them. Our work is not done, nor scarcely begun, when we have merely spread tracts throughout the land. Tracts are good to accompany the oral communication of truth; but *alone* they will do *little* for the Chinese. How much, then, do we need an increase of laborers!

5. Yesterday a larger number of strangers than usual attended our worship and listened attentively to the discourse on "The love of Christ constraineth us," &c. Peh So during the last week has been suffering from a severe bite of a dog, so that living at a distance he was not able to come. Chek Kue, though present at worship, absented himself at the time of the baptism. He gives two reasons: one, that he did not feel prepared to go forward; and the other, that a friend of his hoped to be ready to come forward *with him before long*. I think he may be somewhat afraid to join us, in consequence of the rumors about war, &c. As stated above, he did not appear at the examination in all respects as we should wish; and it was with me a subject of prayer that God would direct in this affair, and prevent any unworthy person from obtaining admittance to the church.

It was, however, a sufficient compensation for the labors and hardships which we have been called to endure, to lead one lovely disciple down the banks of Jordan and there publicly bury him in the likeness of the Savior's death, and receive him, rising again, as a brother and fellow heir of eternal glory. Chek Te, I think, promises well, as a convert and as a future assistant. A Siamese nobleman, passing at the time of the baptism in his boat, attracted by the sight, came to the place. He arrived while brother Jones was offering prayer in Siamese, listened sometime in perfect silence, and retired. The monthly contribution of the church yesterday amounted to \$1.43.

20. Peh So, having recovered from his wound, was present last Sabbath, and wishes to be baptized next Sabbath. Chek Kue, also, having given a satisfactory explanation of his absence on the 4th inst., wishes to join with him in the privilege.

EXTRACTS FROM LETTERS OF MR. JONES.

We select from several letters of Mr. Jones the following extracts, which cannot fail to interest our readers. Alluding to the interruption of tract distribution, mentioned by Mr. Goddard in the preceding journal, Mr. Jones remarks,—

The obstructions in the way of tract circulation are not yet wholly removed; very few call for tracts, and many wholly reject them when offered. Others, however, receive them, and I have heard of no authenticated instance of any person having suffered for receiving them.

It is a matter of serious regret that the obstructions to general intercourse with the people should have arisen just at the time they did; just when the cold season commenced, and our printing operations were suspended for the purpose of being more at liberty for external labor. We are not, however, left without employment. The sickness which has prevailed among us has made considerable encroachment on our time, and those studies which are still requisite for us all, have kept us busy. Should my health be good, I propose now to resume the revision of the remainder of the New Testament, a work for which I can never find too much leisure.

I apprehend there cannot fail to be a reaction, and it will not be surprising

if the partial suppression of tracts should cause them, eventually, to be sought for with greater eagerness. There certainly has been no public edict against their circulation,—there may, however, be an underhand connivance of the government in the measure pursued. But the subject will, necessarily, be brought to some crisis, and if it appears that the “hangers-on” of the court have acted on their own responsibility, and set on foot the measures for the destruction of Christian books, they may be brought up and made examples of; the king himself, it is hardly probable, would venture to issue a proclamation against their circulation, inasmuch as it would convey a reflection on his wisdom in having allowed it so long; a supposition that he could have erred in doing so, would overturn one of the strongest pillars of his government. Whatever may be the result, we have the strongest confidence in His wisdom by whom kings rule, and that He will so overrule all as to make all apparently dark dispensations “plain.” (See also extract of March 23.)

Cruelty and profligacy of Siamese priests
—*Royal proclamations—Subjection of the priesthood to civil authority.*

Sept. 2. A few weeks ago two priests, named Suk and On, took a pupil who had committed some offence, tied him up by the hands to a bamboo pole extended on the beams of their dwelling, and while Suk furnished sticks (rods), On beat the boy till five or six rods were broken; they then took a slat of a bird cage and flogged him till he lost the power of utterance, when he was taken down, struggled a moment, and expired. The matter was brought before the king, Suk and On were expelled the priesthood, and then tried by the civil officers. This circumstance has led the king to inquire more carefully into the state of the priesthood, and to issue two proclamations, one addressed to the laity of all ranks who regard the interests of Buddhism, and the other to the priests. In the proclamation to the people generally the king says:—

“There are some who enter the priesthood out of affection to the Buddhist religion, and study and practise the prescribed rules; these are properly objects of worship to men and *tewas* (nats); but those who have regard merely to a livelihood, and who will neither study nor practise the prescribed

rules, and who, like those fellows, Suk and On, know nothing about those rules, are very numerous. He has, therefore, held a consultation with his councillors and learned men, to know what is best to be done to promote the interests of Buddhism, which is now in such a lamentable state. He learns from them that this lamentable state has arisen from the negligence of the principal priests in instructing their disciples, and the apathy of those disciples in regard to instruction. He, therefore, orders that henceforth there be an annual examination of all the priests in regard to their studies and their practice; if found wanting, they are to be excluded from the priesthood as unworthy. Further; Buddhism has not yet reached the middle of its duration; [it is said to be for 5000 years, and the present is less than 2400;] it is like the rising sun which has not reached its zenith; that it should sink into such a state of degradation is very improper. If things pass in this way, it will not be long before a portion of every priest's residence will be occupied by swinging cots and cradles of infants.”

Considering the strictness with which celibacy is enjoined on the priesthood, the last sentence is very severe upon them. But his Majesty does not content himself with mere prediction; he proceeds to accuse them of smoking opium and *kamjā*,* of drinking arrack and toddy, of eating at forbidden hours, and forbidden food; of wearing forbidden articles of dress, as hats, pantaloons, jackets, pouches, and aprons; of ornamenting themselves with flowers and jewels; of carrying concealed weapons and bludgeons, committing assaults, visiting dramatic exhibitions, at night changing their priestly garments for others and travelling in disguise, racing boats, and that sometimes even with women; he says some of them engage in gambling, by fighting cocks, fishes, and doves—by racing cattle—and boats—and by lotteries, &c. All these things are forbidden to priests.†

* Hemp, the extract of which is intoxicating.

† The *ten golden rules*, “the strict observance of which is required of the priests,” are as follows:—

1. Thou shalt not kill animals.
2. Thou shalt not steal.
3. Thou shalt not marry.
4. Thou shalt not lie.
5. Thou shalt not drink ardent spirits.
6. Thou shalt not eat after mid-day.

And the king authorizes any person who sees any priest guilty of any of these improprieties, to apprehend him, convey him to some neighboring wat, and there make complaint against him. This is assuming an authority over the priests which no king of Siam has ever before ventured to employ. They have, heretofore, been regarded as beyond civil law, but now they are placed, in some sense, in the power of any body and every body. The king professes that it is his warm attachment to Buddhism that makes him so anxious to wipe from it every reproach; but scarcely any thing could tend more to lower the standing of the body than these measures. What will grow out of it, time must determine.

A number of priests about a month since got intoxicated, and in that condition assembled a large company, took some books of a ludicrous and lascivious character, and read them off in preaching style, making all the sport possible. Forty or fifty were apprehended, threatened with punishment by having melted lead poured down their throats,—all the apparatus prepared for it; but finally the affair was settled by expelling them the priesthood, setting them up in the pillory for a gazing stock three days, and then distributing them as government slaves.

Renewal of tract operations—Alleged derivation of Christianity from Hinduism.

March 23, 1843. The general aspect of missionary labor seems to be again brightening to some extent. People again call for books without trepidation, and a willingness to converse on religion is manifest to a greater extent than formerly. An unusual weakness and irritability of my lungs prevents my seeking this kind of labor so much as I should otherwise wish, and confines me more to those pursuits which can be followed with less detriment to the lungs. Last evening, however, a priest of rank and a nobleman kept me in earnest conversation for nearly three hours,—subjects, literature, art, and re-

ligion. The priest seemed anxious to find the prototype of Christianity in Hinduism. Brahma and Jehovah, Jewish and Hindu sacrifices, the Hindu triad and the doctrines of the Trinity, were all the same to him; or, if not identical, the one was regarded as the origin of the other. As Hinduism is confessedly very ancient, he conceived that Christianity must have been drawn from it with various modifications. But, while he doubted strongly in regard to christianity, he did not disguise his decided conviction that almost all the books in which Buddhists trust, were fables or arrant forgeries. He would not allow the existence of one eternal God; but when his attention was called to the certainty of death, and the unsatisfying character of every thing earthly, he became serious and confessed his ignorance. How mournful such ignorance in a man who is looked up to by thousands as their religious instructor. The facts of christianity he understands. How important that he should feel their elevating and sanctifying power. He is a specimen of many; more intelligent than most.

Printing department at Bangkok.

The following is a table of Siamese printing executed from July 1839 to July 1842, including two works in Chinese printed with the press and types. Works in Chinese printed from blocks are not reckoned. The amount of printing previous to 1839, was 928,190 pages. Total, to July 1842, 6,622,090 pages. Much embarrassment has been experienced from the imperfection of the types, and other causes. The Siamese fount, procured at much expense from Malacca, was at first almost entirely unserviceable. And the Chinese fount, obtained from Mr. Dyer, of Penang, though good, was so limited as to require the constant employment of a *cutier* to keep in *sorts*. More recently, the punches of a fount of Siamese type have been cut by the prince Chan-fa-yai. The form of the letter was beautiful, but the lines required to be retouched and the matrices cut. The mission were entrusted with the care of finishing them, with permission to strike off a set of matrices for themselves. "Siamese printing bears a strong resemblance to Hebrew, where the points break or draw out; and being drawn out, are crushed, before they are perceived, on the faces of other types and destroy them likewise."

As stated in the last Annual Report of the Board, the printing department since July, 1841, has been in charge of Mr. Jones.

7. Thou shalt not visit theatrical exhibitions.

8. Thou shalt not dress gaudily or use perfumery.

9. Thou shalt not sit or sleep higher than a cubit.

10. Thou shalt not receive or lay up money.

There are also 227 other rules, which refer to "purity of conduct and proper decorum."

Siamese Printing executed from July 1839 to July 1842.

Title.	Form.	No. cop.	No. pp.	Total pp.	Edit.
1839.					
Summary of Christianity,	octavo,	10,000	24	240,000	3d.
Story of Daniel,	"	5,000	24	120,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	"
Gospel by Matthew,	"	5,000	120	600,000	2d.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	"
Joseph and Moses,	octavo.	5,000	64	320,000	1st.
1840.					
Siamese and English Vocabulary, (by Mrs. Davenport,)	16mo.	200	272	54,400	"
Summary of Christianity,	octavo,	20,000	24	480,000	4th.
Joseph and Moses,	"	10,000	64	640,000	2d.
Acts,	"	5,000	112	560,000	"
Story of Daniel,	"	5,000	24	120,000	"
Gospel by Mark,	"	5,000	70	350,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	2d.
Scripture Parables,	"	10,000	30	300,000	"
1841.					
Bible Class Questions, (by Mr. Davenport,)	16mo.	200	224	44,800	1st.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	3d.
Golden Balance,*	octavo,	2,000	32	64,000	1st.
First Lessons, Chinese and English,	4to.	550	equal 96 8vo.	52,800	"
Luke's Gospel,	octavo,	3,000	124	372,000	"
1842.					
Scripture Parables,	"	9,500	32	304,000	3d.
Story of Daniel,	"	10,000	24	240,000	"
Epistle to the Romans,	"	3,000	56	168,000	1st.
Summary of Christianity,	"	10,000	24	240,000	5th.
Catechism in Chinese, (job work,)	"	1,000	44	44,000	1st.
" " revised,	"	1,350	42	56,700	2d.
Appendix to Two Friends, Chinese,	"	800	4	3,200	1st.
Total,		151,600	1,608	5,693,900	

Since the close of the tabular statement in July, printing operations have been reduced to some extent, requiring only about fifteen reams of paper per month. "In regard to our further necessities," says Mr. Jones, "very much must depend upon whether we are to have additional distributors. If we are not, further grants of paper will be unnecessary. But if we have assistants in the work, I see no reason why we may not require 200 reams a year, and find a wide field open for all we publish."

ARRACAN.

EXTRACT FROM A LETTER OF MR. COMSTOCK.

Obituary of Mrs. Comstock.

Since the publication of the notice of Mrs. Comstock's death, in our last Magazine, we have received from her bereaved husband a more extended account of the circumstances, together with a brief sketch of her labors and character. Mr. Comstock writes May 3,—

For several months past, Mrs. Comstock had been blessed with unusually good health, and we had repeatedly spoken with gratitude of the goodness of God, in granting us so long an exemption from sickness. We hoped, too, that we should be permitted to labor more vigorously and uninterruptedly for the good of the heathen, than

we had before been able to do. She had just completed a "Book for Mothers," which, I think, was greatly needed, and will, I trust, prove very useful. She was contemplating a work for children, and had begun to inquire for scholars to teach during the rains, just at hand. We had, too, already decided to spend a month or two, early in the cold season, at Cheduba, and then take a tour of a month to Aeng, and the villages on the way thither. Our prospects for the future appeared to be unusually encouraging, and we fondly hoped that we should be permitted to see many turning to the Lord in Arracan. We did not, however, forget that death might derange all our plans, and often conversed together freely on the probability that one of us might speedily be called into eternity. She had no fear of death, nor

* Including a fourth edition of The Seven Princes.

any anxiety as to the time or manner of her departure, but only spoke of it as affecting our future course.

She was taken ill on Saturday, April 22. Our English doctor was then absent from Ramree, but had he been here, we should not, probably, have thought it necessary to call him, as Mrs. C. had prescribed for many similar cases with entire success. On Monday I saw that her disease was very severe and obstinate, and asked her, if I had not better call the Mussulman doctor, who is left in charge here when the English one is absent. He came Tuesday morning. He prescribed for her, but wished the English doctor sent for, and I despatched a messenger for him. He arrived early on Wednesday morning, and faithfully and assiduously tried every remedy to arrest the disease, but in vain. On Friday evening, the 28th, at 8 o'clock, she very suddenly expired. Occasionally there were slight symptoms of amendment, and I fondly hoped, to the very last, that she might recover. A minute or two before her death, she took some nourishment, and remarked that she thought she should soon regain her strength. I trusted that it might be so, and stepped on to the verandah to say to the native Christians that there was still a little reason to hope. I heard her speak, and hastened to her just in time to see her sink back upon her pillow, and, without a struggle or even a gasp, breathe her last.

The body was immediately surrounded by weeping and wailing heathen women, who felt that they had lost a friend. Such, indeed, was the case; for Mrs. C. truly pitied and loved the women of Arracan, and was never happier than when telling them of the Savior. On the day after her death, as the news spread in the town, men, women, and children, (more of the last two) began to crowd to my house; and it was estimated that about 2,000 were here during the day. Their expressions of attachment to my dear wife, and of sorrow for her loss, were deeply affecting. "How kindly she always spoke to me, when she met me."—"She always gave us medicine, when we were sick."—"She was truly a good woman."—"She came here to die, far from her native land, with no mother or sister near her, because she pitied us." Expressions similar to these, were made and listened to, with many tears. I remarked once, "What crowds are pressing to the house, are *all* from

the town?" A bystander replied, "Yes, as the news spreads, all will be here, for she was greatly beloved." Another added, "Many tears will be shed in Ramree to-day."

I was surprised and deeply affected to witness such manifestations of feeling among the heathen toward a Christian missionary. They more firmly convinced me that she had not lived in vain, but had exerted an extensive and salutary influence, which, I doubt not, will be powerfully felt, in preparing the way of the Lord here. Her labors, too, I trust, will prove the means of salvation to many souls. She was a most conscientious and laborious missionary. The rains before last she had a school, to which she devoted a good deal of time; translated "The Scripture Catechism," administered medicine to the sick, conversed with the women who were daily calling at the house, and taught her own children, beside attending to household duties. She was from daylight till 9 o'clock at evening, constantly engrossed with labors and cares. As far as her own feelings were concerned, she would have delighted uniformly to be as active and busy as she then was.

She was not, however, always called to such constant and severe labor, but uniformly did what she could. Whenever women came to the house, she felt it her duty to leave all, and go and tell them of the Savior; and I recollect that in a few instances, when she was so engaged that she could not at once go to them, and they left without hearing of Christ, she was very much grieved on account of it. If I was not at hand, she conversed with the men too. Toward evening, when she could be out, she might often be found seated on a rice mortar, with half a dozen women around her, in the adjoining villages. Attention to the sick, also, demanded a good deal of her time and thought. I have known her to give medicine to twenty applicants in a day. She was always anxious to accompany me in my tours to the villages during the cold seasons, but circumstances usually prevented it. She would have prepared more works for the press, but for a feeling of extreme self-depreciation, which led her to think that she was not competent to prepare a book fit to be printed. The Scripture Catechism and Mother's Book, are both, I think, calculated to do much good. She not only labored faithfully, but prayed fervently, and with tears, for

the salvation of the heathen. She has, however, entered into her rest; her labors and prayers have ceased, and I am left alone, to train my children up for God, and to do what I can to win the heathen to Christ. The Lord has thus decided, and He does all things well. I am enabled to say, in sincerity I trust, "Thy will be done." I have lost a most affectionate and amiable wife, my children have lost a kind and faithful mother, and a prayerful and diligent laborer is lost to the cause of missions, but I will not repine or murmur. The Lord is as rich in mercy as He is infinite in wisdom, and let Him do what seemeth good in His sight. I need not ask the sympathy and prayers of the members of the Board, and other friends, for I feel assured that I shall have them. Pray, not only that my affliction may be greatly sanctified to my spiritual good, and to the good of other friends, and other missionaries, but also that the death of my dear wife may be made the means of life to many souls in Arracan. Several appear tender, and seem to recall the instructions she has given them.

The above communication was read at the last Monthly Concert of Prayer (Sept. 4), in Bowdoin Square, in this city; in which the Charles St., Federal St., and Bowdoin Square churches are united; and was followed with remarks by the pastor of the Bowdoin Square church, so just and appropriate, that we have thought it desirable to present them to our readers.

Mr. Cushman stated that he had had, the week before, an interview with the mother of the deceased, and also with other friends of her early years, which had impressed him with the conviction that she was a woman of rare worth. And while reflecting on the endowments which so eminently fitted her for usefulness in her own land, he had found it difficult to repress a feeling of regret, now that her life had been so early closed, that she had not been content to devote herself to the cause of religion at home; where, to human view, she might have lived yet thirty years perhaps, the delight of those that loved her, and a blessing to the world.

But since he had heard that letter, he said, his regrets had all given place to acquiescence in that divine arrangement which had given Mrs. C. her work in another field, and for a shorter period. No one, it seemed to him, after hearing that account of the impression which her death had produced, could doubt but that her life, though short, had wrought

results in behalf of christianity abroad, far greater than might have been realized by a protracted life of usefulness at home.

"This homage of pagan sensibility to Christian virtue was, indeed, a sublime and affecting spectacle. A *foreigner*, in the face of all the jealousies and fears which repel approach and confidence; a *Christian*, professing and teaching a religion which avowed a determination of exterminating their own; a *female*, in her weakness contending with the contempt which is everywhere in heathen lands the inheritance of her sex, and contending, too, with all the disadvantages connected with an imperfect command of the language of those whose ear she sought, going forth morning by morning, and continuing the live-long day in the work of gathering around her those who would consent to listen, and speaking to them, in her meekness, of the errors of their religion and of their lives, and pointing them to the Lamb of God; produces such an impression, in the course of eight years, that the tidings of her death waken a thrill of sorrow and notes of lamentation throughout the population of a pagan city! And who can tell the result of this? Suppose that in all these years of toil, not a record had been made of a conversion: an impression, nevertheless, has here been made on the minds of these thousands in favor of christianity, the issues of which are beyond all human calculation. It must be so. Christianity has had her *representative* among them. And it cannot be but that when they have retired from the chamber of her death to contemplate the moral phenomenon which her life presented, they will ask, 'Whence these virtues? The tree which has borne such fruit must be a plant from above: this religion must be divine.'

"We greatly misjudge the value of the service of our missionaries," Mr. Cushman further remarked, "when we estimate it by the number of conversions reported. The great work of the present generation is, to give a proper impression to the heathen mind, of *what christianity is*; to diffuse a knowledge of its doctrines; and to *exemplify its spirit*. Conversions we may expect, but only as the earnest of ultimate success. Our great work is to pioneer: to remove obstructions and prepare for the success of a coming generation. Most nobly and successfully has our sister, then, fulfilled her mission; and had the church of Christ but one such laborer, one such *representative* to a million of inhabitants in heathen lands, the knowledge of what christianity *teaches*, and what christianity *is*, would overspread the heathen world: and another generation would witness the rapid

conversion of its 'every kindred, and tongue, and people, and nation, to God.'"

Such views, we may add, of the relative value of preliminary labors, were habitually cherished by Mrs. Comstock. In a letter from Ramree, a few months before her death, she writes as follows :—"I believe these hills and vallies of Arracan will yet leap at the sound of the church-going bell, and the hundreds and thousands of her children will be seen coming up from every city, village, and

hamlet, with united heart and voice, to the worship of the great Jehovah. It may not be in my day, but my children may see it,—God grant that they may be privileged in hastening it on. We see but little fruit of our labor, i. e. so far as *converts* are concerned,—but we see the seed germinating. It is not dead ; it will yet spring up ; yes, this very seed we are now sowing, will spring up and yield a glorious harvest."

Miscellany.

MONTHLY CONCERT MAP.

In the August number of the Magazine, p. 211, will be found a valuable letter addressed to the editor, on Missionary Maps, from the Rev. Joseph Tracy, author of the Map of the World, also, of Burmah, Siam, &c. We take the liberty of calling the attention of our readers, specially of pastors and of those who are in the habit of giving instruction at monthly concerts, again to the subject. Mr. Tracy's Map of the World is exceedingly valuable as a means of giving to a congregation an idea of the relative position of different countries in which are missions. It should, in most cases, be used before or in connexion with the Map of Burmah, which was made expressly for the use of Baptist congregations. We are satisfied that nothing will do more to excite a permanent interest in behalf of missions than such instruction as an intelligent pastor could give his people from the Missionary Map. It is feared that its importance is not duly appreciated. Some pastors, we apprehend, are restrained from procuring one from their limited means. Why not call upon their church or Sabbath school to procure both a Map of the World and of Burmah, not for the pastor, but that the pastor may use it for their benefit ?

The following suggestions on the best method of using the map may not be wholly useless to many who are intending to commence the use of them.

1. *Preparation.* The map may be mounted on rollers, in the usual way ; which may be done at any carpenter's shop. Or it may be tacked, at the edges, to a light rectangular frame ; which will sometimes be found more convenient. Or it may be fastened to the wall of a room by tacks or otherwise, without mounting in any way.

Its most convenient position for public use is, against the wall, in the rear of the speaker, and a little higher than his head.

The lamps should be placed so as to throw a strong light on the surface of the map, and yet not between it and the eyes of the audience. However dark the other parts of the room may be, the map will be seen, if there is light enough thrown upon its surface.

Provide a rod long enough to touch any part of the map conveniently. This should be of some dark color, at least for some distance from the end, that it may be plainly seen in contrast with the white surface of the map.

Look out, beforehand, those places on the map which you wish to show, and fix them so firmly in your mind, that you can refer to them without hesitation ; lest your hearers should become weary while you are looking for them.

2. *Introducing the map to the audience.* It will be of great advantage, in respect to subsequent use, if the map is honored with a formal introduction, something after this sort :—Having made the

preparations described above, show your hearers, on a Map of the World, where Hindostan, Burmah and Siam are ; what countries lie between us and them, and what countries beyond and around them ; and what course one must sail, and what countries one must pass, in order to reach them. This may be most advantageously done on the large map of the world, constructed for such uses, and lately published by Messrs. Crocker & Brewster, some of which have been colored expressly for the accommodation of Baptist congregations. But any map of the world may be used ; and a good describer may convey some idea of their position without using a map.

Having shown in what part of the world these countries are situated, turn to the map now under consideration. With your rod, point out the position of Burmah, of Hindostan, of Siam, of Tenasserim, of the parts of China and Thibet. Then point out the principal rivers and towns in each country. It is not necessary that each of the audience should see the little mark which represents 'each town,—Calcutta, for example. The purpose may be answered, if they see the end of your rod, when you point it out.

Next, point out the different missionary stations, describing the position of each. Say, here is Bangkok, on the Meinam river, about twenty-five miles above the Gulf of Siam ; here is Maulmain, near the mouth of the Salwen ; here is Sibsagor, about the centre of Assam, a little south of the Brahmaputra ; here, about fifty miles distant, a little to the north of east, is Jaipur ; and here is Ava, on this great bend of the Irrawaddy, about half way from Sibsagor to Maulmain, and directly west from the southern boundary of China ; and so of the other stations. It may help to give a more perfect impression, if you observe that it is about 300 miles, in a straight line, from Bangkok to Maulmain ; from Mergui to Maulmain ; from Maulmain to Ramree ; from Rangoon to Akyab ; and from Chetza's village to Nowgong. Care should be taken, however, not to be too minute in

your statements, so as to overload the minds of your hearers with a multiplicity of images, of which nothing will be remembered distinctly ; and it may be well to fix a few leading points in the mind, by stating some interesting facts connected with them.

After the audience have become somewhat familiar with the map, it will be found a profitable exercise to take up the several stations, one after another, and give an account of them. This may be done from time to time, at meetings when there is little intelligence to communicate.

3. *Common use at the Monthly Concert.* The map should hang in its place at every meeting, whether you have any special occasion for it or not. It will speak, both to the understandings and the hearts of all friends of missions. Whenever a missionary station is mentioned, just point to it with your rod, with a very brief remark concerning its geographical position. When a missionary is mentioned, point out his station in the same way. When a missionary journey is spoken of, point out the route on the map. When a people is mentioned, point to the region where they live. Do this over and over again, as occasions recur, with respect to the same persons and places. If your remarks are brief and pertinent, they will not be tiresome, though often repeated.

By pursuing a course of this kind, the audience will soon acquire a clear idea of the geography of this missionary field ; and their intelligent interest in missionary labors will be immensely increased.

There accompanies the map of the World a very valuable pamphlet, which, in addition to much other important statistical knowledge, contains a brief, but remarkably accurate and well arranged digest of every missionary station, both Protestant and Roman Catholic, in the world ; dry, without doubt, to one who takes no interest in the conversion of the world, but full of interest to him who is waiting for the universality of Christ's kingdom on earth.

Other Societies.

South Africa.

(Continued from Sept. No., p. 241.)

WESLEYAN MISSIONARY SOCIETY, (ENG.)

CAPE TOWN AND NAMAQUAS.

Cape Town, with an out-station at *Wynberg* and *Diep River*—Thomas L. Hodgson, Richard Haddy, James Smeeth. Mr. Goodricke, formerly of this mission, died at Cape Town on the 19th of June, 1841—teachers: salaried, 4; gratuitous, 70—members, 241—scholars 890.

The congregations have increased in the two chapels and two private rooms occupied by the Society, and the number of persons brought under instruction is considerable: the influence of the Divine Spirit on the minds of the worshippers is evinced by a satisfactory alteration in the conduct of those who have joined our people. This is most apparent in the Dutch department: the colored people also are helping one another in exhortation and prayer, visiting the sick and afflicted, and inviting the careless to hear the words of eternal life. Six Malays have been added to the church, and one Roman Catholic. The English are in an improved religious state: among the colored people, especially, an increasing divine influence appears. Among the Dutch, Christian affection increases: and whether in pastoral duties, or the public ministrations of God's word, those who minister are often much blessed.

Wynberg has been often graciously visited, during the year, by heavenly influences; but, as yet, the prospects are far from being encouraging at present. At *Diep River* several sound conversions have taken place; and our Society, consisting of 18 members and 12 on trial, is much alive to God. The work is immature, but its genuineness is clearly manifested; and we are much cheered by having added to our numbers another little band of praying souls.

Stellenbosch and *Somerset*—Edward Edwards—teachers: salaried, 2—members, 120—scholars, 250.

Considerable improvement in our members has taken place: many of them appear better to understand their duty to God and one another; and they often weep and lament that so many years of their lives have passed away in sin and ignorance of God. Frequently they ex-

press their gratitude to Divine Providence for sending us to proclaim the glad tidings of salvation. There has not only been an increase of numbers, but the spirituality of the older members has been more in character with their profession than formerly.

Lily Fountain: near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson, Jun.—teacher: salaried, 1—members, 87—scholars, 85.

On the occasion of a visit from the Rev. T. L. Hodgson, a public missionary meeting was held, when the natives contributed cattle and corn to the value of 18l. 2s. 6d.

While the people were announcing their several subscriptions, I was much affected to see 21 little children approach Mr. Jackson with a half penny, 9 with a penny, and 2 with three halfpence each.

I visited this station in April 1824; since which time it has been a great blessing to many hundred persons connected with it, as a missionary institution. Their improvement in outward circumstances, and the fact that many have died happy in God, and many more are walking in the joys of salvation, present sufficient proof to satisfy the missionaries that their labors have not been in vain; and the Christian public may be assured that their contributions have not been spent for nought. With this pastoral people much has been effected as to civilization.

Nisbet Bath, with 5 out-stations: in Great Namaqualand—1834—Edward Cook—teachers: salaried, 2; gratuitous, 10—members, 256—scholars, 740—scholars in the night school, 30.

This station, so unpromising at its commencement, is now rising into great importance. Under a gracious visitation from on high, upward of 250 individuals have, during the year, been added to the church. Several of the Christian Namaquas are able to render valuable assistance to the missionary; among whom a prominent place is occupied by David Afrikaaner, one of the seven sons of the once notorious freebooter, Titus Afrikaaner.

Under the impression that it would be necessary to leave the scene of his labors, Mr. Cook writes—

The present state of my health appears to leave me no choice as to my continuing in this country; and, therefore, we purpose setting off to try some other situation, as may be advised by the District Meeting.

I am most concerned, lest, with our limited means, we should not be able to send a missionary to supply the vacancy thus occasioned; the necessary consequence of which would be, neglect of the members collected, a disorderly scattering, and, perhaps, an entire loss of influence with the people. I can enter into the difficulties of the Committee; but I am overcome by a fear lest the little enclosures formed should again become waste, and the fields opening bright with promise be suffered to close against us in darkness; and I cannot refrain from appealing to you for assistance.

ALBANY.

Grahamstown: Wm. Shaw, *Superint.*, Wm. B. Boyce, Thornley Smith—*Salem and Farmerfield*: John Richards—*Bathurst and Lower Albany*: John Smith, Jun.—*Port Elizabeth and Uitenhage*: George H. Green—*Fort Beaufort*: Wm. C. Holden—*Haslope Hills and Amahala*: John Ayliff; Joseph C. Warner, *As.*—*Cradock*: John Edwards—catechists and readers, 3—teachers: salaried, 3; gratuitous, 152—members, 828—scholars, 1449.

The congregations are increasing, new chapels are rising up, and former erections are receiving enlargement. In the last year, an excellent stone chapel covered with slate has been completed at Port Elizabeth, at a cost of 1800*l.*: at Uitenhage, 500*l.* has been expended in the purchase and fitting-up of a place of worship: a new chapel has been completed at Cradock: a considerable addition has been made to the chapel at Clumber and the English chapel at Grahamstown. The entire expense of all these chapels is met by local exertions.

The colonial stations are assuming a character of peculiar interest, in consequence of the stream of immigration which is continually flowing into the colony from Caffria and the Bechuana country. Grahamstown, on the Sabbath, presents a gratifying scene: at one and the same time the word of life is preached by the missionaries, and the praises of God are sung in three different languages.

We have lost by death, at Grahamstown, several very valuable church members during the year; but they died in the faith, and now inherit the promises. Notwithstanding these breaches, there has been an increase of 38 members, and there are now 21 on trial for membership. The total number of church members in the circuit is 402; of whom about 68 are natives, of various tribes: the others are of European race.

At Farmerfield the work of God is going

forward delightfully. The Sabbath congregations comprise from 280 to 800 persons, of various tribes, who listen with great attention. The number of church members is continually increasing, as new converts are almost every week gathered from those that are without. The religious state of the people is highly gratifying: their experience is sound and scriptural; their conduct is consistent; and those who have an opportunity of daily observing it, speak of them in the highest terms of praise.

In my journeys, I am often cast among the Dutch colonists; and at the present time there is a constant communication kept open between the colonists and the emigrants, so that I have frequent opportunities of hearing their views of missionary labor in the country north of the Orange River. Generally speaking, they talk of our missions as something very wonderful. The following remarks were made by one of these people:—

“One afternoon, I saw a wagon approaching our abode, and some of the Zwaarte Heidenen” (black heathens) “came from the wagon to ask permission to remain there for the night. Unwillingly, I gave my consent: and when I found that the wagon was the property of the captain of the heathen, I became much alarmed, being alone. In the evening, as the sun was setting, I saw the captain call his family and people together at the side of the wagon; and, just as a Christian would do, he took out a book, and they all sang a hymn in their own language: he then read what I found was the bible, spoke to his people like a predekan (preacher), and then the whole of them knelt down on the ground, while the heathen captain prayed; after which, they spent the evening round the fire at the side of their wagon, as if they were the happiest people in the world.”

At Farmerfield the congregations are large, both on the Sabbath day and on the week day evening. The people residing at this place belong to various native tribes, many of whom, but a very short time since, were immersed in the grossest ignorance and barbarism. Now, on the Sabbath, three or four hundred of them are seen, clad in decent apparel, repairing to the house of God. The number of members in the society is constantly increasing. The acquaintance of many of these persons with experimental religion has both delighted and astonished me. A mighty work is going on among this people; a work which, I trust, will have its influence on numbers not residing in the institution, but with whom the institution people frequently come into contact.

CAFFRES.

AMAKOSE: *Newton Dale* and *D'Urban*: Wm. J. Davis—*Beka* and *Gwanga*: John W. Appleyard—*Wesleyville*: Wm. Impey—*Mount Coke*: Henry H. Dugmore—*Butterworth*: Horatio Pearce—*Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer. AMAPONDO: *Buntingville*: Thos. Jenkins—*Amabaka*: Wm. H. Garner. AMAZULU: *Port Natal*: James Archbell—catechists and readers, 20—teachers: salaried, 16; gratuitous, 43—members, 241—scholars, 2247.

In Caffraria, a powerful apparatus of means is steadily brought to bear on the superstitions of the native mind. The gospel is preached; the Christian sacraments are administered; the scriptures in the vernacular tongue are circulated; old and young are taught to read in the mission schools; branches of the "Watson Institution" are training native teachers; a quarterly periodical publication in the Caffre language is disseminating useful knowledge among the people; and decided conversions to God take place at all the stations. Even the formidable marauding chief, Capai, since he has received the missionary whom he so ardently desired, has commanded his people to observe the Christian Sabbath.

The schools have been very much interrupted during the year, by the prevalence of the small-pox. It is gratifying to find that the number of female scholars in the schools is greater than that of the boys.

The missionaries, having translated the New Testament into the Caffre tongue, are exerting themselves in completing the translation of the Old, and in preparing other useful publications: 6800 copies of various works have been printed at the mission press in Grahamstown during the year.

The greatest encouragement at Butterworth is the establishment of two outposts in the tribe, under the care of two native preachers, both the fruit of missionary labors at that station. One of these is with a Fingoo population; the other is with a section of the Caffre tribe. The first native preacher taking charge of a mission station in Southern Africa bears the name of Richard Watson. The other native preacher, whose name is Bithle, is living with a Caffre chief by the name of Potsana. This chief, driven from that part of the country which he formerly occupied by war, fixed his residence near the mission station at Butterworth. He often attended the means of

grace; and the truths which he there heard produced such an effect on his mind, that, when he removed to his former residence, he earnestly requested that some person might reside with his section of his tribe, to teach him and his people the way of life; and Bithle, who had long acted as a local preacher, was selected for this duty. He was received by the chief as a messenger to him for good. He has attended regularly to all the means of grace since the arrival of his teacher; and uniformly uses his influence with his people to induce them to accompany him. The preacher is a Fingoo; the chief and his people, Caffres by nation. Now it is well known that the Caffres have long looked on the Fingoes as dogs.

On this Sabbath, at our early morning service, Kama preached; and at our Monday service I endeavored to explain the nature and obligation of Baptism and the Lord's Supper, and to enforce the duties connected with them. Ten adults were then baptized, in the presence of the congregation; the usual questions contained in the baptismal service being put to them, and satisfactorily answered. All seemed deeply affected, several to tears; and at the close of the service, including the 10 just baptized, we numbered 22 communicants at the table of the Lord.

In the pending dispute between Gxaba and Makass, I have been called to interpose. Gxaba knew that if he sent a messenger to the other Chief, he would be murdered, and, therefore, resolved to seek recompense by war. By my mediation they were brought together, or rather Gxaba sent his great counsellor to meet Makass. I distinctly informed them that I could be no judge of such matters, and that I only appeared in the character of mediator: that, as a Christian missionary, I was a man of peace; and the word of God, with which I was come among them, was a word of peace to all: and that, although I was a "teacher," residing in Gxaba's country at his request, yet I was the friend of all. As usual, they separated without settling their difference. I sent a message to Gxaba, stating that I should visit him in a few days. At this interview I pointed out the evils of war, and then adverted to the impolicy of it in his case. He referred to some of the wrongs which he had suffered from this chief; but, in conclusion said, "If you say that word, that I must not fight, I will not." I replied, that he did right to hear the counsel of his missionary. His chief counsellor then addressed me, saying, "The word of our 'teacher' is good indeed. It is a right word, and we thank

him much to-day. We rejoice that you say you will tell Gxaba all that is in your heart. This is good, and you must not be tired of doing so."

On the Sabbath, our congregations at Buntingville are large and attentive, both at the station and in the neighboring parts, where we regularly itinerate. Our chapel is now considerably too small; for many cannot gain admittance. Some of our hearers come five and six miles on the Sabbath to hear the word of life; and their earnest inquiries to understand what they hear give pleasing evidence that our labors are not in vain. Our people are steadily advancing in grace and in the knowledge of Jesus Christ our Lord, and are adorning the doctrine of their profession.

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Bassoutos; and *Ratlabani* and *Mirametsu* among Corannas: Richard Giddy: James Allison, *As.*; 2 *cat.*—*Plaatsberg* among Newlanders and Bassoutos, and *Lishuani*, among Bassoutos: James Cameron: 1 *cat.* MANTATEE COUNTRY—*Imparani*, *Moteng*, *Sevumelo*: Francis Taylor: 1 *cat.*—*Umpukani*: 1 *cat.*—*Colesburg*: George Bingham—*Buffalo's Vlei*: W. Shepstone—members, 463—scholars, 540.

The marauding expeditions of Sikonyela, the chief of the Mantatees, have, to a considerable extent, dispersed the natives at some of the stations; and several converts have, in consequence, been deprived of instructions and pastoral care, while others have had to suffer persecution from their countrymen. These troubles, however, have served to evince the strength of the religious principles of the native members; several of whom, it is known, continue to meet together for Christian worship in their places of retreat, while others have gladly endured the loss of all things, rather than allow their friends to lead them back to heathenism.

Arrangements have been made to meet the somewhat altered state of things which has arisen in the eastern part of the district, in consequence of the war; and the missionaries are cheered in their work by many indications of good. In the course of the year, the natives at Plaatsberg have built a substantial brick chapel, capable of accommodating 500 persons, without any expense to the Society at home: a second commodious chapel has been erected at Lishuani, chiefly by local exertions; and a third at Colesburg, at an expense of 420*l.*—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

Baptist Missionary Society, (Eng.)

During the last year this Society has sent out eight missionaries and their wives; one to India, one to Ceylon, one to the Bahamas, five to Jamaica. Three have been compelled to retire from their work through loss of health, besides three female missionaries. Some of these are expected to return again to their fields of labor. One male and one female missionary have died. The Society has in all, in the foreign field, 81 male and 59 female missionaries, 193 native preachers and school teachers, 174 day schools, 10,088 day, and about 15,000 Sunday scholars. Communicants added during the year, 3,569; total 36,833.

Of the 32,500*l.* which compose the jubilee fund, distinct from the ordinary annual collection of the Society, 1,175*l.* have been granted by the Committee for training active agents in Ceylon, Africa and West Indies; for purchasing the premises and library for a school at Calabar, in Jamaica, of which Rev. J. Tinson has accepted the office of principal, 1,125*l.*; and 50*l.* toward the purchase of books and furniture for a similar institution at Colombo.

The establishment of the new mission in Western Africa will cost in the outset probably not less than 3,000*l.* A vessel is to be employed for the exclusive use of this mission, toward which 500*l.* have already been contributed as a special donation. The Committee hope that the whole amount can be raised without breaking in upon the Jubilee Fund.

A new mission has already been begun in Trinidad.

A committee raised for the purpose, report that they have obtained freehold ground in a very eligible site, (in the city of London) and hope to have a building completed by the close of the year, to be held in trust for the Baptist Mission, and to be adapted for the use of other denominational societies. A large room, also, will be provided as a denominational library.

The Society, for the first time in many years, is entirely free from debt.

American Board of Commissioners for Foreign Missions.

NESTORIANS.

LETTER FROM MR. JONES, MARCH 8, 1843.

The Seminary—Description of the Scholars.

The number of scholars at the present time is about seventy-five. More than a hundred different individuals have been in attendance this term. Many who have been two or three years in the seminary, have been sent to the villages to teach schools.

Among the number of present attendants, are six priests, and eight or ten deacons. One of the priests is a lad thirteen or fourteen years old, from Jelu, a relative of the patriarch, and designed for the office of bishop. He is amiable, and promises to become a good scholar. One or two other lads will probably succeed to this office, if they outlive the present incumbents, who are old men. The other priests are too far advanced in life to promise much for this world. If they can be brought to feel that influence which will fit them for heaven, it is all that we can ask. Some of them are decrepit, and their locks have been whitened by three score winters, but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads, to read the tracts that we have published in the modern language, and are seen by hours together bending over the sacred scriptures, with an apparent desire to understand what they teach.

The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths they learn here, and most of them will, probably, ere long, sustain ecclesiastical offices. Who can estimate the influence they are destined to exert on their people for good, if they become pious, or for evil, if they remain impenitent? Will not the churches remember this seminary when they pray for the colleges of our land?

LETTER FROM MR. PERKINS, MAY 25, 1843, WRITTEN FROM ERZERROOM.

Disputes between Turkey and Persia—Prospect at Erzerroom.

The commissioners from England, Russia, Turkey and Persia, now convened here to settle the disputed boundaries, and arrange other differences between the two latter countries, are said to be making en-

couraging progress toward an amicable adjustment. This instance of two bloody Mohammedan governments, abandoning the sword, and referring their political difficulties to the arbitration of Christian powers for settlement, is a striking index of the progress of civilization, and of the general influence of the gospel in Asia.

Our missionary brethren and sisters at Erzerroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The presence of twelve or twenty intelligent Armenians, assembled at the missionary's house to be instructed from the scriptures, is a scene which I could not have anticipated when we passed Erzerroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzerroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated.

Mar Yohannan enters with much interest into the religious state of the Armenians here, as he also did at Trebizond.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, MAY 31, 1843.

Threats of Persecution—Desire on the Part of Armenian Females for Intellectual and Moral Improvement.

We have had several threats of persecution, but hitherto the Lord has stayed the hand of the destroyer. Some who were inquirers, however, have gone back to their former security, and, as might be expected, have joined hands with our enemies. Such cases are painful, but they are ever to be expected in this world. There are some individuals who are exceedingly active in endeavoring to prejudice the minds of people against us, and against the truth; some of them employ ridicule and sarcasm for this purpose. The Lord restrains their influence, however, and carries on his own cause in spite of them.

You are aware how little has been done as yet among the Armenian females. Not long since I gave notice to some of our native brethren, that if any of the females would come to my house any time during the week, I would hold myself in readiness

to preach to them, every day, if they chose. They cannot come to the preaching service on the Sabbath, nor can they come at any time, in large numbers, without exciting attention and remark. In consequence of my invitation, however, I have had two different companies of them, and although the number was very small, yet I feel no small degree of encouragement from this little beginning, and especially from seeing how exceedingly anxious some of them are to learn the truth. One woman, fifty or more years old, brought her two daughters to hear the gospel preached; they walked at least three miles for this sole purpose! There are several among the females whose minds have been awakened through the labors of the pious priests, and some, we hope, are truly converted.

Our preaching services on the Sabbath are well attended, and we are coming in contact with new inquirers from time to time. This is indeed a great work, and I tremble when I think of my unfitness to have any part in it. The newly enlightened and converted will necessarily take their tone from us. How spiritual, how holy, how zealous, how full of faith and of the love of Christ, ought we to be! How near ought we to live to the heavenly world! Oh that all the people of God would lift up their cries nightly for us to the Throne of Grace, that we may speak from hearts full of Christ and of eternal things.

SMYRNA.

The missionaries at Smyrna are chiefly occupied with the press, publishing bibles, tracts and religious books. The books issued at Smyrna are carried into the interior, and sold at about one half of their value. Through this agency, together with the direct labor of the missionaries, an interesting work is going forward among the Armenians, both in cities and villages widely scattered from each other. The following extracts from the journal of Mr. Adger will be read with interest.

A Growing Christian.

I have been much affected and delighted by the tender spirit manifested by an Armenian brother from Constantinople, who is spending a few weeks here, and whom I invited to take up his abode at my house. He is the S. 2d, mentioned in the little tract published some years ago in America, concerning some hopeful young men at Constantinople. It was evening, and our missionary circle were holding their usual

singing meeting at my house. It happened, as I rose and left the room, that he also went out just before me. I invited him into my study, and we seated ourselves in the dark, to have a little conversation. I requested him to tell me how he first came to feel a special interest in the subject of religion. He gave me no immediate answer; but after a few moments, as I could perceive by a dim light from the passage, clapped his hands to his face, and burst out into loud weeping. This he repeated several times before I thought it best to interrupt him. After this flood of emotion had somewhat subsided, I asked why he wept. He replied, "I am thinking of Christ's love to me, and how ungrateful I am to him," and then he wept again. We had a long conversation afterwards, throughout all of which I could not but perceive that this dear brother's state of mind was far more tender and lively than my own. He seems to be indeed a living and growing Christian. No one can be long in his company, if able to converse with him in Turkish or Armenian—or even in Greek, of which he has but an imperfect knowledge—without feeling that there is a real work of the Spirit going on among the Armenians.

Soonists.

This is the name of a literary and patriotic society, composed of Armenians. The object of the society is to promote, in every possible way, the advancement of the nation. One of their plans is to select twelve Armenian youth, and send them to foreign countries to be educated, with a view to their becoming teachers on their return.

S. is now reading D'Aubigné's Reformation, with great interest, sitting up till one o'clock at night. He remarked this morning, in reference to the projects of the Soonists' Society, that perhaps God designs them to become agents in carrying on the reformation here, just as, in the time of Luther, he made use of learning and learned men as one means of extending his work. It is indeed encouraging to notice how here, as was the case in Germany at that time, liberty, learning, and evangelical religion, are reviving together.—*Missionary Herald.*

Board of Missions of the Protestant Episcopal Church in the United States of America.

The whole amount of receipts during the last year was \$25,197 50. Exceeding

that of the preceding year by \$5,718 28, and the year preceding that, by \$12,079 47. The Board is now in debt \$4,494 59.

Several bequests have been made to the Committee, which cannot be legally claimed, inasmuch as the Board is not incorporated.

The fields of labor are Western Africa, China, Eastern Missions, and Texas.

WESTERN AFRICA.

Primary station—Cape Palmas. Out-stations, five.

The Society's Annual Report quotes the following from Rev. Mr. Payne, one of its missionaries. "Six years have this day elapsed since the first missionary landed at *Cape Palmas*. We have now six stations opened, operating on a population of 20,000, and imparting instruction to about 200 persons, men, women, and children, in day and evening schools. Thirty persons have been admitted to the church, of whom one half were natives. Of the twenty-three laborers employed in the mission from its origin, three (white) females and one (colored) male, have been removed by death. The fact that but yesterday we committed to the dust the mortal remains of one of the dear sisters, has thrown a gloom over what would otherwise have been a joyful Christmas."

Two of the above persons, who have died during the year, are single females, Miss Coggeshall and Miss Chapin, who recently left this country as teachers.

In spiritual things, and in a further advance toward the accomplishment of the design of the mission in bringing the heathen under the influence of the gospel, the Committee rejoice to find evidences of the divine favor. Many individuals have been induced, the past year, to surrender or destroy their greaves, with which are connected some of the grossest superstitions of the country.

CHINA.

Station, Kù-láng-sù—a small island about half a mile from Amoy; the latter con-

taining about 130,00 inhabitants, with many populous towns and villages all around, so that Christian missionaries there may now have intercourse with hundreds of thousands of Chinese. Dr. Boone, the Society's missionary, expresses the opinion, that a more favorable place for preaching the gospel to heathen men, the world does not afford. Late occurrences prove that through the instrumentality of the wives of the missionaries, access may be had to the females of CHINA.

EASTERN MISSIONS.

The Committee have watched, with much anxiety, the progress of the mission to the Eastern churches. So delicate are the relations subsisting between those churches and our own—so perplexing many of the questions involved—so difficult, on the one hand, to avoid an infringement of Episcopal principles, and on the other, to prosecute with efficiency the spiritual renovation of those churches—so conflicting are the views on this subject held by prominent friends of missions—so great the expense necessarily involved, an expense, in the opinion of the Committee, warranted only by strong probabilities of most favorable results—so inadequate the means furnished for this end, without subtracting from those which should be employed on an expanding scale, for other missions of great promise; that the Committee feel compelled to recommend to the Board, *a deliberate inquiry into the expediency of discontinuing the mission to Crete, gradually reducing the expenses of the mission at Athens, with a view to its ultimate relinquishment or transfer, and the concentration of effort in the East, should such effort be deemed advisable by the Board, in the Syrian church of Mesopotamia. The mission at Constantinople, which, since the return of Dr. Robertson, has been regarded chiefly, as preparatory to the more direct prosecution of missionary effort in the Syrian church, has been discontinued by the unanimous action of the Committee, after prolonged deliberation.—Spirit of Missions.*

The Committee express their opinion in favor of such a continuance of effort in behalf of the SYRIAN CHURCHES, as their means are competent to meet.

American Baptist Board of Foreign Missions.

CONDITION OF THE TREASURY.

The amount of money received into the treasury from April 1, 1842, to September 1, 1842, was \$22,204 55. The amount received from April 1, 1843, to September 1, 1843, was \$27,180 82, making an increase, during the first five months of the Convention's year, of \$4,976 27; or at the rate of \$995 25 per month. By this the Board is encouraged. The greatest encouragement, however, arises from the fact that most of this increase can be traced to congregations in which are known to have been more increased efforts, based upon such principles as warrant their perpetuity. There are, doubtless, hundreds of pastors and churches, who love the cause of missions, who could augment their annual contributions in the same proportion with the utmost ease, and would do so, could they be made sensible of their deficiency. Some churches have doubled their contributions this year compared with the last, others have increased a quarter, or a sixth. From these the increase has arisen. But the mass of the churches are still stationary. We state these facts, not only because they fall under our observation, but because they constitute a ground of encouragement. What a few have done, we believe the mass will do. This neglect of duty does not, we apprehend, arise so much from want of interest in the condition of the heathen, as from an imperfect idea of the specific claim which the cause has upon themselves.

"WE HAVE LET DOWN OUR PLUMB-LINE
DEEP INTO THE WELL OF CHRISTIAN
LOVE."

The following encouraging language was held by one of the missionaries of India, who was present at the late London anniversaries.

So long as we find that God is moving the hearts of his people in this land to meet our calls on them—and from many an humble individual there are sent forth to us

contributions to the extent of their means—yea, and I am sure I may say, in the case of many of the poor, beyond their means—it is a pledge to us, that from millions—aye, millions—of hearts in this country, there is a response coming back to us, "Go on in the way which you have hitherto trod, and we will go on with you." For I have observed, that whenever there has been a real case made out for the co-operation and sympathy of Christian people in this land, they have met it. *We have let down our plumb-line deep into the well of Christian love*, but I am firmly convinced that we have never yet fathomed it; and that if we are encouraged by the pillar of cloud so clearly leading us to China—if we go there, and find that our work enlarges around us—if we go to the Teloo-goo district, and find that our work enlarges in that wide district, and that it is clearly proved that we must have our means of operation doubled—then the means of carrying on the work will be doubled.

Could one of the missionaries of this Board with honesty use such language? The condition of heathen nations has cried for an increase of funds. The missionaries have wafted the cry across the waters. This Board, the pulpit and the press, have reiterated it in this country. Appeals full of truth and of the most solemn interest have been made again and again, but with little effect. The missionary in the foreign field languishes for the want of co-operation and sympathy of Christians at home. O when will the day arrive that, instead of entreaty and Christian chiding, the missionaries of this Board can stand before the great congregation, and exultingly say, "We have let down our plumb-line deep into the well of Christian love;" or that they have heard a response come back to them from their native land, as they have plead the cause of the poor heathen, "Go on in the way which you have hitherto trod, and we will go on with you?"

We have sometimes hoped that better days were at hand. There is a new movement in the church. There is a *sound* of abundance of rain. O may it be a cloud full of salvation.

Recent Intelligence.

TELOOGOO.—Mr. Day writes June 7, "Through the mercy of God we are advancing in the missionary work as well as we could reasonably expect. Br. McCarthy, our Eurasian assistant, has been quite ill the last three weeks, but is on the recovery. Br. Van Husen sets out this P. M. to attend an annual festival at Gungnapatam, about twenty miles eastward of this, with the assistants, Zacharias and Elisha. We all were at the 'Mount' in the middle of May, but were not able to labor so extensively as we had hoped, on account of the extreme heat: the thermometer must have been as high as 110° for five or six hours during the middle of the day, in our tent under thick shade trees. From the 25th to the 29th of May, I attended at Janavardo with Z. and E. We had a very prosperous time,—preached a great deal, and gave more than a hundred portions of scripture, and fifty bound tracts of about 120 pages each. It is becoming somewhat evident that the mass of the population feel, to some extent, the influence of the gospel light, and that thousands begin to *doubt* as to the divinity of their idols. But, still, the work is yet scarcely begun, and what are *we* among the millions of this people!" (See also pp. 98 and 99 of this vol.)

Appeal for helpers.

To the fewness of laborers in the Telooogo Mission compared with the six or eight millions to be evangelized, Mr. Day had adverted more particularly in a letter written a few days previous to the above. We give an extract from that letter below; and we request for it an attentive perusal. It is now eight years since Mr. Day left this country to commence the Telooogo Mission. Five years he labored alone, and was then joined by Mr. Van Husen. There are now, also, three native assistants. And this is all that the American churches have enabled the Board to do. Had such a meagre support been anticipated, the mission would hardly have been undertaken; and even now it would be strange indeed, if, after so long a period, the expostulations of the missionaries were not tinged, in some degree, with "grief and disappointment." But their hope has not utterly failed. They still look to their native land; and their prayer is still ascending to the Lord of missions. Having spoken of the debilitating influence of the season, but that, nevertheless, "by the help of God, they were working on, preaching, praying, hoping; and the few believers connected with them, held on their way, becoming stronger and more steadfast in the truth;"

Mr. D. next refers to the "glorious work of God in the conversion of souls and additions to the churches in the land of his fathers," of which he had just heard; and contrasts the multitude of the converts with the scarcity of candidates for missionary labor. "O, how favored is America! These are days of mercy; and blessed, indeed, are they 'who hear the joyful sound.' But we are grieved and disappointed," he proceeds to say, "that the interest felt by our denomination in the missionary cause, is such as not to enable the Board to send any more laborers here, nor scarcely to any of the destitute regions of the heathen world. When we read and ponder the statements and appeals of the Board, regarding the deficiency of laborers and of means to send forth and sustain them, we cannot help saying among ourselves, 'Where are the tens of thousands of converts added to our churches during the past five or six years? Have the heathen no claims upon them,—their sympathy, prayers, property, persons?' We are fully satisfied that there are many brethren and sisters, young, healthy, qualified by natural and acquired abilities, and zealous and devoted to God, who would willingly deny themselves and go forth to the heathen,—and others in multitudes would come forward to sustain them by their contributions and their prayers,—could they but have a *sight* of the heathen, and see and hear with their own eyes and ears the abominations of idolatry with which this wretched land is filled.

But though it is like 'hoping against hope,' we do, still, look to our native land with longing expectation that a goodly number *will*, ere long, come over to help us in these regions of darkness. The Lord bless all the fathers and mothers in Israel, all the young and youthful, and all the children 'who have known the Father, and whose sins have been forgiven them for His name's sake;' the Lord make them all willing and anxious to come up, in all scriptural ways, 'to the help of the Lord against the mighty.'"

Donations.

FROM AUGUST 1 TO SEPTEMBER 1, 1843.

Maine.

Waterville, Bap. ch., Nathaniel Russell tr.,	29,00
Monmouth, do. do., per Rev. Mr. Kingsman,	4,19
per Prof. Champlin,	33,19
North Newport and Stetson ch., per David Stewart,	2,00
Brooks, Wm. Dwelley, per J. C. White,	3,50

Portland, 1st Bap. ch., per N. Elsworth,		
Oxford Miss. and Bible Soc., per Rev. B. C. Davis, as follows:		79,07
Bethel Bap. ch.	9,15	
Rev. R. Milnor	,25	
Mrs. Milnor	,25	
Mr. Cole	,25	
Mr. Bryant	,25	
	10,15	
Cumberland Bap. For. Miss. Soc., Henry B. Fernald tr., as follows:		
North Yarmouth, Albert Loring	1,00	
do. do., Bap. ch.	6,50	
Freeport, William Fogg, three years' sub.	6,00	
Danville, widow's mite	,50	
	14,00	
Charleston, Baptist church and soc.	20,00	
do., Mrs. Nancy Norcross, a gold ring.		
Corinth, Bap. ch. and soc.	16,42	
Old Town, do. do. do.	13,38	
Hampden, do. do. do.	7,22	
do., do. do. do., mon. con.	2,00	
do., Miss Delia Hatton's Sab. school class	1,25	
Bangor, 1st Bap. ch. and soc.	31,34	
do., do. do. do. do., mon. con.,	40,00	
Belfast, James McCullis	5,00	
do., D. Merrill	5,00	
do., Rowland Carleton	10,00	
Camden, Bap. ch. and soc.	21,00	
do., J. Graffen	,25	
do., J. Ingraham	,25	
Thomaston, 1st Bap. ch., a few friends,	,79	
do., 2d Bap. ch.	38,61	
do., do. do. do., mon. con.,	15,00	
do., 3d do. do.	33,44	
do., do. do. do., mon. con.,	10,76	
do., do. do. do., Miss Catharine Sawyer, a breast pin.		
West Thomaston, 1st Bap. ch.	8,71	
do., do. do. do., mon. con.,	10,00	
St. George, 1st Bap. ch.	50,00	
Warren, Bap. ch.	75,39	
do., do. do., mon. con.,	40,00	
do., Fem. Miss. Soc.	16,12	
per Rev. Joseph B. Brown, agent of the Board,	471,93	
	613,84	
<i>Vermont.</i>		
Danville, Rev. Luther Dearborn, per Rev. Lewis Dunn,		2,00
<i>Massachusetts.</i>		
Miss Mary Richards	2,00	
Plymouth, Miss Abigail B. Judson, for Greek Mission,	5,00	
Charlestown, Judson Miss. Soc., Miss Catharine Haynes tr., (\$10,12, being the contribution of its auxiliary, the Sabbath School Miss. Soc.,) per Miss A. C. Carter,	28,00	
Chelsea, Daniel Cummings	20,00	
Boston, Harvard St. Bap. ch., mon. con., per Perez Gill,	14,00	
do., Harvard St. Young Ladies For. Miss. Soc., Miss Adelaide Smith tr., for support of a Karen child named Anna Turnbull,	6,00	
do., Charles St. Bap. ch., a lady, per Rev. Dr. Sharp,	2,50	
do., do. do., a member,	10,00	
do., Charles St. Bap. Fem. Miss. Soc., Mrs. Daniel Sharp tr.,	73,00	
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches, per Benjamin Smith,	22,53	
Newton, students in Theol. Inst., mon con. for August, per J. S. James,	3,80	
West Wrentham, Bap. For. Miss. Soc., per James C. Boomer,	20,00	
Worcester Baptist Association, Martin Jacobs tr.,	211,00	
Haverhill, 1st Bap. ch., mon. con., per Rev. A. S. Train,	50,00	
Taunton Association, S. L. French tr.,	73,85	
A female friend at the Association,	5,00	
	78,85	
	546,68	
<i>Rhode Island.</i>		
Fruit Hill, Sab. school, per Lucius Holmes, superintendent, for Sab. schools in Burmah,	13,00	
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch., mon. con. for September,	36,40	
do., do. do. do., Mrs. F. R. Arnold,	100,00	
	136,40	
	149,40	
<i>Connecticut.</i>		
Woodstock, Bap. ch., Charles Crawford clerk, to be expended under the direction of Mr. Vinton, per Rev. Mr. Cushman,	100,00	
Connecticut Bap. Convention, Joseph B. Gilbert tr.,	1175,00	
	1275,00	
<i>New York.</i>		
A friend to missions, for Tavo Mission, to be expended under the direction of Rev. Cephas Bennett,	50,00	
Saratoga Assoc., J. A. Waterbury tr.,	170,43	
Saratoga Springs, Miss Deborah Day, per Rev. H. T. Love,	,75	
	221,18	
<i>New Jersey.</i>		
East Jersey For. Miss. Soc., J. Osborn tr.,	257,74	
Salem, Bap. ch., per Rev. S. C. James,	20,24	
Cohansey, do. do., per Rev. E. D. Fendall,	26,30	
Marlton, do. do., per Rev. J. W. Hayhund,	14,71	

Cedarville, do. do., for Indian Miss.,	7,00	
per Rev. B. R. Loxley,	—	68,25
		— 325,99

Pennsylvania.

"A Penitent," to be expended under the direction of Rev. Mr. Kincaid,	35,00	
Hatton, Bap. ch., per Rev. A. H. Taylor,	5,00	
Milesburg, Bap. ch., mon. con., per. Rev. G. J. Miles,	4,37	
Milton, do. do., per James Moore,	5,00	
Philadelphia, 5th Bap. Juv. Indian Miss. Soc., Rev. J. B. Bennett tr.,	50,00	
do., Central Bap. ch., A. H. Willis tr.,	15,09	
per Rev. B. R. Loxley,	—	79,46
		— 114,46

District of Columbia.

Washington, Prof. Wm. Ruggles, donation for two years, per Rev. J. S. Bacon,	200,00	
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South Carolina.

Charleston, 1st Bap. Sab. school, per M. Mendenhall,		
For Burman Mission,	5,00	
" " bible,	5,00	
	—	10,00
Edgefield Court House, for endowment of a Theol. Seminary among the Karens, as follows:		
Rev. Dr. Johnson	25,00	
Mrs. Johnson	25,00	
	—	50,00
		— 60,00

Alabama.

Carlowville, C. H. Cleaveland, per Rev. Jesse Hartwell,	20,00	
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Tennessee.

Purdy, Aaron A. Saunders, per Rev. B. M. Hill,	2,50	
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Kentucky.

Louisville, Burman School Soc., aided by donations from two other juvenile societies, Miss Susan Roberts sec., per Mrs. Sarah Crosby, for support of a Karen child in Mrs. Wade's school, to be called Emma Beers,	20,00	
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Ohio.

Canal Dover, Bap. ch., per Rev. Ira Corwin,	11,74	
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Illinois.

Edwardsville Baptist Association, Rev. Warren Leverett tr.,	9,17	
Illinois River Bap. Association, Rev. Henry Headley tr.,	20,10	
Canton, Bap. ch. and soc.	4,37	
Bunker Hill, Bap. Fem. Miss. Soc.	3,81	
Upper Alton, Rev. Adiel		

Sherwood,	100,00	
do., Rev. H. A. Gardner	7,00	
do., Oliver Olcott	3,00	
Peru, Bap. ch.	1,17	
North Western Bap. Convention, E. B. Hulbert tr.,	21,00	
Also a gold ring from Miss S. M. Gill, sold,	1,00	
Ottawa, Bap. ch. and soc.	4,10	
Washington, Rhodes Vanmeter	1,00	
do., A. W. Vanmeter	,50	
do., Miss Endamide Vanmeter	,25	
do., Miss M. A. Vanmeter	,20	
do., Miss S. E. Vanmeter	5	
do., Isaac Williams	,50	
do., Orlando Sherman	,25	
do., Jesse Morris	,25	
Tremont ch.	1,00	
do., J. H. Manson	1,00	
do., Mrs. Louisa White	,25	
Peoria, Benjamin Frye	,20	
do., Mrs. Trervir	2,00	
Northern Illinois Baptist Association, per E. B. Hulbert, for German Mission,	13,06	
per Rev. B. F. Braybrook, agent of the Board,	—	195,23

Missouri.

Cape Girardeau, Rev. T. P. Green, per Rev. B. F. Braybrook,	5,00	
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Michigan.

Sault Ste. Marie, Ojibwa (Indian) ch., per Rev. A. Bingham,	7,00	
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Iowa.

Iowa Baptist General Convention	4,11	
Debuque, J. T. Fales	1,00	
per Rev. B. F. Braybrook, agent of the Board,	—	5,11

Wisconsin.

Spring Prairie, Racine Co., Bap. ch., mon. con., Rev. W. R. Manning tr., per Rev. B. F. Braybrook,	4,00	
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Legacies.

Harrington, Me., Mrs. Mary Nugent, deceased, a pair of gold ear rings, per Rev. Edmund Nugent.		
Malden, Mass., Maria A. Shute, (a child three years old,) deceased, contents of her saving box,	,51	
Sale of gold rings,	1,56	
	—	\$3781,20

H. LINCOLN, Treasurer.

Note. The sum of \$100 credited to the West Cambridge Baptist church in the September no., should have been credited to the Baptist church in Watertown, Me.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII

NOVEMBER, 1843.

NO. 11.

American Baptist Board of Foreign Missions.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

Visit to the island of Cheduba.

There are two assistants stationed on Cheduba, Thoo-pau-oung and Ko Tha-oo; the former at Cheduba town, which stands near the ferry landing from Ramree, and the other at a neighboring village. Mr. Comstock spent about a fortnight in circling the island, going from village to village and preaching "the gospel of the kingdom." More than twenty villages varying from twenty to one hundred houses each, were thus visited, and salvation by the cross proclaimed to congregations of from one to one hundred hearers. The reception of the message was generally favorable. Often the hearers "listened with great interest, and expressed their decided approval." At a few places, where the gospel had been offered before, "their curiosity had been satisfied, or, to use their own expression, 'their ears were filled.'"

Dec. 13, 1842. Left home at sunrise for Cheduba. After riding till about 10 o'clock, over a hilly, rough road, arrived at Kon-kau-bien, a village of thirty houses. Searching about the place for hearers, I found six or eight women sitting together, preparing cotton for the wheel, and commenced telling them of God and the way of salvation by Christ. They listened with much interest, and said, "We like your words. It is true, our idols cannot see when we worship them, or hear when we pray to them; they can do us no good; we want to worship the God who is never sick,—never grows old, and can never die."

14. Early this morning went on to Oo-gah, whence the ferry boat crosses to Cheduba. The boat was on the

other side, and not expected back till to-morrow. I found but few men in the village, and as my opportunities to do good here, seemed to be very limited, was glad to find a boat to take me over to C. this evening. Arrived at 10 o'clock, and took up quarters at Thoo-pau-oung's.

17. Early in the morning went to Ko Tha-oo's village, and, after breakfast, gave a short discourse from 1 Tim. i. 15, to fifteen or twenty men and women. At another village I had a dozen or more attentive hearers. An old man said, "We are divided among ourselves; some think Gaudama is God, and others believe in the eternal God; would it not be well for "*king Gumbane*" (Hon. E. I. Company,) to issue an order, that *we all* must worship the eternal God?" The old man is not singular in his ideas. Many would feel relieved, if the Company would abolish idolatry, and establish the worship of God in Arracan.

24. Started early for Pellen; two hamlets, of about twenty houses each. Stopped for the day at a kyoung between the two, and had twenty-five or thirty hearers. I here found a young blind man, of eighteen, perhaps, who had acquired a remarkable knowledge of the sacred books of Gaudama, and could repeat Pali for hours together. He was visiting the different villages, repeating to the people the sacred books, and receiving offerings in return. He was led into the kyoung to hold a discussion with me; which I wished to avoid, for it had been my aim since I left home, to make Christ crucified for sinners, as prominent as possible wherever I had been. I did not like, however, entirely to refuse all discussion with him, and, therefore, said, "You are learned in all the wisdom of the

sacred books, and we will not confine ourselves to the gods of this age merely; please explain to me the origin of the first God." After talking to the other people awhile, and quoting a few verses of Pali, he confessed that he knew nothing of the first god. I replied, "It is useless, then, for us to discuss the subject of religion. I commence with the beginning of all things, God, the first and the last; while you commence in the middle, knowing nothing of either beginning or end."

Jan. 2, 1843. Crossed over to Ramree. At the town of Cheduba, had few opportunities to talk to the heathen about Christ. The people so fully understand the truth, that they have no curiosity to hear more. They do not *feel* their need of a Savior; and being aware that they have nothing to gain by argument, they carefully avoid me.

On returning from Cheduba several villages were also visited on Ramree, notices of some of which will be given below. The following remarks are made at the close of the tour, but having reference chiefly to Cheduba, we insert them here. After speaking of the free distribution of tracts in former excursions, so that on the present occasion less than one thousand had been given, and only to those who asked for them, Mr. C. remarks,—

The amount of truth which I found to be already known, and the interest manifested in it, afford much encouragement for the future. The day may not be far distant, when the seed sown here, on every hand, shall spring up, and yield a rich harvest to the glory of God.

It was urged at Cheduba, and has heretofore been said there, "Let a missionary come and reside here—the children will all be sent to be taught by him in school; several are *now ready* to enter the Christian religion; others will follow, and soon it will be established here." Certain it is, that Cheduba is a most interesting and encouraging field for a missionary; and *I earnestly entreat* that one may be sent there *soon*. One fact was noticed by myself, and remarked by the natives; the unusually large number of pongees, who have cast aside the yellow garment and become *men* again, during the past year. May not this be regarded as a "sign of promise?"

Villages on Ramree—Carils of opposers.

3. Just before dark, arrived at Keouk-dwa, one hundred houses.

While dinner was cooking, I read and talked to a dozen or more men about Christ. They said little in reply, but appeared uneasy, and sent two or three messengers in succession, to call three ke-on-tots, (learned men,) to discuss the subject with me. After dinner, I recommenced telling the people, of whom thirty or forty were present, about the way of salvation. After a while, one ke-on-tot inquired, "Why are believers in Christ saved?" I replied, "Because He bore their sins on the cross, and thus purchased their pardon." "Are they saved without reference to any goodness in them?" he inquired. "Yes, merely by faith, not by works." He then commenced a violent attack upon christianity; said Christ was an impostor, &c., and concluded with personal abuse of me. After he had partially exhausted his bile, I explained more fully the tendency of the gospel to make men holy. I spoke again of the love of Christ, in dying for poor sinners. He denied that He was actuated by love, and asked me with what motive I came to Arracan. I answered, "With love to your souls." "No," he replied, "you are cried up through all these villages, and throughout Cheduba, as a wonderfully wise man, and it was pride and desire of fame alone, that brought you here." Mounng Net said, "Don't judge the teacher by yourself," and then went on to speak of the sacrifices missionaries make for the good of the heathen. He then asked, "If they have not benevolence, *who has?*" The people manifested but little sympathy with the ke-on-tot, and, after he left, appeared to be ashamed of his conduct.

4. La-dong. The people here are bigoted boodhists, and none came near me, save three boys, who took tracts, and the head man, who seemed very unwilling to hear or say a word about religion. When I pressed upon him his sinfulness, and the impossibility of being saved but by Christ, he turned his eyes to a large pagoda near, which he had built, and said, "Then the money expended in works of merit is spent in vain."

5. Arrived early this morning at Thah-pea-keune, one hundred houses. A large funeral here to-day. I went to the zayat, where fifty or sixty men were engaged in preparing for it, and was soon surrounded by forty or fifty, some of whom were so noisy and clamorous, that I could, with difficulty, obtain a hearing. One man immediately at-

tacked the idea of a *self-existent God*, saying, "It is only by obeying the law perfectly, and becoming filled with all the virtues, that a person can become good." "God's law, you mean," I said. "Yea." "Very well; before there was a god, there could be no divine law. How, then, did the first God originate?" This question silenced him, while several voices cried out, "The first god *must* have been self-existent." After this, there was more quiet, and better attention was paid to the truth. At evening reached the Kou-daing teacher's house, where I put up for the night. A dozen neighbors came in, and we spent the evening pleasantly, around a comfortable blazing fire, in free conversation on the subject of religion. I urged them to go to Christ as the *only Savior*, and explained to them the nature and necessity of regeneration, giving them some account of my own conversion, &c. They appeared to be deeply interested, and were not backward to express to each other their conviction of the truth and excellency of "Christ's religion."

Excursion to Aeng—Discussion with Mugs.

After remaining at home ten or twelve days, preaching as usual, Mr. C. next made a journey to Aeng, which lies northeasterly from Ramree, on the main land. The excursion occupied sixteen days. Several large intervening villages were visited on the way, and many books and tracts distributed; but the "supply was not adequate to the demand." About one hundred books and tracts were given at the first four villages. "The truth appeared to be better understood, and was much more respectfully listened to, than it was two years ago." "At one place," says Mr. C., "I recognized an old man to whom I had, two years before, given a book; and asked him where it was. He replied, that it was in his house, and on my requesting to use it, brought it out—a 'Life of Christ,' carefully wrapped in a cloth, and preserved in good order. He appeared, also, to have carefully treasured up the *truth*, which he had then listened to, with great interest." Mr. Comstock next proceeded to Keouk, Souk, and Zanay; at the latter place, he had an animated discussion with five or six Mugs, of which he gives the following outline.

21. Zanay. Almost immediately on my arrival here, I was surrounded by from eighty to one hundred hearers, and this number continued about the

same for four hours; though many left during this time, others came to supply their place. At first, all listened quietly, and to all appearance approvingly; but soon discussion and dispute commenced, which was continued for some time with much earnestness and ingenuity by five or six Mugs, who successively enlisted against me.

They first attacked the idea of the independence or *self-existence* of God; maintaining that men become gods by perfectly obeying the divine law. The argument employed at Thah-pea-keune Jan. 5th completely silenced them. I added, "You ascribe self-existence to many things, even to the earth; and if that can come into being independently of all others, why refuse to acknowledge such a power in God, the highest and most excellent of all?" After this objection was removed, they asserted that a pure spirit could not exist; there must be a body for it to dwell in. Their system of transmigration furnished a ready answer to this assertion. The spirit passes from body to body without destruction or injury. It is not dependent on the body for existence, but the body on the spirit. Some time after this subject was dropped, one of the disputants mentioned ghosts, in which all Mugs are firm believers. I inquired, "What are ghosts?" He replied, "Spirits, which on account of their great sin are not permitted to enter bodies, and, therefore, wander about in a disembodied state." "You see, then," said I, "that spirits can exist without bodies; do not longer deny that God exists, a pure Spirit." The oft repeated objection to salvation by grace, through faith in Christ, without the works of the law,—that it tends to embolden in sin, for, "sin as much as you please, you have only to believe in Christ, and all is forgiven,"—was met by showing that Christ not only delivers from the *punishment*, but also from the *power* of sin. An explanation of the renewing and sanctifying influences of the Holy Spirit, experienced by all true believers, silenced, if it did not satisfy them. In the course of our discussions, one of the disputants had said that the body was more excellent than the spirit, and finally left the circle immediately around me, rather than answer my question, "Can a mere body, without any spirit, have any knowledge of God and his law?" I heard him justifying himself for making no concession that could be turned against him, "because that teacher is doing an

immense injury to our religion; he is destroying among all the people their regard for it."

Burmese and Shyan merchants—Demand for tracts.

On the 27th Mr. C. arrived at Aeng, and was greeted at the landing place by several Burmese merchants, to whom he had preached and given tracts the preceding year. He next visited the quarters of the Shyan merchants. The following extracts will be read with interest.

27. As soon as I was seated, a hundred or more of the merchants and villagers gathered around me, apparently very eager to hear the truth and receive tracts. I had, however, but just commenced preaching, when a drunken Mug, from a place near Chittagong, began to raise a disturbance, aided by two or three of his fellow-boatmen, and I could gain the attention of but few. I requested him to be quiet, or to go away if he did not wish to hear, and several of the people seconded my efforts, saying, "We wish to hear, leave us to do so quietly." But he continued to pull my arm, seize my tracts, &c., &c., and was boisterous in boasting how he could silence the *padre*. As we could not accomplish anything for this disturber, I sent for a police officer, who took him in custody. I then attempted to explain the truth, but the people, who, evidently, expected to have seen me take a cudgel and inflict summary punishment, were so astonished at my forbearance under interruption and abuse, and so much interested in expatiating on it to one another, that they could not listen quietly to me. "How long-suffering! how patient! the *padres* will bear any thing! they are not like our pongees!" &c., &c., were reiterated on all sides. As I could not secure their attention, I supplied them with *silent* preachers of the truth, and went to my *zayat*. Distributed about 150 tracts.

28. Went early into the town, and at two places, distant from each other, had about fifty hearers, and gave away as many tracts. On returning to the *zayat*, felt sad to see twelve or fifteen traders, to whom I had not yet preached or given tracts, returning to Burmah. They drove before them 100 bullocks, heavily laden with betel nut, *gua-pee*, &c. After breakfast, visited the remaining Burmese and Shyan merchants. Told them of Christ, the Savior of sinners, and supplied them

with books and tracts. Many of the villagers also gathered around my preaching places, and earnestly begged for books. Distributed about 150. Dined at 4 o'clock, and immediately after went into the town, where I collected a congregation of twenty or thirty attentive hearers. I find many who recollect the truth they heard during my former visits here, and who are thus prepared to listen understandingly, and with interest, to a further declaration of it.

On returning from my excursion at sunset, twenty merchants from Burmah gathered around my *zayat*, and listened to the truth with much interest and approbation. Some of them were here with me last year, and they appear to have profited, so far at least as their understandings are concerned, by what they then heard, and by the perusal of the books then received. Some of these books they have sent far away into the Shyan country, and others are carefully preserved at home. I distributed this evening fifty tracts, and was obliged to decline the request of several lads, fearing my supply will not be adequate to the extensive demand I find here.

30. Early in the morning visited the Shyan merchants, to whom I preached on the evening of my arrival, and after declaring to them the truth, gave tracts to all who had not previously been supplied. After breakfast, crossed the river, and revisited the encampment of the merchants, to whom I preached and gave tracts on Saturday. Explained to them the way of the Lord more fully, and gave them a few Testaments and other books. I found here, that the traders who commenced their return journey to Burmah on the 28th without books, had requested their companions who were left behind, to beg a supply for them, which I was most happy to grant. Toward evening, went into the town and gathered an interesting congregation of forty, many of whom expressed their decided approbation of what they heard. After I returned to my *zayat*, several Burmese and Shyan merchants came in, and spent a part of the evening listening with much interest to the gospel. I read to them the "Ship of Grace," an excellent tract prepared by br. Boardman, "by which, he being dead, yet speaketh." After discussing its contents with them for some time, they said, "We are like the persons who stood with one foot on the ship and

one foot on the shore; and whether we shall go on board, or wait till the ship sails and then drop into the sea and perish, we cannot yet say." Have been obliged to distribute books with a sparing hand the last two days. Have given but seventy or eighty, several of which were Testaments or other large compilations of scripture.

Return to Ramree—Kyens left to perish.

31. Left early for home. Stopped for breakfast at the old town of Aeng, where but fifty houses are left. Gathered a congregation of about forty, some of whom were Kyens. All listened well, and several expressed their decided approval of the truth. At another place had a short conversation with a dozen Kyens, and gave a tract to one of them who could read Burmese. He said a dozen or fifteen of his tribe in this neighborhood had entered Burmese kyoungs to learn to read; and there is reason to fear that boodhism will get a firm foothold among these thousands of Kyens before Christ is preached to them, unless immediate, efficient efforts are made to give them the gospel. I had thought of spending a few days in some of their villages, but my hands are already more than full, and I fear that I can do no more for this interesting people, perishing without God, and without religion, than to raise an imploring voice in their behalf to the churches of Christ in America. *Will you not speedily furnish the men and the means to give to the waiting Kyens the bread of life?*

The conclusion of the journal contains the following earnest

Plea on behalf of Arracan.

I was very much grieved to notice that Arracan was overlooked by the Board, in their intended reinforcement of several of the missions. It is now nearly eight years since I commenced the American Baptist Mission in this province, and the Board have sent but *one missionary* into the field during that time. Others have, it is true, been led into it by the providence of God, yet the field is very inadequately occupied. What are three missionaries (one of them devoted almost exclusively to the Karens) among 250,000 benighted heathen? Besides us, there are none to care for these souls, and there is no prospect of *other* missionaries entering this field. *American Baptists* must give the gospel to this people, or they *perish*

forever. We have the bible, and an abundant supply of tracts, all ready to put into their hands. They, too, are willing, and in many cases *anxious* to receive the gospel. Can you do nothing more for them?

He speaks next of the claims of individual districts. In consequence of Mr. Stilson's removal to Akyab, the first additional missionary should be located at Ramree. Cheduba stands next in its demands, and Aeng, or Kyouk-Phyoo, the third.

Aeng is a large town, and immediately surrounded by several considerable villages. Probably 5000 souls are readily accessible there, beside which it is visited annually by about 5000 traders from all parts of Arracan, and from different towns in Burmah and the Shyan country. Not far from one half are Burmese and Shyans. As missionaries are now shut out from Burmah, I consider it very important to make the most of the opportunity of sending through *this* channel the "light of life" into that dark empire. Aeng furnishes access to 5000 Kyens also, and through them, not only to the remaining 5000 in other parts of Arracan, but to a vast number of the same people scattered over the whole range of the Yoma mountains, and dwelling in other parts of Burmah. They very much resemble the Karen tribe, and I know no reasons why the same success which has attended the Karen mission, may not be expected to attend one to the Kyens. Aeng has, heretofore, been considered fatal to Europeans at certain seasons of the year, and I would not, therefore, recommend the location of a missionary there at present, but at Kyouk-Phyoo, which is now the head quarters of the Aeng district, and but two days distant from the town.

For the last five years, few places in India, if any, have been more salubrious than Kyouk-Phyoo. It has also nearly doubled its population since I located there. I would, therefore, urge the Board to send two missionaries there immediately, one for the Burmese and Mugs, and the other for the Kyens. One more missionary, at least, for Akyab, and another for Sandoway, are greatly needed at once. *Can* not, and *will* not, the many Baptist churches in America, which are feasting on spiritual blessings, spare the crumbs which fall from their tables for the famishing, dying thousands of Arracan? Will they not, as a thank offering for

their rich and numberless mercies, *immediately send five missionaries* to aid us in turning this people from their idols to the living God? I say *five*, not because they would be at all adequate to the wants of the province, but because that number, *at least*, is essential to the efficiency and prosperity of the mission. May the Lord direct the Board in their deliberations for the reinforcement of this, and other missions, and dispose His children to furnish the means to carry on His work among the heathen efficiently and prosperously!

CHINA.

EXTRACTS FROM THE JOURNAL OF MR. ROBERTS.

For some account of the station and labors of Mr. Roberts at Chekchü, our readers are referred to the last annual report of the China Mission, p. 157. We make a few extracts from his journal, indicative of the encouragement he received while residing at that village.

Oct. 15, 1842. Accompanied by the assistant, Mr. Young, and my teacher, Wong, I went on a visit to my old friend's house, Mr. Low. This old gentleman has been a school-teacher, and the first time I came to this place on a visit, he obtained one of the few books which I distributed among the people, and seems to have given it considerable attention. After I came here to live, he brought the book and showed it to me; and has been a pretty constant reader of my books ever since. Some time before I was taken sick, he professed to worship Jesus; but said that he also worshipped the idols occasionally, from which I endeavored to dissuade him. When I visited him this morning, I found that he had been confined some weeks with lameness; but he had five of my books lying by him, and said that he reads them during his confinement; which I have no doubt he does. After talking to him some time, I inquired his intention as to worshipping Jesus? He said that he intended to serve him,—that he had little happiness here, and that he wished eternal happiness! I think favorably of his case; the old man has long seemed sincere; and I have seen him take the religious book he got from me, and sit out in his yard and read when he had no idea that I saw him. I have no doubt he now reads these religious books more than any others, which is

saying a good deal for a Chinaman, who, generally, thinks no books equal to those of Confucius their sage.

Leaving Mr. Low, we visited a neighboring family whose surname is *Lum*, and discoursed with them considerably. The old lady took up the subject and conversed with Mr. Young, who spoke her dialect, with interest. One of her sons, whom I formerly noticed as particularly attentive to my ministry, says that he now worships Jesus every day. After dinner I took more than a hundred books and visited upward of forty junks in the harbor; on which, in company with the assistant, I distributed them; nearly every vessel which we visited receiving them with thankfulness.

16. Took my teacher, Wong, and went on a family visiting tour. The first family visited spoke the Hoklo dialect. The assistant not being with us, we could but partially understand each other. I asked the old gentleman, however, whether he worshipped Jesus, or *poo-sat*, their general name for idols. "Ah," he said, "it is all the same." At another place we visited, one of the men said he worshipped Jesus every night, but I doubted his sincerity; however I kneeled down and prayed with him. Visited also the school teacher Cheoug's family, himself being absent; his wife confirmed what he some days since told me, that he does not worship idols, and has commenced worshipping Jesus. She said her husband worships night and morning,—but seemed not to feel the duty binding on herself also.

At a later hour, in company with the assistant, Mr. Young, and Wong, my teacher, visited Titam village, and a family there, who speak the Hoklo dialect; which is nearly the same as the *Tiéchiü*, which the assistant speaks. He had quite a long discourse with the head of the family, and they argued the subject pretty thoroughly. But the old man, whose head is whitening for the grave with the frosts of more than sixty winters, still contended that it was very difficult to give up the worship of idols, but more so to abandon the worship of parents and ancestors! Were it not that the power of God is in the gospel, I should doubt its ever effecting so much in China as to cause the people to quit worshipping their parents and ancestors. But "what is impossible with men is possible with God." Took some foreign tracts and visited the soldiers' barracks and hos-

pital for distribution and exhortation. They were received most thankfully generally by those who could read, excepting a few Roman Catholics, who, ordinarily, refuse them, merely stating that they are Catholics and have books of their own. I spent more than two hours among the soldiers, two of whom were anxious for the word of God—a bible or testament. After dinner visited, with my teacher and the assistant, one shop and the temple, where we taught them the gospel. Mr. Leong, who keeps the temple, observed that he daily worshipped both Jesus and *po-sai*,—from the latter he sought his daily food, and from the former he sought salvation. We taught him, of course, that this manner of worship would not do,—but he says it is very difficult to do otherwise, as he has no other way of making a living.

17. Went into two shops this morning before breakfast, in order to teach the gospel to those we met. In one of the shops was an elderly man who seemed never to have heard the gospel before; but he was inquisitive respecting it, and seemed to catch the ideas with great readiness. He was solicitous for books, which I was gratified in being able to furnish him. After dinner we visited four families, who received us most kindly, and we had an opportunity of explaining the truths of the gospel to an unusual number of women.

18. My public room was more than usually visited to-day, giving me but little time for study. Two gentlemanly looking Chinese from Canton called on me, and requested books, to whom we gave a pretty full explanation respecting Jesus; also two or three books each. At evening three Chinese came in to worship, one of whom was from a neighboring village about eight or nine miles off. He took books, and invited me to his village to preach the gospel and distribute books; saying that the villagers had heard of the gospel being published here, and wished to hear it themselves.

23. This morning, before sunrise, visited a family about one and a half miles distant, where four or five men resided, among the hills, and attended to farming as a livelihood. I endeavored to preach Jesus to them, but they were of the *hakah* dialect and understood but little I said; but I promised to visit them again, and bring a teacher with me whom they could understand. They received me most kindly. On

my return, saw a woman harrowing a piece of ground with a cow,—the first Chinese woman I ever saw driving a cow in gear. The other morning I met a woman who had started to Hong-kong with two baskets of fish to market—ten miles, and, I suppose, she intended to come back the same day—making a walk of twenty miles, without reckoning the load. After breakfast took books, and with the assistant, Young, went among the people for about two hours. At one shop we had a very attentive hearing from ten or twelve hearers for half an hour or more. At 2 o'clock took American tracts and visited the officers, hospital and barracks, distributing the tracts and pamphlets, at the same time exhorting the receivers to faith and good works. Continued at this until near sunset. Found a general willingness to receive my books and listen to my exhortations. And more of the soldiers professed to be in the habit of praying than I expected. Returned and took dinner, and then went among the Chinese about an hour more, distributing books and improving an opportunity or two to preach to them the gospel. Then returned home, and in the public room received several persons, teaching them the gospel; after which had public worship, the assistant praying in Chinese.

Nov. 9. This morning early took the new teacher, Chow, and my cooley to carry books, and visited Wong-mak-kok, about a mile and a half distant. It is a small village of only four families, with, perhaps, from twenty to thirty people, including men and women, old and young. I have been there a few times before. We visited each family, preaching the gospel to both men and women, and in presence of the children, as circumstances permitted. One man seemed to give particular attention, making many inquiries; and, during our conversation with him, the teacher observed to me that this man was inclined to worship Jesus. Before we left, I asked him myself as to his intention; when he professed, it was to worship the Savior.

The people showed their hospitality by asking us to breakfast at three of the houses; and, ultimately, when we were about leaving, the man of the last house seized hold of me and insisted with such earnestness, that we consented to take breakfast with him. Without this earnest solicitation, one intrudes to accept of a formal invitation! When

we went in, the women who were around, eating on the floor, withdrew; and the two men of the house, who provided our meal, as is common with poor people, brought forward their rice in about a half-peck piggin. There were also three small saucers,—one of fish, one of greens, and one of very salt fried eggs, to eat with the rice, but no bread. The instruments with which we were to eat, were a small bowl and a pair of chop-sticks each. The chop-sticks are simply two straight sticks, about six inches long and not very large, perhaps a little larger round than the quill with which I am writing. We all sat down together, the teacher, myself, servant, and the two men of the house. After asking a blessing upon our food, each of them drank two or three very small cups of a very weak kind of Chinese spirits, as a commencement. One of them then helped me to a bowl of rice, and I commenced operations with my chop-sticks,—no knives, forks, nor spoons. We hold the sticks between the fingers and thumb, and dip them into whichever sauce we like best, take out as much as we can hold between the end of two small sticks, dip that among the rice, and thence into our mouths. I must acknowledge that my practice in this "celestial" manœuvre has not been sufficient to make me very expert; but what I lacked in skill, I made up in perseverance.

On the 15th Mr. Roberts commenced a tour of several days among the neighboring villages. One of these was Saw-ke-wan, a village of about 1000 inhabitants, chiefly stone-cutters or quarriers.

16. This village is situate around the borders of a bay, and extends from one end of the settlement to the other, from two to three miles. Mr. Le, with whom we are stopping, is located at one end of the settlement; and this morning, after early breakfast, in company with my teacher, I took my cooley, with some books, and went to the other end of the settlement, to begin our day's work of endeavoring to publish the "word of reconciliation," to a people who had, perhaps, never before heard the name of Christ! We commenced with a company of fishermen—twelve to twenty—a portion of whom attentively listened to our message, received us politely, treated us kindly, made some inquiries respecting our doctrines, and requested books,—

more than we were able to spare them, though we gave them some. Thence we came back around the bay, from house to house, preaching the gospel and distributing books to as many as circumstances would permit. As I was a stranger, (had no tail like the Chinese, and, consequently, easily discovered not to be a real Chinaman,) and not very well acquainted with Chinese etiquette, in making first visits, I thought it best to put forward Chow, the teacher, conforming, as near as possible, in all things pertaining to etiquette, to what he said and did. I noticed that he never went into a dwelling-house without a special invitation, and if there was no man there, he would scarcely look in, but immediately turned away.

The little shops, which were few and but poorly furnished, were chiefly supplied with idolatrous merchandize, or such things as the Chinese use in the worship of their idols; hence, when the gospel takes effect among this people, we must expect to meet with many like Demetrius, saying, "Sirs, ye know that by this craft we have our wealth;" who, like him, will stir up persecution against the promulgators of the gospel! I had to avail myself to-day, generally, of Chow's interpretations, who speaks the hakah dialect; as the chief part of the inhabitants of this place speak that dialect, which I very imperfectly understand. Chow also speaks the punte, or Canton dialect, which I speak.

The hospitality of the people was quite marked to-day. At the first place they inquired whether we had been at breakfast, and proposed preparing one for us. At another place or two, they invited us to eat with them; and at two or three, they invited us to put up with them, not knowing that we already had lodgings. They betrayed no suspicions of us, because we were strangers, but seemed at once to receive us as friends, and listen to our instructions. To-night I discovered that one of the family where I am stopping, has given up his bed for me, while he, himself, has gone to sleep in the open air.

Removal to Hongkong—Character of the assistant, Chun.

Hongkong, Feb. 2, 1843. To-day I removed from Chékchú to Hongkong, the mission house having been finished in which I am to live, on the mission lot. I have lived at Chékchú since April last, in a small Chinese house,

and still leave there my assistant, the old disciple, Chun,* to preach the gospel to his countrymen of that place, and to all who may come to hear him, and to give them books, of which I have left him a good supply. The old man now enjoys good health, and seems to be much in the spirit of preaching to his people. Of this I have had good evidence, as my room was situated near the public hall, and often he taught the people when I was in my room, and he knew not that I could hear him. The old man appeared to feel the weight and responsibility of being left alone, and thrown upon his own resources for the first time. A day or two before I left, he was summing up the amount of his book knowledge, on which he could depend. He said there were three of the principal tracts, pointing them out, that he fully understood and could read entire. He also explains them. When he first heard the gospel, he could not read. The more I know the old man, the better I love him as a Christian, and the more confidence I have in his piety and faithfulness. The morning I left, he thought that I had forgotten or in the bustle was about to neglect family prayer, and he very modestly asked me whether we should not worship Jesus before we parted? To which, of course, I assented, and joined with him in prayer; and when I had closed, he himself went on and prayed another prayer. And when I started, he went with me to the water's edge, and then again, before I embarked, of his own accord prayed for me. I believe he sincerely loves me as a brother in Jesus; and there are few whom I love better than him, or in whose piety I have more faith.

26. This morning came back to Chekchú to visit Chun, after an absence of twenty-four days. I found him better in health and appearance than I had ever seen him before. As I only expected to stay a day or two, I took the place of a visitor in order to see how he is doing. After providing me a breakfast, he took his seat at the table as teacher, gave each of us a book, then, turning to the ten commandments, read, and after my teacher had explained, gave us who were in attendance, being eight or ten, a lecture, and prayed with us. We next went to the bazaar chapel, which was opened for public worship, when fifteen

or twenty persons came in,—two women among the rest; and he opened the meeting by public prayer, and gave us a sermon of considerable length, and, I think, much to the point. After the closing remarks and prayer, he returned to the public hall of his residence, where I joined him after an hour or two, and found him sitting at the table with the tract entitled "God's Compassion for the World," lying before him. Out of this he was busily engaged instructing his hearers, to whom he also gave tracts: others came, and again others, to whom he did likewise. He seemed hardly to be able to get time to cook and eat his dinner. At dark he lit three lamps in the hall, where two teachers and several others had called for instruction, and to these he gave a pointed, faithful lecture of considerable length; after which we read a portion of the tract above named, and kneeled down and he prayed. The hearers not seeming tired, I gave them a lecture after prayers, to which they seemed to give marked attention; after which he again, of his own accord, made further remarks, and the meeting broke up. When we were alone, I inquired what he thought of several persons, some of whom were here this evening, who profess a desire to become followers of the Savior, and was much gratified with his apparent discrimination and propriety of judgment. He thinks one of them is near the kingdom of God; but some of the others he thought were pretenders.

In his manners, Chun is unassuming and mild, but he is no respecter of persons when teaching the gospel, but declares to all that the emperor must be saved by the Savior as well as the beggar, or perish. He seems to be full of the gospel, and doing his duty faithfully as an assistant missionary. Indeed, I do not believe there is a missionary in the field, foreign or native, more likely, with the blessing of God, to win souls than he. He has made decided improvement in both speaking and praying since I left him. He has taught the boy he has with him to read the tract above named, since I left, and is teaching him at this moment, though it must be 10 o'clock at night. Indeed, this old disciple might be considered a miracle of grace! Two years since, he was addicted to opium, the Chinese besetting sin, was a poor beggar, and could not read. Now he uses no opium,—reads, explains, teaches, and preaches with so much propriety and

* Baptized by Mr. Roberts in June.

power, that one forgets the beggar,—the man, and becomes absorbed in the subject. *By the grace of God he is what he is.* Truly it hath pleased God "to choose the weak things of the world to confound the things which are mighty."

EXTRACTS.

EXTRACTS FROM THE JOURNAL OF MR. MASON.

Mr. Mason writing in August, 1842, says, "Not knowing but that the Lord's time to favor Zion is approaching, I have ventured to appoint a protracted meeting at Pyekhya, to commence at the close of the harvesting (about the first of January), and have invited several of the brethren to attend." The voyage to that place, described in the succeeding extracts, appears to have been taken for the purpose of making preliminary arrangements. The cholera breaking out, and Mr. Mason's health being also impaired, the project was necessarily abandoned, and on the 10th of January he commenced his return to Tavoy, where he arrived on the 13th. "Though disappointed in my expectations," he remarks, at the close of the narrative, "I have still many causes for thankfulness. I was gratified to see the Christians around me grow in grace; and more than thirty individuals, while I was there, either gave or sent me their names as applicants for baptism: and the church made a collection for the Missionary Society, amounting in money and provisions to upwards of twenty-two rupees" (about ten dollars).

The location of Pyekhya may be seen on the accompanying map, prepared by Mr. Mason. It is about six days' journey south of Tavoy by land, and three by water. The church at that place is of several years' standing. In 1836 it contained fifteen members, and had a "good place of worship," built by themselves, with a native pastor and a school-teacher. In 1841 it numbered sixty-five, and seven were baptized early in 1842. (See Mag. for March, p. 50.)

Departure for Pyekhya—Mortality among missionaries—Proportion between missionary labors and results.

Nov. 28, 1842. "Thy loving kindness is better than life." Precious treasure! I may never return to my wife, children, and beloved associates,—life itself may be taken from me; but here is something better than life, which shall never be taken from me.

I left Tavoy this morning, but a

strong east wind left with us, and we have been compelled to anchor within two or three miles of the city; the boat being utterly unmanageable in such a wind, though we had the tide in our favor and four men at the oars. As leaving the river with such a wind is wholly out of the question, for our boat having no keel, we should be, inevitably, driven out to sea, I think I shall return to town with the turn of the tide, and wait a few days for the weather to moderate. Moreover the boat is old, and I find, since we started, that it leaks from one end to the other. Indeed, the natives told me at the commencement of the season, that they would not dare to go out in it to sea another year, owing to the rottenness of the timber; so a day spent in fitting up the boat may be for our advantage.

While lying here at anchor, I have been reading and talking to the men, and they all approve of the doctrine of a Savior having suffered for them, and all acknowledge that they fear hell, but they want faith to cast themselves upon Jesus.

30. This morning the wind is not so strong, and I am under weigh again; and it occurs to me that it is just twelve years to-day since I landed in Burmah. Few missionaries are allowed to labor so long, and still fewer to labor so long in this tropical climate without being compelled to take a voyage for health, a trial from which a kind Providence has exempted me. How many good brethren and sisters have found premature graves in these burning climes since the sunny day that Mrs. Mason and myself passed up the Hooghly! The thought refuses to come without a tear. There they sleep; one beneath the fragrant flowered mesua, another beneath the fan-leaved palm, and a third among the tall grass that moans a requiem in the wind, like the soft tones of an Æolian harp. There is scarcely a "river unknown to song" throughout the wide-spread realms of India, whose banks are not consecrated by the bones of some devoted missionary.

I should like to see a full history of missions for the last twelve years, showing the nature of the labors performed, and the amount performed in each department, and the success that has attended them. I am fully persuaded that the supporters of missions would find that the results correspond to the actual efforts made, in a much more adequate degree than they are, at pre-

sent, aware. Certainly my expectations in relation to the mission with which I have been connected, have been far more than realized. I had no idea that the ten or a dozen church members, that had been recently baptized when I landed, would be multiplied in twelve years to 1500; and that their language, then wholly unknown, would be reduced to writing, the whole New Testament be translated into it, and many useful books printed, embracing a hymn book of nearly 500 hymns and a religious newspaper.

Dec. 2. I have had some yearnings of heart for the souls of the poor benighted heathen that sail with me, and the night I was on the river, I endeavored to draw their attention to the uncertainty of life, and the importance of being prepared with new hearts for eternity. This evening I endeavored to impress upon them the idea that heaven and hell are *near*. The two cases of cholera that we have had on board, and the dangerous state of one of them since I last spoke, seem to indicate this in language more powerful than mine.

Arrival at Pyeckhya—Grounds of encouragement.

3. We arrived at this place to-day, and found more than twenty men at work on a large zayat, thirty-seven cubits square, which the Christians have been building, to accommodate the assembly when we have our protracted meeting. No cholera has yet appeared here.

4. This morning I had a visit from a half caste Portuguese, who lives among the Karens, whom I have occasionally seen in former years. He speaks Karen very well, and has established himself as a doctor among the Karens of this settlement. He says that he is thinking of learning to read and becoming a Baptist, which *sounds* very well; but I found, on further inquiry, that he was in constant communication with the Catholic priests, which looks *suspicious*.

I have had a conference of more than two hours this afternoon with all the men that were present, more than forty. Each one expressed the state of his mind, and though the revival spirit does not show itself yet, my own soul was refreshed and encouraged by what I heard. The church is certainly in a better state than I ever before saw, which is a great cause for thankfulness. Still, were there no cholera

abroad, I should, probably, return with the boat to-morrow, as the harvest will not be finished before the first of the year, as I anticipated; and until that time the people cannot come together.

5. This morning I had a prayer meeting before sunrise, and I intend to continue them while here, though but few can attend. There have been about forty people at work on the zayat to-day, and they have finished it. The building I occupy is to have three more rooms partitioned off for the other missionaries expected, and then the people will return to their fields to finish harvesting.

9. So far as external things are concerned, all things are prepared, and we wait only for the spirit of God. That, I trust, we have in some measure, and I am thereby encouraged to hope that a blessing is in reserve for us. Last evening at worship I glanced at the reasons or evidence we had, on which to rest our faith in prayer that God would pour out his spirit. (1.) It was put into our hearts to pray for it in the city, and appoint a protracted meeting. (2.) When the plan was known, it met with the universal approbation of the Christians. (3.) The people here felt such an interest in it, that they left their harvesting and built a large zayat, to accommodate the congregation; and enlarged and partitioned off the old one, to accommodate the missionaries with a comfortable dwelling. (4.) Quite a number that have been living for years only almost persuaded to become Christians, have come forward anxious to be baptized. One is a chief. (5.) In one neighborhood an elderly and influential man has come forward from the midst of his unconverted neighbors, and declared his intention of building a zayat so soon as harvest is over; and of having a school next season, if we can procure a teacher. In some other neighborhoods there are, likewise, favorable indications. There is only one counteracting influence,—the cholera.

Two or three Christians were here to-day, who live several miles distant, and I seized the opportunity to urge upon them the necessity of great personal piety in themselves in order that the unconverted may believe. As they arose to take leave, I stopped them, and asked one to tell me what I had been talking about. As they are among those of the least cultivated minds, I was surprised and gratified to hear him give a very good synopsis of what I had said. They have come down

laden with presents of rice for the assistants that are with me; thus showing, in some measure, their love by their works.

(To be continued.)

EXTRACT FROM A LETTER OF MR. MASON.

Tribute to the memory of Miss Eleanor Macomber.

In the first number of the "Morning Star," a Karen newspaper published by the Tavoy Mission, is an article by Mr. Mason on the *power of prayer*, founded on an incident in the life of Miss Macomber. This lamented missionary was stationed, as many of our readers will recollect, among Pgho Karens, at Don Yahn, in the vicinity of Maulmain; and having been instrumental in the conversion of several natives, who were afterwards organized into the Karen church now under the pastoral care of Mr. Stevens, was suddenly removed from her useful labors in the early part of 1840. Mr. Mason, alluding to the article above named, writes as follows :—

The article suggests to me to say, that I have been much disappointed at seeing Miss Macomber's labors passed over in so cursory a manner. I regret much that she has left no detailed account of that remarkable, though limited, work of grace of which she was the distinguished instrument. A journal of her feelings before the work commenced and during its progress, would be of great practical benefit to her brethren and sisters, whom she has left behind, toiling among "wicked and unreasonable men," such as she toiled among, but when with like success?

On the 20th of December, 1836, she was left alone in the midst of as unpromising a people as one can well find even in this heathen land. Br. Osgood, in his published letter, says, when about to leave her, "Until this time our dear sister Macomber had borne the trials of the journey, and the prospect of being left alone, without the least appearance of shrinking; but when the moment of separation came, the thought of being left, without a friend, in the midst of a drunken people, and even in the house of a man completely besotted with ardent spirits, and at a distance of thirty miles or more from any civilized society, with scarcely a sufficient knowledge of the

language to make known her wants,—was too much for the delicate feelings of a female to endure, and she could only give vent to the emotions of her heart, by a flood of tears. She soon, however, recovered her self-possession, and resolved to cast herself upon the merciful protection of her heavenly Father, and pursue what seemed to her to be the path of duty." Who, that is acquainted with the Pghos, would believe, that in twenty-three days after the above date, one of these besotted people would give such satisfactory evidence of conversion, as to be admitted to baptism? Yet such was the fact; and in eleven days afterwards six more were baptized. That these were not prematurely admitted into the church, we have the best of evidence from the fact, that three of the number are useful assistants to this day; and although the church now numbers thirty members or more, so far as I can gather from the public records, these three are the only assistants that the church has produced. She had spent the previous rains in Tavoy, and about six weeks subsequent to the baptisms above mentioned, being providentially in Maulmain, I went up and made her and her little flock a visit. To some remark that I made in relation to the instrumentality, she replied with great emphasis, "Brother Mason! say it is the work of prayer:—all the work of prayer." I verily believe it was; but it was that kind of prayer which led her to use every possible effort to induce men to turn to God. While I was there, she gave me no rest. Now she would lead me off in one direction, and then in another; and every house had to be visited, and, listen or not listen, the inmates were to be addressed. Sometimes the success of a missionary may be attributed to his native assistants, but it were doing sister Macomber great injustice to attribute the success of her labors to that cause. At that time, she rose as much above her assistants in Christian feeling, as the mountains that tower up to the heavens behind the village rise above the ant hills at their base. While she was full of pain and anxiety for the conversion of souls, and urging me to assist her, leading the way over the scorched plains in the midst of a hot day in the hottest season of a tropical climate, to warn her poor besotted neighbors of eternal realities; her principal assistant was quietly inviting me to visit a curious cave in the adjacent

mountain! When I feel discouraged with the stupidity and indifference of the people, and think that they have got no consciences to be touched, I recur first to Brainerd and his Indians, and next to sister Macomber and her Pghos. Yes, though I trust many such unnoted instances have occurred, yet I know of none on record, from the days of Brainerd downwards, so full of encouragement to a missionary; none in which the *power of prayer* was so conspicuously exhibited.

Choctaws.

EXTRACT OF A LETTER FROM MR. POTTS.

Mr. Potts, having completed the object of his visit to the States last spring, returned in July to his station at Providence, from which he writes Sept. 4, 1843.

Additions by baptism—Temperance reform.

Since my return to the station I have not been able to visit all of the church members, in consequence of the very severe illness of my interpreter (br. Holmes), and of my own family. Three church members have died, two Choctaws and one black. The particulars of the death of one of the Indians and the black I have heard; they died in the triumphs of faith.

Our native brethren, Worcester and Holmes, have been faithfully engaged in the preaching of the gospel during my absence, and, I trust, God has given them some seals to their ministry. The meetings which I have been permitted to hold, have been attended by as large a number as before I left, and there is, apparently, much seriousness. At the meeting two weeks since on Boggy, I had the privilege of baptizing one Choctaw. It was expected several others would unite at the same time, but from sickness and other causes they were unable to attend. We have appointed a camp meeting with the Boggy church, to commence on Thursday before the last Sabbath in this month; at which time it is expected several will be baptized. Our brethren report a number of conversions on Blue and Boggy, about fifteen, I think.

Yesterday was a season of rejoicing to us. Seven individuals had presented themselves the evening before to the church at Providence; five Choctaws, one white man, and one black woman. It would have rejoiced you

to hear them tell, in their simple manner, the work of grace upon their hearts. Could our dear brethren and sisters hear the poor untutored Indian tell the power of Jesus to save sinners, it would indeed warm their own hearts with his love, and lead them to thank God that they were privileged to assist in this blessed work. Among this little number, who wished to follow their blessed Savior in his own appointed ordinance, were the wife, sister, brother-in-law, and niece of our dear br. Worcester, and the sister of the former chief of this district. Br. W.'s wife was not baptized, however, but will be next meeting. There was much feeling evidenced at the water in witnessing these six individuals buried with Christ by baptism, and, I trust, my own heart felt the love of God shed abroad therein by the Holy Ghost, in being thus permitted to administer His holy ordinances in this wilderness.

I have received two letters from br. Smedley, stating that he had recently baptized between forty and fifty Indians, and asking my assistance in constituting them into a church. I feel that the call is loud. The distance from my house is 140 miles, and I have so much work upon my hands I hardly know what to do. But, if possible, I shall be with him the first Sabbath in October. Should I go, I wish to visit the Creeks before I return. The work seems to be going on among them. There never has been a time when the Baptists could exercise so much influence as at the present. Their sentiments seem to be gaining ground every day. It is, indeed, a source of much encouragement to me, after toiling so long, thus to see and hear that truth is spreading.

The cause of temperance is on the increase. We had on the 17th of August quite a celebration and dinner. There were several excellent addresses by natives and whites, and last Wednesday evening, by request, I delivered one before the Martha Washington Temperance Society of Fort Towson. It is the cause of God and must prevail.

I shall long hold in remembrance the many expressions of kindness received from my eastern brethren on my late tour. It will encourage me to labor for these dear people. I thank God that I was permitted to see so much feeling manifested for the Indian. I hope it will continue to increase, until all shall have been done that is necessary for their salvation.

Other Societies.

Bible Translation Society, Calcutta.

From the THIRD REPORT of Operations in TRANSLATING, PRINTING, AND CIRCULATING THE SACRED SCRIPTURES in the Languages of India, by the Calcutta Baptist Missionaries, printed at the Baptist Mission press, Circular Road, Calcutta, 1848, we collect the following interesting facts. The report embraces a period of one year and eight months, terminating with the end of December, 1842 ; and is a document full of encouragement to those who are laboring and praying that the earth may be full of the knowledge of the Lord.

Besides what has been done in the department of translating, the following table will show the list of copies of the word of God printed during the period embraced in the report.

In Bengali.

Matthew,	15,000
Mark,	15,000
Acts,	3,000
Luke and Acts,	3,000
The Gospels and Acts,	2,500
The New Testament (revised edition),	5,000
Historical Books of the Old Testament, with references,	1,000
Bible, vol. 1., Genesis to Esther, do.,	500
Genesis and part of Exodus (reprint),	5,000
Proverbs (reprint),	5,000
Isaiah and Daniel,	5,000
	<hr/> 60,000

In Hindustani.

Luke and Acts,	2,000
The Gospels and Acts,	1,000
	<hr/> 3,000

In Hindui, Deb Nagri Character.

Matthew (reprint),	3,000
Mark (first edition),	3,000
Luke do.,	3,000
John do.,	3,000
Acts do.,	3,000
The Gospels and Acts, do.,	1,000
	<hr/> 16,500

In Hindui Kaithi Character.

Matthew (first edition), 5,000

In Persian.

The New Testament, 1,000

In Sanskrit.

Genesis and part of Exodus,	2,500
Proverbs,*	2,000
	<hr/> 4,500
	<hr/> 90,000

Making a total of 90,000 books, which added to those of former years, give an aggregate of 289,445 volumes, containing larger or smaller portions of the word of God, printed on behalf of the *Baptist Mission*, the *American and Foreign Bible Society*, or the *Bible Translation Society*.

WORKS IN PRESS OR ABOUT TO BE PUT TO PRESS.

In Armenian.

The New Testament with marginal references, 1,000

In Bengali.

Luke,	12,000
John,	15,000
Acts,	5,000
Luke and Acts,	3,000
Psalms,	5,000
Proverbs,	5,000
Psalms and Proverbs,	1,000
The Poetical Books with references,	1,000
The Prophetical do. do.,	1,000
The Bible, vol. 2, Job to Malachi, do.,	500
The Old Testament in one volume, do.,	1,000
The Bible, complete in large 8vo., do.,	2,500
do. do. in 4to., do.,	500
The New Testament with references,	1,500
	<hr/> 54,000

In Hindustani.

The New Testament with marginal references,	2,500
Matthew,	4,000

* Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book, for which purpose it is admirably adapted, by the Calcutta School-Book Society, in whose list of publications it now appears.

Mark,	4,000
Luke,	4,000
John,	4,000
Gospels and Acts, . . .	1,000
Acts,	4,000
	<hr/> 24,000

In Hindut.

The New Testament,	1,000
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In Sanskrit.

Matthew,	2,500
Mark,	2,500
Luke,	2,500
John,	2,500
Acts,	2,500
The Gospels and Acts, . .	1,500
Psalms,	2,500
Isaiah and Daniel, . . .	2,500
	<hr/> 19,000
	<hr/> 99,000

To which may be added an edition of the New Testament in Hindustani, Persian character, with extra copies of the gospels and Acts for separate distribution, for which a fount of types on a reduced scale has been especially prepared.

The entire number of scriptures distributed during the same period has been 65,396 ; which number, added to the previous distribution, gives an aggregate of 183,690 volumes.

This number may appear large, and demands that the most grateful acknowledgements should be presented unto the Great Author of the bible, who has enabled his servants to contribute thus much towards supplying the myriads of India with the word of God ; but when these numbers are compared with the almost countless multitudes, who are sitting in the region and shadow of death, and need the bible to enlighten their minds, purify their hearts, and guide them to eternal life, the mind becomes oppressed with the sad conviction, that the provision hitherto made bears no proportion to the multitudes who are perishing for lack of the bread of life. Considering the extent of the British dominions in India, and the myriads of people more or less accessible to Christian enterprise, the conviction irresistibly forces itself on the mind, that all that has been hitherto effected by all the friends of the bible cause in India, is but as a drop to the ocean. Were all the scriptures which have been scattered through the country since Dr. Carey sent forth his first translation, still in existence, and if each gospel or other separate portion of the sacred

word had a distinct owner, a mere fraction only of the entire mass would be found supplied with the word of life. A commencement, and a commencement only, has as yet been made to supply the people of these lands with the scriptures.

These 183,690 volumes of the lively oracles, each volume containing either the entire bible or select and most important portions of it, let it be remembered, have been distributed chiefly in Hindostan, in the cities and adjacent countries of Calcutta, Agra, Delhi, Dhaka, Benares, Midnapur, Jessore, Cuttack, Balasore, &c., &c. When we come to add to this number what the missionaries of other denominations are doing to furnish the people of Hindostan with the word of life, the conviction is irresistible, that the darkness of heathenism must flee away. The day is breaking.

The manner in which the Scriptures have been received.

Many are the modes in which people express their approbation of our books : one is in the words of a Panjabi mendicant, who called aloud to me and said, " Listen ! I have asked my devta whether your religion was from him, and he said it was : now I shall regard it and speak of it to others."

A bráhmán of Shrinagar, who was a leper, appeared in the crowd of attendants, and said he was miserable in mind and body, and requested I would give him some book of God to comfort him. I gave him what I thought calculated to benefit him, and he was truly thankful. O that he may, indeed, have found comfort from the words, and acts, and the whole undertaking of the Son of Man, who bore our sins and carried our sorrows, and came to seek and save the lost.

A bráhmán said, that Mr. M. had given to a friend of his, the " Life of Christ," in Hindi verse, and he, too, was desirous of having a copy, on account of a hymn of adoration to the Lord Jesus, at the end. This was a singular reason for desiring the book ; and I was happy to have it in my power to gratify the young man.

In former years, a stone-cutter at Hardwar used to take our books : he is now dead, but another of the same trade appeared as a suitor for the word, which he hopes will make him wise unto salvation.

The request of a shop-keeper was not displeasing : he called out to me to let him have a book of my religion, and added,

"Let all the shops of Hardwār have a book a-piece." Very good, I said, let the day come when all the shop-keepers shall desire it, and I shall be happy to give it to them.

An ascetic, who had visited various shrines, and wore seven massy brass rings on his arm, which he got from temples in and about Nepāl, still felt a vacuum in his heart, which it remained for the Christian scriptures to fill : and though from his having visited so many pilgrimages he was deemed a very holy man, yet he expressed himself to the effect that he had still something to learn from our books ; and took portions of the word of God accordingly.

The former Policedar of Hardwār, now a pensioner, was also a suitor for books, for Christian books, as he said : being desirous in his old age, and with ample leisure, to examine for himself the religion of Jesus. The sight of an Urdu testament made his eyes glisten for joy, and clasping the book with ardor to his breast, he raised it to his forehead, and said, "Now this will make me happy, this will give me all I want in this world !" His anxiety to become acquainted with the contents of other books, induced him to get a brāhman to read the Nāgrī to him while he wrote it in the Persian character.

At several of the towns and villages on the Hardwār road, the applications for books were not only in great numbers, but people of respectability or advanced in years, were seldom content to receive a gospel : "large books !" "full accounts of the Christian religion !" "books that may take us six months or a year to read !" being the common cry.

Good results.

On one occasion I had to defend missionary labors by adducing the command, to "Go into all the world, and preach the gospel to every creature ;" and referred to the promise, that "He would draw all men unto himself ;" when I had said a little more on the same subject, a Sikh observed, "The Being who aids in the work is, indeed, not seen, but a ray of light from him, or the reflection of his glory, shines in the pages of his book, to give light to those who read." This remark struck me exceedingly as not inappropriate, and perhaps elucidatory, in a subordinate sense, of our Savior's *drawing all men* to himself. The sight of multitudes assembled for idolatrous purposes, makes one's heart sink : and often does the conviction force itself on the mind, "nothing, nothing has been done !" But the results of past years, the *small things* effected up to this day, forbid despair. Men are being enlightened,

they are being called ; though by ones and twos they are being turned from idols and every abomination, and they seem to constitute, in a humble measure, the "first-fruits unto God" from this land, now being tilled and sown. At Hardwār a gosain wished to embrace the gospel faith, saying he had carefully examined all the popular shāstras of the Hindus, and was convinced they could not avail to salvation. He, therefore, determined to give the books of Jesus a thorough examination, in the hope of discovering the way of salvation through them. He has been furnished with suitable books, and we may, if he should persevere in his intention, see him on some future day. Budh Sen, the aged baniya of Hauper, whose well-used and worn-out Hindi testament I brought away with me in 1839, and replaced by a new one, is an instance of good having been effected through the distribution of the scriptures. This aged reader and believer of God's word, came to me in the middle of last year, and renouncing his family, caste, and national faith, desired to unite with us in the observance of gospel ordinances and precepts ; and was accordingly baptized in the Jumna, in the presence of about 200 of his countrymen, and a number of Europeans. Here is a soul brought home to God, as I humbly hope, and may he be preserved to the end.

A brāhman, who had received several tracts, called on me while engaged with many people in the bazar. As he raised himself above the crowd that stood before him, he watched me : the instant our eyes met he called out—"I wish to have a large book, I wish to be fully instructed in this way. We have read the books you gave me ; your books have given us great pain of heart, and as your books have been the cause of our distress, you must take it away. I will call on you. I have very many things to ask, and you must tell me all I wish to know ; for we are in much trouble of heart. You must also give me a large book."

March, 1842.—A poor ploughman stood before me all the time I was in the bazar to-day,—many a time he knit his hands together and begged for a book, but as he could not read, I did not give it. When I left the bazar, he followed, still begging. At last he said, "My brother got a book, he has read it to us, and we are much troubled because we do not know what is right ; we pray, but we do not know the way, and are much troubled, another book may teach us all we require. Many people read your book ; do give another." What did your brother read ? He answered this far better than I thought he could,—

he had heard and could repeat a number of things in a broken way. This man seemed very thankful. I have met with several of this description within the last few months. There may be many more.

Need of further efforts.

But however much the friends of the cause have done in the field of Indian labor, whatever degree of good has already resulted from the labors they have supported, and however extensively the seed of the word has, by their means, been scattered in all these lands, through the length and breadth of some scores of provinces; **THOSE FRIENDS CANNOT STOP**, cannot remit their efforts. They have supported labors which have served but to *present* the light of truth to the peoples, and tongues, and castes of India, to *overcome merely the first obstacle* to the diffusion and reception of that truth; and now, with some of the barriers thrown down, *a few of all castes participating in the blessings of the light*, and multitudes of every grade and caste *aroused to attention*, awakened to inquire, "What new thing is this? what new doctrine is this?"—at such a stage in the progress of their labors, with such a consummation attained, can they withdraw their hands from the gospel-plough in these countries? can they cease to carry on and carry out what they have so happily begun? the enlightening and evangelizing of India. They will have the *CONVERTED looking to them for the means of further advancement in the divine life*; they will have the *HALF-AWAKENED, who have just had a glimmering of the light of truth shining around them and showing them their danger and the way of escape*, staring at them in amazement, and asking, Are we to have no more of the scriptures of truth? have you but recently begun to build a city of refuge for our souls, and left off in the midst? While the idolater, the Muhammadan, and all the enemies of our Zion around, will cheer up and say, So would we have it! But, my dear brother, while I thus write under the apprehension of the supporters of our mission, and especially the friends of scripture distribution, being "weary in well-doing," I sincerely hope the case is not so: that, on the contrary, those who have aided will aid, and carry out their plan of giving the **BIBLE** to the tribes of upper India, in Hindi, Urdu, Sanskrit and Persian: and, that as George the 3d said, *he should wish to see every child in his kingdom provided with a bible*, I trust the friends of scripture distribution will be encouraged to resolve that every *native of India capable of reading and*

desiring the boon, shall have a bible in the language of his province or country. This resolution, once formed, will infallibly be carried out, and India's present millions and unborn generations reap the benefit of it.

Few serious persons, acquainted with the present state of the native mind, a transition state, let it be observed, will doubt the propriety of scattering portions of the word of God in all possible directions, even where no oral instruction can be obtained. The Hindus are now awaking from the slumbers of many ages, they are beginning to think, to inquire, to seek for information; and they feel that christianity has some claim to consideration; and shall we not furnish the means for investigating the most important subject that belongs to man? Many unfounded and erroneous opinions may be formed by those who read the scriptures without the benefit of oral instruction: but some valuable information will be obtained, some good impressions made, and clearer views will follow. This is but the dawn of mental day among the Hindus. In the early dawn, many things appear in a distorted form, which, as light increases, are more correctly viewed; so as the light of truth advances, even these ignorant heathens will obtain clear views of things spiritual and divine. Little as is the light of the early dawn, it is something great when compared with the previous midnight darkness; and what Christian, that knew India while enveloped in its former midnight darkness, does not rejoice in the present dawn of a mental, gospel day, faint as the light of that dawn may be? But the dawn is the harbinger of day, and a bright day, a glorious day, for the light of truth divine is now rising on long, long benighted India.

London Missionary Society.

Important intelligence from Tahiti.

The recent attempt of the French government, one of the most enlightened and powerful in the world, to force upon the weak and defenceless islands of the South Seas papal missionaries, contrary both to their wishes and their laws, has excited the just indignation of every friend of civil and religious liberty. The last notice given in the Magazine, of affairs in the South Sea Islands, (Sept. No.) sets forth the arrogance of the French. The following communication is extracted from the London Missionary Chronicle, detailing an interview between

Sir Thomas Thompson, captain of H. B. M. frigate, the *Talbot*, and the queen, Pomare, and some 5000 of her subjects. The first conference was held 17th of January last, at Papeete, Tahiti.

The queen, on entering the harbor with her own flag flying, (never having used the new one herself,) received from Sir Thomas a royal salute. About 10 A. M., she went on board the *Talbot*, when Sir T. hoisted the old Tahitian flag, and gave her Majesty another royal salute, with the yards manned. The weather continued so bad, that Mr. Simpson could not get over in time for the meeting, and, consequently, Mr. H. was alone. There were present, Sir Thomas Thompson; the purser; and Mr. C. Wilson, the acting consul in the absence of Mr. Pritchard; the queen, her husband, father, or foster-parent, her secretary, and two other members of her family. The conference lasted about seven hours; and the substance of the queen's answers to Sir T.'s inquiries was as follows :—"That she knew nothing of the former application made by the chiefs to France, until the document had been sent away—that she herself signed the latter document presented to her by Du Petit Thouars, from the fear, that had she not done so, and hostilities had been commenced, in all probability a large proportion of her subjects would have fallen upon the white population of all countries, and have plundered and murdered them; and had such a calamity taken place, she feared that the governments of the murdered parties would seek redress at her hand;—she therefore signed, in the hope, that when a British ship-of-war arrived, she would be relieved from her difficulties, as she believed that the cord, by which her government and that of Great Britain had for so long a time been bound together, was not yet broken." It will not be necessary to say more on those two days' proceedings, than that, as her Majesty left the ship, Sir T. again saluted her.

On Friday morning, Mr. S. arrived, and had an interview with Sir Thomas, to confirm a statement made by the queen, namely, "that she had sent as her ambassadors, Mr. S. and a native chief, to attend the meeting appointed to be held by Du Petit Thouars; but that he had rejected the former, because he was an Englishman and a missionary." Nothing of importance transpired from that day to the 26th, besides translating and signing the documents. We then returned to our stations.

Feb. 8.—The people have come in today from all the districts in a most peace-

ful and orderly manner: they manifest the liveliest interest in the affairs of the queen, her government, and laws, and express the deepest concern that they may continue to enjoy the gospel. The meeting is to be held to-morrow: its object is announced to be, to ascertain the views of all the chiefs in reference to the changes which have taken place, to interrogate the four chiefs who signed the former document, on their reasons for doing so, and to elicit from them an expression of their present opinions. Much depends upon to-morrow. Father of mercies, remember thine own cause!

Feb. 9.—About nine o'clock, the queen, with her husband and immediate friends, went to her large house in Paré, (the name of that portion of the bay where the house stands,) and took her seat upon the verandah. Besides several of her chiefs, there were present Sir Thomas; the purser; British, American, and French consuls; with most of the foreign residents. The people assembled, in a very orderly manner in several divisions, in the large court-yard fronting the house. The day was pleasantly cool. Each division, as it entered the court, marched to the front of the house, and the leader of the party ordered the men to take off their hats—this being done, he called out, "Pomare, our queen, *ia ora na oe*, mayest thou be saved!" to which all the people responded, "Amen!" the speaker then added, "both now and evermore;" to which they again responded, "Amen."

The respective divisions, having performed this ceremony in the most orderly way that can be imagined, arranged themselves round the yard to the number of about 5,000. The appearance of the men was very neat and clean—some were dressed in military uniform—others in white jackets and trousers—but the greater part were clad in a white shirt and printed round-about. The females were dressed in white and various colored prints, which gave to the whole a very imposing appearance. Many expressions of approbation were elicited from the foreigners, both as to their appearance and their conduct. When the people were all settled in their places, the queen's speaker came forward and said, "It is the queen's wish that the proceedings of this day be begun with prayer." We replied, "To that we give our hearty consent, and will ask Mr. D., as the senior missionary, to pray."

Prayer being concluded, the speaker introduced the business of the meeting by a short address, in which he urged upon all to listen attentively and patiently to every speaker; and said, "Should any hard

words be spoken through the day, pray to God, that as they enter your hearts they may become soft, that they may not produce anger." The speaker then read the queen's speech, in which she commenced by describing her feelings on the present state of things, and said that she considered herself as banished from her kingdom. A letter was next read from the British Admiral, expressing the sympathies of the Queen of England towards Queen Pomare. The speaker then proposed the question to the principal chief of each district, "What is your desire in reference to the new state of things?" and each replied, in the most unqualified terms, that Queen Pomare was their only sovereign—that they desired to retain the flag given them by Great Britain—that they had their own laws and teachers—and (with an emphasis not soon to be forgotten by those who heard the declaration) they added, "and the bible has been sent to us from Great Britain, and we need no more, and wish for no more."

The four chiefs, who signed the first document, which was sent to France, inviting the aid of that nation in the government of Tahiti, were then asked separately, why they had sought the aid of France without the knowledge of the queen? to which her regent, Paraita, replied, "That so many difficult cases had occurred, and the missionaries not interfering to instruct him what he should do, he signed the document which had been previously prepared by the French consul." Paita, another who signed it, brought the same charge against the missionaries. Tati and Iotui said they signed it, "because they saw the names of the two former chiefs attached to it." They were again asked, "Do you wish the aid of France?" to which all replied, that they had no such wish, and only signed the request because they were teased to do so.

The queen's speaker then stated, that it was her wish to be on friendly terms with all foreign nations; but, should she require the aid of any nation, it was her intention to seek it from Great Britain; and when she died, that aid should be sought from the same source for her heir, and for his heirs after him to the latest generation. Her great ally was Britain; from thence she had her teachers, her civilization, laws, and religion, and she was resolved to have no others. All the chiefs responded to these statements in a most animated manner; and then the whole body of the people expressed their cordial assent by a show of hands, many putting up both hands.

Mr. S. concluded the proceedings with prayer, and the meeting was dismissed in

the most orderly manner. All the foreigners, with whom we conversed, expressed their surprise and joy at the very excellent way in which it was conducted.

[At a subsequent period, when H. M. S. *Vindictive* arrived, a second meeting was held, the particulars of which have not yet reached us.]

NATIVE FEMALE EDUCATION AT VIZAGAPATAM, (INDIA.)

Abject state of the women of India.

Could you, my dear friends in Britain, know the lamentable ignorance existing among the females of this country, and the idea that generally prevails of the impossibility of their learning, you would see how important it is they should be convinced of the contrary, by seeing that it is possible. One day a poor woman came to me, with a very bad leg, and asked, "If Mam could make well?" It was so bad that I feared it would never get better. She was certainly the most stupid and repulsive looking woman I ever saw, and I thought it next to impossible that a beam of intelligence should ever light her debased countenance. However, her leg got well, and with more joy in her face than I had thought her capable of showing, she came to tell me of it.

I asked her, if she had died, where she thought her soul would have gone? She laughed, and said, "Soul? what? I, a woman, what I know?" I told her that *that*, which made her capable of being glad or sorry, was the thinking part of her, and would never die. She still laughed and said, "I, a woman, what I know?" I asked her what she thought would become of her? She said, that she supposed when her body was burned, all would fly with the ashes together in the wind. I tried to persuade her to go and hear Mr. Porter, when he preached in her village; but the only reply I could get was, "What can I know? I, only a woman."

Happy results of Christian instruction.

This is no uncommon case: the women here have a most degraded idea of themselves; and, as to the soul, the generality of them believe it to be like the wind. How striking a contrast is this poor woman to one of our little girls who died some time ago, and, when she was departing, exclaimed, "I am going to Jesus; my body will die, but my spirit is going to Jesus, where I shall be always happy." It is no small comfort to me to hear little children in the school repeat, and, I believe, understand, the well-known words of Dr. Watts's Catechism, "I am a creature of God, for

he made me both body and soul; and I know I have a soul, for I feel something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do." Now a poor child is made wiser by reading and learning this short sentence than she would be by reading all the shasters of the Hindoos.

One day when the school-children were passing through a large feast, one little girl said, in her own language, to a brahmin, "Sir, what for all this—will it please your god?" "Yes," he replied. "How, sir,

he cannot see, or hear, or know; nor can he save you." He replied, "Who is your God, then? can he?" "Oh, yes sir, he can save, for he made me and you; and if he did not keep you alive, you could not serve your god; and if my God had not made the rice, you would have none to take for sacrifice to yours." The brahmin turned to the mistress, and said, "We cannot answer these children—they are low caste, from whence, then, get they this sense? Our words are foolish to them!" —*Miss. Mag. & Chron., (Eng.)*

American Baptist Board of Foreign Missions.

FINANCIAL CONDITION OF THE BOARD.

The receipts reported in the present Magazine (for Sept.) amount to \$2296,06; less than the amount received during the corresponding month of last year, by \$112,87. Comment is unnecessary. It is known to our brethren that the additional expense of sending out several new missionaries must greatly increase the embarrassments of the Board. The question must soon be settled, whether we sustain all the stations now under our patronage or abandon some of them. This question must be settled first by the churches. If any important station is abandoned for want of funds to sustain it, guilt must rest somewhere. We can think of nothing more painful than the regrets of that pastor, who shall, too late, call to mind that the missionaries have been recalled from a heathen city or country for want of support, which the people of his charge might have supplied in part or all; or of that rich Christian, who has heard unmoved all that is urged in behalf of the heathen.

MISSIONARY MEETING AT RUTLAND, VT.

A missionary meeting of a deeply interesting character was held in connexion with the Vermont Baptist Association, which convened at Rutland, Wednesday, the 4th

ult. The proper business of the Association was confined to the morning and afternoon sessions of the first day; when the delegates kindly gave up the remainder of the session to the cause of Foreign Missions. A sermon was preached in the evening by Rev. R. E. Pattison, the Home Secretary of the American Baptist Board of Foreign Missions. The discourse was founded on the text, "*Why stand ye here all the day idle?*" The point urged was, the inexcusableness of American Baptists in doing no more for the spread of the gospel among heathen nations.

The principal part of the forenoon of Thursday, was occupied in giving an account of the different missionary stations, and also in free conference on the following questions.

1. Is the command of Christ, "*Go ye into all the world,*" &c., addressed to Christians of the present day?

2. If so, what proportion of the work of giving the gospel to the heathen devolves on American Baptists?

This led to a free and highly gratifying conference upon the principles and prospects of the Acting Board.

In the afternoon, the Rev. Joseph G. Binney, who is soon to sail for Burmah, to take charge of a Karen theological school, preached a very searching and solemn sermon from the words, "*Lord, what wilt thou have me to do?*" We believe that

many, who the evening before were made sensible of the guilt of idleness, were made sensible of their individual duties both to Christ and to the world.

The evening was spent again in free conversation founded on these questions:—

1. What is the duty of pastors in promoting a missionary spirit and in collecting funds?

2. What influence can they call to their aid from the private members of the church?

The missionary spirit rose till the close; and the whole services will, we are confident, contribute greatly to the prosperity of the missionary cause in the State.

The interest of the occasion was greatly enhanced by the presence of Rev. E. B. Bullard, who, with his family, is in a few weeks to leave for Burmah, and who was then seen and heard for the last time by a large circle of affectionate friends.

Recent Intelligence.

FRANCE.—Mr. Willard writing under date of Aug. 10, says,—

We are, generally speaking, as prosperous as the nature of the case permits. There is no want of persons to listen to the truth, if the intolerance of the government did not, in many instances, prevent the assembling of the people to hear preaching. L— was greatly encouraged at C—, and not without reason. He had, from the beginning, sought an authorization from the mayor. The mayor assured him that it was not in his power to grant his requests; that the government alone could do it. Nevertheless he made no objection to the meetings until the month of June last, when, the assembly becoming so numerous that L— house could not contain them all, he was cited before the authorities, who, by an application of the law against associations to his case, formally forbade his receiving at his house more than twenty persons at a time. Thus the hopes of the brethren are, from time to time, blighted in their very opening,—our heavenly Father knows why; He, also, will abundantly reward the patience and toil of his faithful servants.

Mr. W. subjoins,—

I hope our difficulties will not discourage our friends on the other side of the flood. On the contrary, may they call forth deeper sympathies, and excite to more fervent prayer in our behalf. The numerous petitions addressed to the two Chambers on the subject of religious liberty, have, as yet, effected nothing. The question was discussed in the Chamber of Peers, but the Chamber of Deputies refused to hear the report, which should have been made in reference to it. The matter will not rest there; the petitioning will recommence next session.

GERMANY.—Mr. Oncken has so far recovered his health, as to commence public preaching again, yet "with great care." The Hamburg church continues to prosper; additions by baptism frequent. About \$100 have been contributed for the cause of missions, besides "gold and silver trinkets."

Donations,

FROM SEPTEMBER 1 TO OCTOBER 1, 1843.

Maine.

Hancock Aux. Miss. Soc., Rev. James Gillpatrick tr., per J. T. Norton,	
Samuel Hale, Jr.	1,06
Sedgwick, Benev. Soc. of 1st ch. and soc.	5,31
do., Female Prim. Soc. do. do. do.	26,30
	— 31,61
Penobscot, Joseph Bowden	,75
do., Almira Bowden	,25
	— 1,00
Deer Isle, L. Mayo	,25
Eden, Fem. Prim. Soc.	2,67
Mount Desert, do. do. do.	3,18
Brooksville, Mrs. L. Mirick	,50
	— 40,27
St. George, 2d Bap. ch. and soc.	43,25
do., Charles Stearns	1,00
Damariscotta Mills, Bap. ch.	1,69
Nobleboro', 1st Bap. ch. and soc.	30,00
do., 2d do. do. do.	90,00
do., Daniel Day	20,00
	— 140,00
Waldoboro', Bap. ch. and soc.	28,00
Newcastle and Alna, do. do.	51,29
Woolwich, do. do. do.	32,11
Mount Vernon, do. do. do.	17,25
New Sharon, Bap. ch. and soc.	16,78
do., a friend, for Burman Mission,	5,13
	— 21,91

Livermore, 3d Bap. ch. and soc.	11,00	
Kennebec Association, col. after sermon,	24,71	
Bloomfield, 1st Bap. ch., E. Coburn tr., as follows:		
Fem. Miss. Soc.	18,50	
Male do. do.	12,00	
	30,50	
per Rev. Joseph B. Brown, agent of the Board,	402,71	
Friendship, Bap. ch., per Cornelius Bradford,	5,00	
York Baptist Association, Ivory M. Thompson tr., per C. S. Emery, as follows:		
Collection at the Assoc.	3,85	
Sanford, 1st Bap. ch.	3,31	
Lebanon, do. do. do.	3,36	
Dea. Goodwin	5,00	
D. Wood	7,00	
Kennebunk village	11,00	
Milton	8,50	
Spring Vale	1,00	
Wells, Fem. For. Miss. Soc.	14,42	
do., Male do. do. do.	10,00	
	67,64	
	515,62	

New Hampshire.

Peterboro', Dr. Smiley, per Rev. Horace Seaver,	1,00	
Milford Association, the same having been contributed by Nashua 1st Bap. ch., per Rev. D. D. Pratt,	50,00	
	51,00	

Massachusetts.

Starbridge Association, Leonard Barrett tr., per Rev. Horace Seaver—also a gold ring,	44,60	
Newton, Upper Falls, mon. con., per Isaac Keyes,	8,30	
Worcester, 1st Bap. ch., per Stephen C. Weston,	34,50	
do. Co. High School Boardman Miss. Soc., per Asa Dalton,	3,00	
East Brookfield, Young Men's Miss. Soc., per Rev. Job B. Boomer,	10,71	
Malden, Bap. ch., per James Eaton,	11,78	
Lynn, do. do., mon. con., per Jonathan Bacheller,	30,00	
South Hadley, Miss Lucy T. Lyon, per W. J. Davis,	3,75	
Boston, Harvard St. ch. and soc., mon con. for Sept., per John Putnam,	23,87	
do., 1st Bap. Fem. For. Miss. Soc., Mrs. Louisa Brockway tr., for support of Mrs. Mason,	200,00	
do., Mrs. F. G. Brown, per Rev. F. G. Brown,	10,00	
Boston Baptist Association, per Henry E. Lincoln, as follows:		
Newton Fem. Miss Soc.	18,00	
do., Upper Falls, do. do.	5,00	
Woburn, Bap. ch., annual col.,	26,50	
do., do. do., mon. con.,	24,57	

do., Fem. Burman Bible Soc., for Bur. bible, Lydia R. Hutchinson tr.	20,00	
	71,07	
West Dedham, mon. con.,	7,00	
	101,07	
Westfield Assoc., — Wright tr., as follows:		
Cummington, for Burman Mission,	7,00	
Granville	8,50	
Chickopee Falls	31,00	
Russell	3,61	
Blandford	1,00	
Springfield, 1st Bap. ch.	21,80	
West Springfield, do. do.	17,00	
do. do., do do Fem. Miss. Soc., for Bur. Miss.,	16,50	
do. do., 2d do. do.	15,00	
	121,41	
Charlestown, Young Men's Bap. Miss. Soc., George Mayhew tr., towards support of Miss Waldo,	40,00	
South Reading, Thos. Skinner, per Rev. Wm. G. Crocker,	2,00	
Groton, Bap. ch., per Rev. Amasa Saunderson,	21,00	
North Wrentham, Rev. E. G. Sears,	5,00	
Barnstable Association, George Lovell tr.,	34,15	
	755,14	

Rhode Island.

Rhode Island Baptist Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch., mon. con. for Oct.,	47,20	
do., Pine St. Bap. ch. Sab. Sch. Miss. Soc., per J. Boyce,	33,74	
Warren Baptist Association, col. after sermon by Dr. Sharp,	41,84	
do., Bap. ch., quarterly col.,	8,33	
do., do. do., mon. con.,	10,67	
do., avails of a breast pin, for educating Karen teachers,	50	
	19,70	
	142,48	

New York.

Munroe Baptist Association, A. G. Smith tr.,	60,00	
Two friends of missions, enclosed in an anonymous letter, per Rev. Silas Bailey,	20,00	
Albany, 1st Bap. ch., per Wm. Soulden,	76,00	
	156,00	

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Worthen tr.,		
For Assam Mission,	126,25	
" general fund,	73,18	
	199,43	

Georgia.

Savannah, Mrs. Martha Johnson, for African schools, per Rev. Wm G. Crocker,		
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Alabama.

Brooklyn, A. McIver, for China Mission, per Thomas P. Miller, 5,00

Mississippi.

Jackson, Bap. ch., per Mrs. Sarah M. Holloway, 10,00

Holly Springs, ch. and cong., per Rev. H. B. Hayward, 10,00

Ohio.

A lady, per Dr. Pattison, 10,00

Florida.

Florida Bap. For. Miss. Soc., Rev. James McDonald Pres., per Rev. B. M. Hill, 30,00

Abraham Mott 50

John Higginbottom 2,25

George Pendaries 2,00

Jesse Carter 2,00

J. W. Lowe 2,00

A. A. Stewart 1,00

Thomas T. Prevatt 5,25

James McDonald 5,00

Mrs. Jane Jaudon 5,00

Legacies.

Boston, Mass., Jane Cargill, per Asa Wilbur, balance of legacy, 23,38

New York State, Reuben Marlett, per Sage & Pancoast, 200,00

Chickopee Falls, Mrs. Hannah Briggs, per Mr. Wright, 151,00

374,38

Sale of watch, 7,00

\$2296,05

The treasurer also acknowledges donations from the following sources:

Indian Territory.

Shawnee Mission ch., mon. con., per Rev. F. Barker, 6,12

Delaware & Stockbridge do. do., mon. con., per Rev. I. D. Blanchard, 11,25

17,37

Siam.

Bangkok, Chinese ch., mon. con., per Rev. J. Goddard, 6,82

Assam.

Capt. Gordon, for support of schools in Assam, 109,09

do. do., for support of assistants, 68,18

177,27

Major Jenkins, for premium to best scholar, 5,45

J. N. Martin, for schools, 9,09

191,81

Madras Presidency.

Madras, a friend to missions, per Capt. Gordon, 45,45

\$261,45

BOXES OF CLOTHING, &c.,

From July 19 to Oct. 12, inclusively.

A box of clothing from Ladies For. Miss. Soc. of Savannah Bap. ch., Ga., per Rev. J. G. Binney, for African Mission, \$50,00

A box of cotton goods, clothing, &c., from Miss Lucy Temple (without advice*), 25,00

A half barrel of clothing from the Judson Miss. Soc., Charlestown, Mass., per Miss C. Haynes, for Mrs. Goddard, 40,19

A box of clothing, &c., from Mr. Asa Abbott, Holden, do., for Rev. J. Goddard, 3,00

A package of books from J. C. Crane, Richmond, Va., for Mrs. F. G. Davenport.

A box of sundries from Mr. Upham, Salem, Mass., for W. P. Upham, Cherokee.

Cash from a "a Penitent," Pa., for Rev. P. Münster, 10,00

do. do. do., for Rev. A. Münster, 5,00

A box of clothing, &c., from Ladies Benev. Assoc. connected with the Bap. ch., Weston, Mass., per A. Jones sec., for Shawnee Mission.

Cash from Mrs. J. G. Allen, Fairhaven, Vt., for Mrs. R. Day, Nellore, 4,00

A barrel of clothing, &c., from Ladies Sewing Circle of 2d Bap. ch., Suffield, Conn., per Rev. D. Ives, for Rev. R. D. Potts, Choctaw Mission, 32,00

A box of clothing, &c., from Bowdoin Square Miss. Circle, Boston, Mass., per Mrs. H. Dyer, for Cherokee Mission, 25,00

A box of clothing and cotton goods from friends, Utica, N. Y., per D. Bennett, for Rev. C. Bennett, Tavoy, 25,00

Cash from Miss. Soc. of Bap. ch., Woburn, Mass., for Shawnee Mission, to be expended by Rev. J. G. Pratt, 20,00

A small box of clothing, &c., from Fem. Benev. Soc. and friends, Sturbridge, do., for Rev. J. H. Vinton, 6,00

A box of cotton goods from Springfield, N. Y., per W. L. Bigelow, for Rev. Miles Bronson, 26,06

A box of clothing and \$5,25 in cash, from Ladies of Bap. ch., North Attleboro, Mass., for outfit of Rev. E. B. Bullard, 30,00

A small box of clothing from Mrs. Sarah Griggs, Rutland, Vt., per Rev. J. G. Binney, for Rev. F. Mason, 4,50

Two pairs cotton stockings from Mrs. Nancy Wakefield, Webster, Mass., for distribution, 1,00

Cash from the Jewish Society, Glasgow, Scotland, received by Mrs. H. E. Dickson, for her school at Corfu, 22,22

Cash from the Jewish Society, Edinburgh, Scotland, received by do. for do. 88,88

111,10

H. LINCOLN, Treasurer.

* Letters of advice should always be sent by mail, notifying the boxes sent, their contents, address, and the names of the donors and places from which they come. The places from which they come should also be marked on the boxes.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

DECEMBER, 1843.

NO. 12.

American Baptist Board of Foreign Missions.

Havens.

EXTRACTS FROM THE JOURNAL OF MR. MASON.

(Continued from p. 235.)

Dec. 10, 1842. Evening is drawing on, and the people that live near are dropping in, one with fowls, another with fuel, a third with fruit. They have observed that I am fond of flowers, so I have a bunch brought me by some one or other almost every day. This morning I was presented with a bunch of fragrant orchideous flowers, that are now in season; and this evening a bunch of the same paraphyte is brought in, with a part of a branch of a tree covered with the plants budding and blossoming, with a well-balanced string tied to it, that I may hang them up in my room, to continue to grow and constantly dispense their fragrance around. Surely, if these people endeavor to please God as they endeavor to please their teacher, they will not go unblest.

Inquiry meeting, &c.—The cholera—A consultation.

11. Immediately after breakfast the people began to come up, one by one, and I commenced, in an informal manner, to inquire into the state of their souls, and how those who had spoken last Sunday had been getting along through the week. In this way I kept questioning, and exhorting, and reproving, until it was nearly time for meeting, when I closed with prayer, though a few remained to be interrogated. My company was exceedingly diversified, and there were all kinds of experiences, from the old man that says he thinks of God and heaven night and day and nothing disturbs the equa-

nimity of his spirit, to the youth who boldly declares that he lives in sin, and neither knows nor cares any thing about what he cannot see. Some said they had not new hearts; others, that they had the incipient beginnings; and others, that their new hearts were growing. I felt happy in being permitted to address the truth to so varied an assembly.

For the dedication of our new zayat, I took for my text, "Be ye filled with the spirit;" and after an hour's intermission we assembled again, to form a Sabbath school. About thirty readers came forward, and after each one read, I divided them into three classes, appointed a teacher to each, and gave out lessons for next week.

"A day or two after the above date," says Mr. M., "the cholera broke out among the people, and most of them left their homes and ran into the jungles."

18. A little company assembled this morning, and I questioned each. All professed themselves satisfied with the dealings of God. Last Sabbath there was about a hundred at worship, but, to-day, the number was fifteen. As all my Sabbath school scholars were missing, we had a prayer meeting instead of a Sabbath school.

I had been anticipating the arrival of br. and sister Wade; but as they had some reason to suppose that the cholera had appeared, and in that event we all anticipated that the people would run away, and labors among them be impracticable; they delayed their coming, and sent down the boat for information, advising me, if the cholera had appeared and the people scattered, to return in it.

19. The assistants were soon around

me, and anxious to know what I was going to do. I told them what I had been advised, but added, that were there any thing for me to do for God here, I would by no means return; and desired them, after consulting together, to give me their advice on the subject in the evening. At evening they sent me in the following note, signed by all three; from which I saw at once that they were in favor of my staying, though to one not acquainted with the way in which the natives of this country express their wishes, the fact is not so apparent.

"Teacher, it is better to assemble together now than hereafter, because hereafter the people will be clearing land, and will not be able to. It is better for us to have a meeting with such people as can come, and as long as we can, though not long, and then return. Still, it is well for thee, on the other hand, to return; for if thou art sick, we cannot give thee medicine; so it is best for thee to return. In the city there is the doctor and the teacheress to take care of thee. If thou stayest here and art taken sick, there is no one that can take care of thee; and shouldst thou die, it will be as though we had eaten up the seed-corn. Thou understandest Karen, and canst make Karen books. If the Karen books are not completed, our children will not be able to increase in knowledge. If we die, it is of no consequence, because we do not understand Pali," (i. e., the original languages of the scriptures, which go by the name of Pali among the natives.) "Therefore, if we die first, it is better than that the teacher who is skilled in books should die. If the teacher should die, the people will be worse off than they are now, afraid of sickness."

When it was known that there was some prospect of my going away, many of the people came in from the jungles and requested me to stay; and as there was no more appearance of the sickness for several days before I sent the boat back, and the people promised to do all they could to have a meeting, I wrote to brother and sister Wade to come down immediately. Soon after the boat left us, the cholera broke out again, and excepting about half the Pyeekhya church, every one avoided me. The people were afraid to come to us, or allow any of the people about me to go to them; believing, as all the natives of this country do, that the disease is infectious. When the boat re-

turned, it brought intelligence that sister Wade had been sick, and that she had concluded not to venture into the jungles again this season. Add to this I was taken sick myself.

Jan. 9, 1843. On the first of January, when my protracted meeting was to have commenced with several teachers and teacheresses, and a large assembly of people; all which I had good reason to anticipate; I was here alone on my bed, scarcely able to utter a word, while a native was preaching to a little handful of people in the zayat. Such are human plans.

A few weeks subsequent to Mr. Mason's return from Pyeekhya, he made another visit to the Karens east of Tavoy but west of the mountains. The following is a copy of his journal.

Spread of religious knowledge—"Line upon line" needed.

March 14. Instead of passing the night in a zayat on the road, as I had intended, I have taken up my abode for the night in one of two Karen houses that I have fallen in with, one hour's walk from the highway. They have lately removed from the other side of the mountains. On asking the elder, "Do you offer to demons?" he replied, "I have not done that for many years." "Do you worship idols?" was the next question; to which he replied indignantly, "No." "Then what do you worship?" I asked. "I worship our God," he answered. "And who is your God?" I inquired. "The God that made the world," was the ready reply. After getting out of the region of pagodas and images, and as I find myself among these "ignorant and dirty Karens," I seem to breathe freer; the breezes that blow over their fields seem more invigorating, and the flowers by the path more fragrant. Sau Qua-la, or myself, have been talking with the people, formally or informally, for four or five hours with little or no interruption; and they have been as ready to hear as we have been to speak. Two men and two women, with the usual complement of children, form the whole of the settlement; and all were at worship, and all, apparently, were as attentive as could be desired, while I endeavored to hold up to them the precious Savior. They told me after worship, that they liked the doctrine and thought it true; and they had no reason to offer why they should not receive it at once. Surely these

people are near the kingdom of God,—shall they be at last shut out? As I walked about, after the company had dispersed, beneath the bright beams of a glorious full moon, listening to the sweet voice of one of the women singing her babe to sleep, my eyes filled with tears as I put the inquiry to myself, "Shall these precious souls, after all, make their bed in hell?" God forbid! Could they enjoy the means of grace, to human view they would be brought into the fold; but the impressions of a single visit, however favorable, are so often worn away by the subsequent flood of evil influences, that I feel sad.

Ferocity of the Tavoy tiger.

16. Khat. One of the Christians here, who had been employed as an assistant several years, was devoured by a tiger a few months since, on the path we came, not half a mile from the house; and after that, the tiger came up in sight of the house in the middle of the day. They subsequently killed him in a trap, and found him, they say, *nine cubits* long. Three or four months ago, a brother to our Burman assistant in town, was devoured by a tiger half way between this place and the city; and while I was away on my recent southern journey, a Burman was killed by a third, three or four miles south-east of this place. There were some ten individuals in company, and yet the tiger took this man from the midst of them in the middle of the day. It was frightened away from its victim, after killing him, but it was afterwards found, by its tracks, that it followed the company to the neighborhood of this place, where she, for it proved to be a tigress, was killed in one of the Karen traps. Notwithstanding such instances come to my knowledge in one section of the country or other every year, a distinguished scientific traveller wrote, a short time ago, that unlike the royal tiger of Bengal, the tiger of this coast seldom or never ventured to attack man, or words to this effect, for I have not his statements before me.

Divine sovereignty.

Five of the Christians that live here, have gone to Mata to be present at the communion there, and have not returned; and one has gone up Tavoy river, with two others that are professed believers, though they have not been baptized; so my company is small. The old mother, a very infirm old wo-

man, says she thinks of God and heaven continually; and whenever her infirmities keep her awake at night, as they often do, she tries to think of things above, and pass her time in prayer. Still, I found on inquiry, that like most others, she has her trials. She puzzles herself about the state of her parents and children, that died before the gospel came; and is anxious that God should have mercy on them, and permit them to meet each other in peace. I see that thoughts like these bring darkness over her mind, and hence she added, "I am sometimes afraid that God will not have mercy upon myself." I tried to teach her the Christian's first, and last, and hardest lesson—submission to the divine will,—to be willing that God should do with us and ours just what he pleases, and *feel* that all is right, and done in the very best possible manner.

"All is God's."

The lesson which the following sketch teaches of Christian devotedness and liberality, will be studied, we hope, with care, and treasured up for reference and all good uses.

The family with whom I am staying, has the finest plantation of all the Karens with whom I am acquainted. The house is pleasantly situated on the declivity of a hill, whose sides are covered with fruit trees of their own hands' planting. They look down upon more than a thousand arca trees, forty or fifty dories, fifty or sixty cream nuts, numerous guavas, mangoes, cashew nuts, Bengal quinces, and, in short, almost every tree that the natives value, clothing the hill sides and stretching up and down the valley, beneath where a crystal stream winds its way and falls in cascades just opposite the house. A herd of goats constantly feeding around, keeps down the grass and weeds, while with more than ordinary Karen taste, every indigenous tree that has any thing of beauty to recommend it, has been spared from the axe. The base of the hill, a little globular knoll of claystone porphyry, cannot cover more than three or four acres, and yet there is a variety of trees upon it, almost enough for a botanical garden in America. Here are two large thick-leaved mountain jacks, *Artocarpus echinata*; close by several beautiful *calophyllums*, full of their handsome leaves, whence the tree derives its name; and between them is a *sterculia* with an abundance of red fruit hanging from its bare limbs without a single leaf. Several

trees of a species of *grewia*, are seen in flower beyond, and, on turning my eyes to the other side, I am met by several *triumphettas*, with as many of a species of *cannarus*. Near is a tree of the *suga* genus, whose seeds are a favorite treat to the natives, though really poisonous, and at my feet are several large flowered *melastomas*, with their curious anthers half sessile, half supported on a long pedicel. A thick mullen-leaved species of *blumia* is seen springing up everywhere, which produces a camphor "identical, in all its properties, with Chinese camphor;" and, with a little enterprise, this weed alone would be a fortune to the Karens. "This is a very pleasant place," observed one of my Burman coolies, as he spread out my dinner beneath the shade of a large tree; "a fearfully pleasant place," he added, as his eyes swept around the hill and down the valley below. Yes, thought I to myself, perhaps too pleasant for the good of the owner; who sat at my feet; so I asked him, if God should call him away from his garden to his grave, if he would not feel alarmed. "No, indeed," he replied, "I do not consider that any thing I have is my own. All, all is God's. While I am here on earth, he allows me to have charge of these things for my support, and through his goodness I have enough for myself and family, and a little to spare for my poor friends and strangers, with whom I endeavor to share it." He has no children of his own, yet his house is full of children. Two are motherless and are permanent, three others are left with him for a time, till their sickly parents are better able to support them, one is a motherless boy, a sojourner, and three others belong to a sick woman that lives in the house with them.

17. Before starting this morning, the people put sixteen rupees into my hands, as their subscription to the Missionary Society. Ten of the sum were from the man and his wife, the heads of the family, and three more from her aged mother. To their honor be it recorded, that when several Hindoo pedlars called yesterday with their tempting wares, they had only one rupee to spare for purchases, while they had thirteen this morning to give to the mission cause. Could the American people look in upon them in their poor habilaments, and see them refuse to purchase the attractive goods spread out before them, and which most peo-

ple would think necessary to their comfort, that they might be able to help forward the work of God; they would be at least constrained to believe that missions have produced some fruits. A moiety of the same self-denial among Christians in America, would soon furnish the mission treasury with means to send us half a dozen new Karen missionaries. Let those, who are about to give ten dollars to improve their wardrobe, or their furniture, or their house, and one dollar to the cause of God, pause and remember this poor, ignorant Karen.

19. Lunglung. I have found the Christians here in a very low state of religion. They had an assistant last year, but so far as I can judge, he must have been as low in religion as themselves. As might rationally be expected, their children are growing up in unbelief, and some half a dozen, or more, that are of adult age, or nearly so, seem farther from the kingdom of God than they were two or three years ago. They appear in some measure penitent, and I hope they will do their first works, for they acknowledge that they have less religion than they had when they first believed. They have made a little subscription to the Missionary Society, and exhibit an attachment to the cause, which, I hope, springs from true love.

EXTRACTS FROM A LETTER OF MR. MASON.

The following extract is from a letter dated Feb. 8, and although it may not be of equal interest to all our readers, it will serve to give some idea of the labor of making a correct translation of the scriptures, and of the studied fidelity of the

Karen version of the New Testament.

I have just received the Report for 1842, and how many more years you will have to report me "in the continued revision of the New Testament," I feel quite unable to conjecture. No one would like to see it finished more than myself, but books without the instructions of the living teacher are of so very little benefit, and our means of instructing the Karens so very limited, that I cannot allow an opportunity for the latter to pass unimproved, for the sake of preparing the former; for how deficient soever we may be in the supply of books, we are *tenfold* more so in

the supply of teachers. Had sister Wade's health allowed her to contemplate having her school as usual, I should have been looking forward in hope to finish the printing of the New Testament by the close of next rains; but I cannot allow the instructions of the assistants to cease, so long as I can give it; and if I have charge of them next rains, I cannot possibly, at the same time, do all the work that remains to be done on the New Testament before it ought to go to press. Since I first commenced translating, I might have easily run over the whole bible, and been able to say, now, that it was all translated; but it is a *serious* work to translate the Word of God, and the longer I live the more serious the work appears. I do not feel willing to allow a page to go to press until I have exhausted every effort to make it as perfect a translation, as under existing circumstances I am able.

Matthew and Mark of the New Testament, as a whole, were printed off last season; and since my return, I have commenced the revision of Luke. This book has been printed once, and before printing, I had the advantage of brethren Wade and Vinton's criticisms. Since printing, br. Wade and myself went over it carefully together, and I made so many alterations that it had to be re-written; yet, after all, when I came to take it in hand again, I find so many points for thought and examination, that I have spent nearly a week on the first chapter. To say nothing of the difficulty of seizing the best language in Karen to express a given sentiment, and passing over the difficulties of a graver character in ascertaining the precise signification of the original, there are often grammatical questions of but apparently little importance, that have to be decided; there is no avoiding them; and much time and thought are frequently required to decide them satisfactorily to the translator's own mind; and then his results may not be satisfactory to his brethren that have to use the translation, or the Board or Bible Society who pay for it.

For instance, in the chapter on which I have just been at work, Luke i. 72, by what word, expressed or implied, is ποιησαι governed or dependent? Rosenmüller says, "Ante ποιησαι repetendum est ελαλησε, ex. v. 70, (promissit.)" So the translators of our received version seem to have under-

stood the construction; but Bloomfield says that it is governed by *words* understood, and adds, "The sense is, 'in order to show his mercy and kindness,' &c., for the phrase does not imply any *promise*." Knapp, probably, understood it in like manner, as he puts the seventieth verse in a parenthesis, which is not admissible in the other construction. Campbell differs again, and renders the verb by a noun and preposition, "in kindness;" and in the Burman version it is rendered in a similar manner. I have adopted Bloomfield's view of the matter, and rendered accordingly.

Again, in the next verse, i. 73, how is ορχον to be construed? Winer says, "του δουναι is most naturally connected with ορχον;" but in another place he represents it as "an attraction, ορχον for ορχου," by which he would seem to make it dependent on *μνησθηναι* in the preceding verse. Vater in his Notes considers it as governed by the same verb, but does not regard it as a case of attraction. He says, "διαθήκης, ορχον, cum utroque construitur μνησθηναι. The received version appears to regard the word as in apposition with διαθήκης, and it is so expressed in Tyndale's translation, where the word is rendered "that is to say the oath." The Burman version renders in the same way. Bloomfield, on the other hand, says, "The difficulty here in syntax cannot be removed by resorting to the principle of *apposition*; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the construction; but rather by supplying *κατα*. Thus the sense will be, 'by (i. e., confirmed by the oath.)' Rosenmüller agrees with Bloomfield in supplying *κατα*, but differs with him in supplying it in a different signification. He says, "Elliptice *καθ' ορχον*, secundum jusjurandum." The translator of the French version appears to have taken the same view as Rosenmüller, for he supplies *selon* before the word. One of the old English versions reads, "and that he would perform his oath." Here, too, I think Bloomfield is correct, and so render; but by putting the supplied word in italics, the interpreter, if he takes a different view, may neglect it, and then the two words will appear in apposition. Now more or less of such difficulties occur on almost every page, and I cannot feel satisfied, in the final revision, to allow any of them to pass without reviewing the

grounds of my former renderings, and consulting anew the best critics and versions in my possession; all of which is the work of time. In such little matters as supplying the verb, to be, it is sometimes difficult to decide whether *εστω* or *εστω* should be supplied. One such instance occurs in this same chapter, i. 28. I supply the former, in which I am supported by Bloomfield, Rosenmüller, and Ripley, though contrary to all the versions to which I can refer.

ARRACAN.

LETTER OF MR. ABBOTT.

Communications have just been received from Mr. Abbott, embracing letters and journal of great interest. Large additions continue to be made to the Karen churches. The number of baptisms administered by Mr. Abbott, or under his direction, the last dry season, was *one hundred and thirty-four*, beside more than *two hundred* baptized by native assistants. Two native Christians have been ordained by him to the work of the ministry. A third, of great promise, was to have been set apart to the same service, but on the day appointed for his ordination, Mr. Abbott received intelligence of his death by cholera. We publish below, some notices of his character, communicated by Mr. Abbott, showing his extraordinary worth, and the greatness of the loss sustained in his death.

Obituary of Blèh Poh.

The subject of Blèh Poh's ordination came under consideration a year ago. Several of the old men of his village met me at Magezzin and requested me to ordain him; but at his request it was deferred, as he wished to study with me another season.

I have formerly given an account of his conversion, which I need not repeat. (See vol. 21, p. 36.) He was one of the first, and one of the most noted of the Karen converts at Bassein. The opposition he encountered from relatives when he first embraced the gospel, was well calculated to test the genuineness of his conversion, and to induce that *steadfastness* which was so essential in his future life. He succeeded in silencing the clamor of his relatives by his meekness and wisdom, and, finally, became instrumental in the conversion of most of them. Still he was obliged to sacrifice a considerable property in becoming a Christian. He soon encountered the opposition of

the Burman government also; not the government at Bassein, but petty officers about the country; who apprehended him, questioned him, threatened him, and endeavored to prevail on him to cease preaching this "foreign religion" to his friends. But Blèh Poh always succeeded in disarming these officers of their hatred, and in converting them either into friends or *harmless* enemies. No other Karen could preach to these men as he could, without getting a beating,—and no other Karen ever suffered less. It is believed that a few of these officers are now real Christians at heart, but have not the courage to profess their faith publicly.

Blèh Poh's knowledge of the scriptures was necessarily limited, as only the gospels and Acts were translated before his death. But being a man of *thought* and of studious habits, he treasured up in his heart whatever came within his reach, so that he had committed a greater part of the gospels to memory. While with me, he studied the principal doctrines of the gospel, a kind of summary which I had prepared for the assistants; and listened to my lectures always with deep attention. And these fundamental truths were not lost upon him. He was "apt to teach," and on all occasions seemed to possess the rare quality of knowing when to speak and when to be silent, and was ever ready to give to each a portion in due season. In all cases of difficulty and discipline beyond the control of others, Blèh Poh was sent for, and his voice was like the voice of the Son of God over the troubled waters.

His weight of personal character, also, gave him almost unbounded influence over the Christian community. A man of unwavering integrity,—of perfect simplicity,—guileless as an infant,—his entire being was as transparent as the light; discreet withal, and of sterling good sense, his word was law to his converts, and commanded the respect of his bitterest foes!

His consistent piety added to his influence. He held on the even tenor of his way, from the first hour of his embracing the gospel, to the gates of the grave: his path was emphatically "the path of the just."

Prayer was with him a fixed habit, essential to his existence. It has been ascertained that many a time, at the dead of night, when the rest of the world were wrapt in slumbers, he was awake, pouring out his soul to his God.

While a student, very frequently would he get away into some secluded place, and spend a day in fasting and prayer.

A self-sacrificing spirit was a characteristic of his piety. The idea of *self* never seemed to awaken the least anxiety. During the year 1842, he received from the mission thirty-six rupees, not one pice of which, I have reason to believe, he ever appropriated to his own use. He said "it was God's money," and sought out poor Christians, and gave it all away, trusting in Providence for the support of his family. Nor in temporal matters alone did he exhibit this forgetfulness of self. When apprehended and threatened by government, and not knowing but death would be his portion in the most cruel manner, it did not seem to excite in him one anxious thought! This spirit manifested itself in all his course, and in his preaching assumed the character of active benevolence,—zeal for God. He was called from a distant village to go and preach the gospel,—from Bassein down to the sea-coast,—along the mountains to the north,—and away east towards Rangoon: from village to village, and from house to house, his voice was heard like that of John in the wilderness. And he counted it no sacrifice; he labored cheerfully and with joy.

And during the last few days of his life, this spirit was more conspicuous than ever. The cholera appeared in his village, and he was one of the first attacked. He soon recovered, but could not rest. Although his strength was prostrated, and his friends fearing a relapse, advised him to keep quiet, he forgot himself, and wherever there was an individual attacked, *there* was Blèh Poh, exhorting them to trust in God, and consoling the dying with the promises of the gospel, and the bright prospects of eternal joy. But he could not endure such labor and fatigue. In three days he suffered a relapse,—his friends gathered around him, knowing that one seldom recovers from a second attack. Still Blèh Poh manifested the same forgetfulness of himself,—raised his voice amid the dreadful pains of that most fearful of all diseases, and exhorted his friends to be steadfast,—never to desert the cause of Christ. He was told he was dying,—knew that he was dying,—but he heeded it not: he had not one thought or anxiety about himself, but spent his last dying breath in exhorting and comfort-

ing his friends! He died on the 20th of December, aged thirty years.

As will be supposed, Blèh Poh was beloved. Since his death, I have seen hundreds of the people from his and neighboring villages, and they all with one voice speak of him with affection and grief. I did not see his relatives till several weeks after his death; and then the first word they used to say to me would generally be, "Teacher—Blèh Poh is dead!" "What shall we do now?" A great many of the aged women from his village came up to the Baumees chapel. It seemed as though they all *loved* to talk about Blèh Poh,—*loved* to dwell on his sayings,—his goodness,—his humility,—his faithfulness; and with tears running down their old cheeks, they would say, "Teacher! what shall we do now?"

There is an intensity and depth of feeling manifested in their grief for Blèh Poh, which I have never seen exhibited by the Karen people on any other occasion. "Pga hau dau kau nyah"—"The whole community is in tears"—an assistant told me, who had travelled through the country. Take him, all in all, I have never seen his equal in Burmah. When I think of his death, a kind of awful sadness comes over me, and my heart melts down like water.

Creeks.

The religious interest among the Creeks, reported in our number for August, p. 220, had not subsided at the date of our last information. Mr. Tucker writes from Fort Smith, Ind. Ter., Sept. 19, "Since my last letter to you I have heard from Mr. Perryman. He is constantly preaching, and has baptized from fifty to sixty, and the work is still progressing. I shall visit the nation in a week or two, and shall tarry with them two or three weeks." Mr. Tucker is desirous of laboring permanently in the Creek Nation under the direction of the Board. He would be willing, were it practicable, to defray the principal part of the cost of his support by manual labor. "But a circuit of four Sabbath stations ought to be occupied, and their distance from his location, on an average, would be thirty or forty miles."

Mr. Tucker speaks also of the spread of the gospel among the Choctaws, mentioned by Mr. Potts at page 287 of this volume. "Some forty or fifty have been baptized by Mr. Smedley."

Miscellany.

A BRIEF SKETCH OF THE IONIAN ISLANDS.

As the Board has a mission in Greece, the principal station of which is at Corfu, the capital of the Ionian Republic, it is thought a brief description of these islands would enable our friends to read missionary intelligence from that country with additional interest.

The Ionian Islands are seven in number; Corfu, Paxo, Santa Maura, Ithica, Cephalonia, Zante, and Cerigo. The first six extend in order from northwest to southeast, but a few miles from the western coasts of Albania and the Morea, or the kingdom of Greece. Cerigo, or the ancient Cithera, lies to the south of the Morea, in the same direction with the others, but at considerable distance from them. Cephalonia, the largest, is about 170 miles in circumference; Corfu, the next in size, about 150; Paxo, the smallest, cannot be larger than a common New England township.

Soil and products.

The soil is, much of it, rocky and arid; yet, from the favorable nature of the climate, it is capable of ample productiveness, of wheat, Indian corn, barley, oats, currants, olive oil, wines, cotton, flax, pulse, and pasture. Olive oil and wines are most extensively cultivated.

The islands differ in their natural capabilities for agriculture, but much more in the degree and means of cultivation. Corfu is under the highest state of improvement, yet none of the islands are, at present, much advanced. Agriculture "is merely a rude art founded on traditional knowledge, a series of processes handed down from father to son, unenlightened by the methods of science." Nearly two-thirds of all the soil remains uncultivated, and an undue proportion of what is improved, is in pasture. Small as is the proportion of land cultivated, the crop is still smaller.

This is specially true of all grains; four or five fold being an average return of wheat, rarely eight; not more than one third of the average crop in this country.

The causes of this defective state of agriculture are several and obvious,—the unsettled state of the government, and its general neglect of justice, affording neither protection nor stimulus to industry,—that narrow policy which always attends general ignorance,—and not less so their religious ordinances. Besides their ordinary weekly fasts, there are 130 days of the year, in which, for religious reasons, the people are idle. Not only is there the temptation to vice, but the habit of idleness thus formed makes them less industrious at other times. Ordinarily, each farmer makes most of his own implements of husbandry, hence they are rude.

Imperfect, however, as is the cultivation of the land, the scenery, either the natural forests, or the fields covered with olive, lemon, orange, and fig trees, is varied and beautiful. Throughout the year there is a display of fruits, flowers, and foliage. Though inferior, yet the country is not wholly unlike what it was when Homer celebrated the rural beauties of Ithica.

"Rugged it is, not yielding level course
To the swift steed; and yet no barren spot,
However small, but rich in wheat and wine;
Nor wants it rain or fertilizing dew,
But pasture green to goats and bees affords;
Trees of all kinds, and fountains never dry."

Climate.

Though Corfu, the most northern island, extends to nearly 40° N. L., yet the cold is not, probably, greater than at Charleston, S. C. The variations of temperature are small. Dr. John Davy, who spent several years in the English service in the islands as a surgeon, and who has published a work in two volumes, abounding in valuable and interesting statistics, says, "The extreme range of the thermometer throughout the year, at the level of the

sea, may be stated at about 50° or 60° ,—in the hottest weather seldom rising above 90° ,—and in the depth of winter rarely falling below 46° , and very rarely, indeed, falling so low as the freezing point." In a country like these islands, where the temperature is so equable and the soil ordinarily so dry, great salubrity might be expected. This would be true, were it not for the malaria fever. Instances of pulmonary complaints are much rarer than in this country, or even in England; but the malaria, a subtle, inexplicable generator of fevers, greatly augments the annual bill of mortality. This is specially true of transient residents, and of the poorer classes, who have not good food and habitations.

Government.

These islands in their political condition have been "very like the foot-ball of fortune." For many years, under Roman rule, they remained "undisturbed in ignoble tranquillity." From the early part of the third, to the latter part of the fourteenth century, their history is confused, being most of the time subject to the ravages of northern barbarians, whose too successful invasions exhausted their resources and crushed their national spirit. In 1386 Venice made its first conquest, and completed the subjugation of the last island after a lapse of something more than 100 years. Though often the seat of distressing wars, specially with the Turks, who were ever endeavoring to subdue them, as they had done the most of Greece, yet Venice maintained its possession till 1797. For the seventeen succeeding years they were under the rule alternately of the French on the one hand, and of the Turks and Russians acting conjointly, on the other; during which time, says a native writer, "they were torn by internal factions, the origin and series of which had better not be recorded." Soon after the peace of Paris, they came under the dominion of Great Britain.

The present government is colonial in its character, and is, we believe, as favorable to the happiness of the people and the

prosperity of the islands as the nature of such a political condition will allow, or, perhaps, as the people are prepared to enjoy. A representative of the government of Great Britain, appointed by the Crown, and responsible to her Majesty's government, resides at Corfu, with the title of Lord High Commissioner. There is also a Legislative Assembly, a Senate, and a judicial power. The Legislative Assembly is chosen by the people, suffrage extending to such as possess a certain amount of property, or its equivalent, *a university degree*.

Population and character of inhabitants.

The whole population of the islands, according to Malte Brun, is 220,000, of whom 70,000 belong to Corfu, nearly as many to Cephalonia, and 40,000 to Zante. The character of the people is what might be expected in one of the noblest portions of the human race after 2000 years of wars and oppression. They are like a palace in decay. The glory of its original architecture is still visible, and there are seen in unlevelly confusion, parts as perfect as when they came first from the hand of the artist, others crumbling into ruin, others still, repaired and patched for present necessity, whose slovenly appearance is scarcely more agreeable than the ruin itself. There remains to the modern Greeks much of the intellectual *capacity* of their ancestors, but it lies dormant. They are still gifted in the acquisition of languages, but are ignorant of the sciences,* and, of course, of the arts,—they are exceedingly religious, but as exceedingly immoral,—a murderer, between the time of his being hired and of actually perpetrating the crime, has been known to be punctilious in the observance of his fasts. Their vir-

* Speaking of the natives a writer says, "It is very doubtful if amongst the whole population there is an individual competent to ascertain, trigonometrically, the height of a mountain, or to determine the latitude and longitude of any particular spot, or to undertake successfully the chemical analysis of a mineral, or soil, or water, &c.

tues, which are many, are primitive in their character. Their vices are the fruits of their past civil condition.

Education.

At the time the islands came under British rule, scarcely any thing was done for the education of the people.* Most of the few that were educated went to Italy to study. The English, however, immediately established a system of public instruction. The first attempt, probably, like the course of some of the new States in this country, was on too magnificent a scale, and above what the people were prepared to appreciate. It has since been cut down to a more economical plan ; which has been attended with some embarrassment, if not discouragement. The system of public instruction consists of three branches.

1. Of elementary schools, conducted on the Lancasterian plan.

2. Of Sunday schools of a higher grade.

3. Of a university. There are in the university nine professors, and in 1840 it contained 150 students,—and in all the three departments are nearly 6000 scholars. There is, in addition, a seminary for the education of priests, limited to fifty, and supported by government.

The university is located at Corfu, and gathers to the metropolis students from the other islands, thus tending to form a common national character in all. The first and second class of schools are established in due proportion in all the islands.

In these schools the catechism of the Greek church is required to be taught ; pictures of the Virgin Mary, and of saints, are suspended upon the walls of the school-rooms.

In addition to the public schools, no inconsiderable private instruction has been given by the missionaries of different denominations. Most of these are now dis-

continued, the missionaries having been withdrawn. The missionaries of this Board have a flourishing school of about sixty pupils at Corfu, under the supervision of Mrs. Dickson, who is soon to be assisted by a female teacher from this country. There have been few schools connected with the missions of this Board so prosperous as this, or more worthy of a liberal support.

Religion.

The Greek church differs from the Roman chiefly in the liberty of the priests to marry,—instead of a pope they have a patriarch, whose authority is exclusively ecclesiastical,—they practise tri-baptism and by immersion, of both adults and infants,—though the scriptures are in but limited circulation, yet they are by the people the acknowledged rule of faith and practice. Whatever tendency there may be in the priests to resort to the fathers as authority, neither they nor the people acknowledge the church as an infallible expositor of divine truth. In most other respects, the Greek and Roman churches are similar, and a correct portrait of the one, would reflect the character of the other. The great and fatal errors of both, are their faith in the *saving efficacy of the ordinances, and in the merit of good works* ; both of which make void the cross of Christ.

The following, given by a missionary who heard one of the preachers at Corfu, may be taken as a just description of the present condition of the Greek church. Speaking of the sermon, he says, “The preacher failed to give a due representation of Jesus Christ, in his character of Mediator. Nor did he assign the proper place to the Christian virtues ; they were represented as the meritorious cause of salvation when in union with orthodox faith ; in other words, faith and works, conjointly, were to perform the office of a Savior.”

The manner in which the service was concluded, must have awakened most melancholy feelings. “No sooner had the

* When Corfu was taken by the French in 1797, the civil commissioner reported to Buonaparte that it was difficult to find a person able to read.

preacher arrived at the end of his discourse, than he turned to one of the multitude of pictures suspended on the wall, and exclaimed, 'O holy Theodora !' &c. Instantly, as if by magic, there was an universal crossing of themselves throughout the assembly, and the whole congregation directed their prayers to a picture of Saint Theodora."

One of the most popular objects of worship in Corfu is Saint Speridion. If a person is in distress, it is to him that he flies for relief. "When an inhabitant of Corfu is preparing to visit Constantinople, he obtains a small shred from the garments of the saint and wears it religiously about his person, as an undoubted safeguard against the plague."

The same writer adds, "All the Greek churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Savior, the Virgin Mary, and a large number of other saints: to these the people pay worship." That the Greeks, in general, direct greater attention to the Virgin Mary than to Christ, is evident from the fact, that the picture of the mother on the wall of the church is in advance of her son. "On looking into a prayer-book, I was shocked," says this writer, "to find an address to the Virgin to the following effect: 'Since we have no other refuge or tower of strength to save us from destruction, but only thee, O Virgin, we cry unto thee, save us!'"

Vows are rarely made to God, but, ordinarily, to the Virgin or to some other saint; and yet false and superstitious as their faith and practice are, they are the most religious people on earth. Religion is identified with every thing. But at the foundation of all, lies the fatal error of disconnecting religion and morality. They do not seem to comprehend that religion is worthless only as it gives birth to holy living. With them the claims of morality do not arise from religion, but each has a distinct foundation. Religion, therefore, giving no sanction to the moral law, (we speak now of the popular faith,) virtue is a baseless fabric; and the morals of the people are, consequently, exceedingly depraved.

It is known, probably, that though great efforts have been made during the last twenty years, by the missionaries of different evangelical societies, to quicken into spiritual life the Greek church, yet it has been without corresponding success. Most of the missionaries of other societies are since withdrawn.

The only missionaries of this Board now in the field, are Mr. and Mrs. Buel, and Mrs. Dickson; Mr. and Mrs. Arnold, and Miss Waldo, are expected soon to leave this country for Corfu. Mr. Love and wife remain at present in this country on account of the impaired state of his health. Mr. Cross, who was expected to go out with Mr. Arnold, will remain in this country till the political condition of Greece Proper is better understood.

SHORT SERMON.—NO. VII.

Thou art lukewarm, and neither cold nor hot.—Rev. iii. 16.

In the messages of our blessed Lord to the seven churches of Asia, we find abundant matter for solemn consideration. With the searching scrutiny of Him who knows the heart, the Savior lays bare the condition of each company of professed believers, separates the evil from the good, points out the consequences of sin, and directs each backslider to the path of penitence and forgiveness. It were well if every individual Christian, every church and every denomination, were more frequently to examine their own condition by the aid of this portion of revealed truth. Let us on this occasion reflect for a few moments upon the message to the angel of the church in Laodicea. Let us observe,

I. The evidences of their declension. These were two. 1. Indifference to the cause of religion. 2. Spiritual pride.

1. *Indifference to the cause of religion.* *Thou art lukewarm, thou art neither cold nor hot.* That is, thou art neither in earnest for God nor openly apostate. Thou art worldly, in love with the world, obeying its maxims, interested in its pursuits, and conformed to its practices.

But yet thou art attentive to the external duties of religion, thou goest as my people go and sittest as my people sit, yet thy heart goeth after its covetousness.

2. *Spiritual pride.* An individual in this state is not uncommonly exceedingly well pleased with his own moral character. Combined with this defection there may be an intellectual perception of truth, an adherence to it, a zeal for it theoretically, which affords ample room for self-gratulation. The backslider sees another man living more holily than himself; ah ! saith he, "The poor man does not believe this doctrine which I hold. These doings of his will all go for nothing. I am a child of God. He will be cast off in his sin. I am rich and increased in goods, I have need of nothing"—(*no good works*). "I am sound in the faith. This poor publican is a heretic. I do not know what will become of him."

II. Observe the odiousness of this moral state in the sight of God. You know the true doctrine of salvation, the pure will of God. You are the living exemplification of the holy law of God, and the pure gospel of Jesus. You are, then, under the most solemn obligations to live more holily than any one else. You actually live less holily. You hold yourself up to the world as an illustration of the effect of these doctrines, and your life bears a false testimony. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Is not the name of God and the gospel of his Son blasphemed among the Gentiles through you? There is nothing so dishonoring to God, or so destructive of souls, as the inconsistent walk of men professing a belief in the most solemn truths of revelation. They believe in eternal rewards and punishments, the sacrifice of Christ, the necessity of faith and repentance, and then make no sacrifices for the salvation of souls, are as worldly as other men, and *act*, so far as their neighbors can see, as if all this were a fable. What can be more odious in the sight of God than high profession and low practice,

elevated notions of duty and a life of worldly self-indulgence. Thus saith the Savior, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

III. The consequences of this state. I will spue thee out of my mouth. This expression indicates utter rejection, nay, more, rejection with loathing and abhorrence. It means, I will abandon thee. I will give thee up to thy own courses. I will, in the most significant manner, put upon thee the mark of my displeasure. Thou art saying in the hearing of the world, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works; I will as publicly profess unto thee I never knew thee. My brethren, what case can be more deplorable than that of a soul once enlightened, but now fallen away, confident of its good estate, and yet cast off and rejected as a fruitless branch by the All-seeing husbandman.

Such is the condition of a single individual. The case may be the same with a whole church, or a whole denomination. A whole denomination may, in some degree, become such as I have described; indifferent to the cause of Christ, filled with spiritual pride, odious in the sight of Christ, and in danger of his awful rebuke.

Is there any reason to fear that such is the condition of the Baptists in the United States? Let us look solemnly at the facts. It is so, or it is not so. Let us obey the apostolic injunction, "Examine your own selves."

1. Are we not strangely indifferent to the cause of religion? What is our interest in the prosperity of that cause? We all believe in our obligation to send the gospel to the heathen. It has been our boast that our brethren in England were the pioneers in this work. But what is the proof of our present interest in it? The success of our efforts has been most encouraging. The harvest is falling to the ground, and there are none to gather it. Hundreds of Karens are now waiting to be added to the visible church, and there

are none to baptize them. These facts are spread before our brethren, and we receive from them, on an average, six cents a year. They said agents were wanted; agents are appointed. They said they wanted a cheap paper; a cheap paper is published. They want missionary meetings; missionary meetings are held. But the contributions remain the same. Nay, for the last month reported, they are less than those in the previous year. Of the 5000 Baptist ministers in this country, but 400 take the Macedonian.

But it may be said, the missionary feeling is *becoming* deeper and more extensive. I ask, deeper and more extensive than when? Certainly not deeper and more extensive than it was twenty-five years since. The same appeals, the same facts, conveyed by the same means, twenty or thirty years since, would have roused the whole denomination to any amount of effort. Though then not half so numerous or so wealthy as we are at present, they would have poured their offerings into the treasury of the Lord, so that there would not have been room to receive them.

But are we not more zealous for God at home? Ask the Home Mission treasury. Are we not more zealous in our own churches? I ask, are we? Is every minister laboring more zealously than formerly for the salvation of souls? Do our pastoral labors exceed those of our fathers? Are private Christians, day by day, seeking by prayers and exhortation, to lead men to Christ? Are they not too commonly becoming worldly and thoughtless, and waiting, year after year, for a stranger to come and do their work for them; expecting that he will, in a few weeks, do the work which they should have been doing for as many years? Are not all these alarming evidences that we are guilty of indifference in the cause of Christ? May not the Savior say of us, ye are lukewarm, ye are neither cold nor hot?

2. Are there not among us the signs of spiritual pride? We see much written about the purity of our doctrine. We hold the truth as it was received from the

Apostles. The ordinances of the gospel which we administer, are according to the command given by the Great Head of the church, without alteration or addition. We believe in the great cardinal truths of Justification by Faith, the Deity of the Son of God, Regeneration, and adopt, as we have always adopted, the bible as our only rule of faith and practice. All this is well, but have we not rested in the belief, and somehow supposed, that because of it we were in a peculiar manner the children of God, and that on this account we need not live so very carefully? Is not this spiritual pride the reason why we are so indifferent in the cause of Christ? We say we are rich, and increased in goods, and have need of nothing; without remembering that the very excellence of our belief will condemn us unless we bring forth the corresponding fruits. "He is not a Jew who is one outwardly, but he who is one inwardly, whose praise is not of men but of God." I fear we have been vainglorious, we have been proud of our orthodoxy, we have boasted of our numbers, our influence, our missionaries, our institutions, until we are languishing under all the misery of spiritual declension.

3. But if this be so, or even if there be danger that it is so, it must be most displeasing to the Savior. If he has favored us with pure doctrine, if he has preserved us uncontaminated by the commandments and ordinances of men, it is with the intention that we should bear more abundant and more holy fruit. But what if our fruit be less than that of others who are less favored? "What could I have done to my vineyard that I have not done unto it? Wherefore, when I looked that it should bring forth grapes, did it bring forth wild grapes?" Brethren, doth not this reproof address itself to us at the present day?

And what shall be the result of all this? Will not the Lord visit us for these things? Can we expect His blessing unless we repent? Will not the showers of His grace be withheld from our part of His vineyard? May we not expect formalism,

worldliness, irreligion, to overspread our churches; and that we shall present the sad spectacle to the world, of a people having a name to live while they are dead. If we, who, as we believe, hold the doctrines of the gospel in their original purity, by our conduct render them a reproach, what visitation of divine displeasure may we not expect? If the salt have lost his savor, wherewith shall it be salted?

Brethren, let us reflect upon these things. If they are truths, it becomes us to know

them and to consider our ways. It is time to seek the Lord, to humble ourselves for our sin, and to do again our first works. Let us return to the simple faith of our venerated fathers. Let us seek to be known by our unaffected piety, our intrepid love of right, our steadfast adherence to truth, our fervent charity and abundant good works, if we would worthily illustrate the name of the Baptist church in America.

Other Societies.

South Africa.

(Continued from Oct. No., p. 265.)

GLASGOW MISSIONARY SOCIETY,

Adhering to the Principles of the Church of Scotland.

Lovedale, 60 miles from Grahams-town—John Bennie, Wm. Govan: Robert Balfour, *Nat. As.* Rev. Wm. Govan is tutor in the seminary—Kraals villages, 220; families, 1540; individuals, 7700.

We meet at seven o'clock in the morning, for an hour, which is wholly devoted to the scriptures and Shorter Catechism. After an interval of another hour, which is taken up with breakfast, &c., we again meet; and, with the exception of another interval of about three-quarters of an hour, between eleven and twelve, we continue our studies till about half past one. The young people work a little, for the sake of exercise and amusement, in the afternoon, on the grounds; and in the evenings they prepare their lessons for the following day. At seven o'clock, P. M., I meet the servants (all natives) in the school-room, regarding them as part of my charge.

An examination of the pupils has taken place; when, we understand, very full satisfaction was given to all present, both as regarded the actual progress made, and the prospects afforded of ultimate success.

Burnshill, 17 or 18 miles E. of Lovedale—James Laing, A. McDiarmid: Charles Henry, Robert Craig, *Nat. As.*—Kraals villages, 270; families, 1890; individuals, 9540;—congregation, 151; communicants, native, 10—scholars, 75.

This station differs from all the others, in being more immediately connected with the seat of Caffre power, as regards the border tribes. This has its advantages and disadvantages. The indulgence of a Caffre court, and its prevailing policy, are far from being favorable to the spread of the gospel; yet is the situation important. The circumstances of civilized and untutored society are in this respect different. In such a state of society as our own, social influence is mainly ascending. Men are themselves ever rising from the lower to the higher grades of society, and this in virtue of the freedom and perpetual rivalry of all ranks. There are, no doubt, many also dropping from their proper place; but these want either activity or power to be influential. Hence the continued ascent of moral influence. But in such a state of society as that of Caffreland, every thing good must come from the chief and his head men. These form the root and main branches of the tribe; and the people are but as the leaves and lesser branches.

During the earlier part of the year, much indifference was shown to the means of grace and education. Toward the end of the season, from whatever cause, a favorable change seems to have manifested itself.

The children of the Great Place, who had been almost all withdrawn, returned in as great numbers as at any former period. I was always telling the parents of their duty with regard to their children; but they appeared to be proof against all remonstrances. They have again shown a disposition to attend both church and school. How long matters may continue thus we cannot tell: it may be that the Lord will

touch some of their hearts by His grace. The chiefs who reside near us, including Sandili, have of late appeared among the rest. When our attendance was at the lowest, there were a few who remained constant, and who were also attentive. The state of this class is painfully interesting. They have enough of light to see that heathenism is wrong, but they want decision to declare themselves on the side of the Redeemer.

Pirrie, 19 or 20 miles E. of Burnshill—John Ross: Joseph Williams, *Nat. As.*—Kraals villages, 165; families, 1155; individuals, 5775—congregation from 160 to 300.

While Mr. Ross and the other missionaries were engaged in vaccinating, the native doctors opposed them with all their might, alleging the most absurd stories as the grounds of their opposition. One of these consisted in an assurance, that all who submitted to the operation would certainly rot and die in four years; which, like all mere predictions, could not be easily disproved. Some of the diseased were driven from their dwelling-places. A poor woman, whose husband died, being driven out, went home to her father's place, but was refused admittance and sent back. She returned by the station, faint and weary, with her child on her back; and, after obtaining refreshments, passed on. A poor idiot, well known as a wanderer, was taken ill; and as all doors were shut against him, he went to the river side, laid himself down among long grass, and died. The infected being thus constituted, virtually, outlaws, they took, in some instances, severe revenge. They took up their stations by the pools of water, which prevented the clean from approaching: they were even said to place dead bodies and fragments of bodies in the water, as infectious matter; and several instances of actual murder appear to have been committed in connexion with these dreadful scenes.

This visitation has, I trust, been blessed to some at the station, and in a more decided manner. Prayer, which became general throughout the district, was particularly noticeable at the station. If two or three persons went to the river for water, they might be observed separating, so as to have an opportunity of praying apart.

Kioeleha, nearly 70 miles E. of Pirrie—James Weir: Thomas Hoe, *Nat. As.*

The small-pox was said to be among us at the station, and immediately there was a withdrawal of all our scholars, and most

of our attendants at church. The Sabbath attendance was reduced from a number varying from 60 to 80, and those at the station down to 12.

Having obtained the loan of a plough from Mr. Ross, our people were at work in the field; and the frequent cracking of the whip over the team of oxen seems to have attracted the attention of Umlonyeni. He went up to them, expressing surprise at the speed of the plough in turning over the soil, having seen such work done before only by females. He lamented the hard fate of the oxen, in having to drag the plough after them, and being withal beaten; while he maintained that such work was only fit for women!

While the small-pox is sweeping off many of the adult population, the locusts are marching through the land as a host of armed men. All are endeavoring to direct the current aside from our gardens; but after the labor of many days, we have not got these intruders turned as many hundred yards out of their way. So numerous are they, that with one tread of my foot I found that I had killed forty. Any attempt to destroy them is in vain. Even the fires which we kindled to stay their progress, were put out by their continued advances. In a few minutes they stripped my garden of every vestige of vegetation. Young fruit-trees were eaten down to the very level of the ground.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

Glasgow African Missionary Society.

Chumie, in Caffraria—William Chalmers: Eliza Chalmers, teacher: Thomas Brown, Edward Irving, Festiri, Coti, *Nat. As.*; Dukwana, *Nat. Printer*—schools, 6—scholars, 140—communicants, 34—candidates for baptism, 26.

There have been 4 baptisms; and 18 candidates for baptism have presented themselves during the year.

If any person is seized with a disorder which threatens to prove fatal, he is held by the natives to have been bewitched by some evil-disposed person. They have witch-doctors among them, who profess to find out the bewitching matter, and also the person who cast it on the sick man. The doctor gets a great crowd into the sick man's hut and around it; he sets them dancing and making strange unearthly sounds; and when he has wrought them into a state of excitement, he begins to smell for the bewitching matter; which being discovered, he parades with great solemnity. It is any little piece of matter which he has taken care to hide, during

the ceremony, in some part of the hut. Then he proceeds to denounce the person, by name, who has bewitched the sick man. Be the person whom he may, he is instantly seized, cruelly tortured, put to death, and all his property confiscated, and divided between the doctor and the chief. It is a most horrid Caffre custom. The person is sometimes roasted to death, by hot stones being applied to his body; and sometimes he is pierced through with assegais or darts, till he dies in protracted agony. All the ties of blood are at once severed when a person is denounced by the witch-doctor, and the nearest relation will be the first to strike the fatal blow. As the chief and the doctor have usually a secret understanding who is to be selected as the victim, and as they divide the cattle and property of the person between them, the most nefarious deaths are often perpetrated under the guise of a cruel religious ceremony; and persons are in this manner cunningly removed out of the way, whom it would have been dangerous otherwise to attack.

Amid all the opposition from earth and hell, there are souls still gathering around the standard of Immanuel. I preached from these words, *I will give you a new heart*, and at the close of the discourse many wept: 18 persons came to Dukwana and conversed with him, expressing a wish to be admitted into the class of candidates, as they were desirous of serving God. This was not a sudden burst of feeling: it was a mark of decision: for during the past fourteen months there has been observable a great outward change in the deportment of the whole, especially among the young. Some of our scholars have, in many instances, shewn a most decided change. Dukwana, my elder, has been very earnest with many of these persons: and she who has shared with me the joys and sorrows of a missionary life, has spoken frequently with those of her own sex, and dealt with their consciences. I have examined these persons, and have admitted 17 of them into the class of candidates.

The outward evidence has been—a change of deportment—with some of them daily secret retirement for prayer—with most of them a growing concern for their souls—assembling together for prayer, and conversing together concerning their souls and their condition as sinners—and seeking the company of those who have made a profession of religion.

Iggibigha—Robert Niven: Thomas Campbell, *artisan*; Margaret M'Laren, *teacher*—schools, 2—scholars, 60—communicants, 3.

Glenthorn, on the Mankazana. The

labors at this station are at present suspended.

Kirkwood, in Tambookieland, on the river Ixhonxe: this station is also known by the name, Tarka Post—John F. Cumming.

On the people of this new sphere of labor, the idea of a Supreme Being seems to have no influence; and the soul is a subject which, when first mooted among them, called forth the laugh of incredulity. So far, however, as we have had intercourse with them, they have invariably manifested the greatest cordiality in listening to instruction: and, in present circumstances, what more could be looked for? One great obstacle to their apprehension of the truth, is the transmission of the gospel through the medium of their language. Although the proper words, and even the proper idiom, be expressed, yet the idea appears to evaporate, and, in general, seems to chime in more with their meaning of the language than that which was intended to be conveyed. The gospel, in truth, seems at first to be as difficult of apprehension to them, as a metaphysical argument does to the tyro who is just commencing his education.—*Id.*

Gospel-Propagation Society, (Eng.)

Wynberg and Rondebosch—John Fry.

There are four schools at Wynberg; namely, an Infant School, a Government Free School, a School of Industry for Girls, and a Sunday School. The Infant School was erected in 1838-9, at an expense of 400*l.*; of which 300*l.* was raised by a sale of a portion of the land granted by government for the site: the remainder was raised by private subscription.

The attendance varies, and has at some periods reached nearly 100; the average is from 70 to 80: a public examination is held yearly, before the Christmas holidays. In 1836, "a School of Industry for Girls" was opened, under the patronage of lady D'Urban, under whose management, assisted by a committee of ladies, the school has prospered exceedingly: it now contains about 30 scholars. This school is already bringing forth good fruits. The Government Free School has just been opened. The Sunday School has been established some years, by Mrs. Hare, who, assisted by her friends, leaves nothing in the management of this school to be desired. In 1835, a branch of the Cape-of-Good-Hope Friendly Society was established: it now contains about 30 members. A Friend-in-Need Society, a most excellent charity,

well worthy of being imitated, was established in 1840. One institution more is much wanted: it is, the establishment of a Lending Library. I venture to hope that the Society will be able to place within my reach a Lending Library, to be kept in the vestry of the church.

Fort Beaufort—S. Booth.

The Rev. S. Booth continues to officiate at Fort Beaufort; but he has not yet been able to commence building a church there; nor have the society succeeded in their efforts to obtain for him such stipend from the British or colonial treasury, as may enable him to continue his services in that neglected station.—*Ib.*

Baptist Missionary Society, (Eng.)

Grahamstown—George Aveline—an out-station at Karega: 1 *Nat. As.*

The schools, native and European, seem in a flourishing condition, with upward of 100 children. The number of members is about 150. The station at Karega is vigorously sustained, and there is a strong desire for an additional missionary. Should the plan of Christianization be carried out, no field would present a finer opening than Grahamstown.

My flock are now exerting themselves to raise my salary, independently of missionary collections and contributions; with the intention that, hereafter, these, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact, that, since I left England, I have never drawn sixpence from the Society's funds; and I have now the animating hope of annually contributing to their increase. Our new chapel will cost nearly 2000*l.*, all of which is raised here: we get nearly 40*l.* for our Sunday school.

On Monday evening last we held a preparatory jubilee meeting, at which more than 326*l.* was subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season which you propose, when congregational collections will be made.—*Ib.*

In addition to the above, we extract the following from the last Annual Report of the English Baptist Missionary Society.

The labors of Mr. Aveline at Grahamstown are continued with his usual devotedness. To the church under his care belongs the honor of having made the largest contribution to the jubilee fund which

the Committee have received from any one of their stations abroad. Though consisting of but 65 members, they have contributed nearly 400*l.* independently of 15*l.* 4*s.* 2*d.*, collected by the Sunday school. This (it will be remembered) is in addition to the support of their pastor and the expense of a new chapel, which they have just completed. The number of children in the day school is 105.

American Board of Commissioners for Foreign Missions.

MOUNTAIN NESTORIANS.

Believing that the friends of missions are deeply interested in the fate of the Independent Nestorians, and will be incited to unite their fervent prayer with the members and immediate friends of the Board, whose hitherto bright prospects of missionary success among that people are now overcast with a dark cloud, we quote from the Missionary Herald the following extracts from the letters of Doct. Grant.

The names of the chiefs who have united their forces for the destruction of these brave mountaineers are, Nooroolah Bey, of the Hakary Koords, and Bader Khan Bey, of Buhtan.

Doct. Grant writes from Mosul, July 14—

You will have learned, before this reaches you, that the mountains are greatly disturbed, and threatened with yet greater evils. The combined forces of the Hakary and Buhtan chiefs which went against Diss, (the late residence of the patriarch and where his family still resided,) made a descent upon that tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age, nor sex. All that escaped the edge of the sword were made captives, and only a comparatively small band were represented as still holding out against the Koords, having taken refuge in a strong fastness in the mountains.

Overthrow of the Nestorians—Escape of the Patriarch—Prospect.

Writing from the same place fifteen days later, he says—

By last post, I informed you of the invasion of the Nestorian country, the destruction of the district of Diss, and the loss of the patriarch's family. By further accounts it appears that the mother of the

patriarch,⁹ one of his brothers—priest Zadok, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad, who was set apart as his successor, are among the killed. Three of his brothers were taken prisoners, and also his sister, who was mentioned in my last. Two other brothers, who were thought to have been killed, are said to have fled into Persia. Of the household of the malek of Diss, which numbered forty souls, but one is said to have escaped ;—all the others being among the killed and captured.

Having completed the destruction of Diss, the army awaited the arrival of a large expected reinforcement, under the bigotted chief of Buhtan and Khan Mahmood, from the district of Van ; removing, in the mean time, the captives to the mountains of Buhtan. This large body united with the wild clans of the Hakary Koords, and, led on by the sanguinary Bader Khan Bey, they pushed forwards towards Tiary, but not in the route anticipated by the Nestorians. Chimba, the seat of the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

At Serapatha they received a temporary check from a brave band who had taken possession of a rock of defence, and disputed the progress of their enemies ; but they were at length overpowered by vastly superior numbers, and only four out of forty escaped. The village was levelled with the ground, their fruitful gardens and fields were swept bare, and when nothing remained, the army sought objects of destruction further on. Making a sudden turn to the east, they crossed the Zab to the venerated church of Mar Sawa, to demolish which they went to work systematically, burning all that was combustible, and then throwing down the massy arches and walls with their hands.

The neighboring villages were sharing the fate of those which I have described when the patriarch left. Asheta was entirely deserted. The inhabitants had fled, with their families, and flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of Turks from the pasha of Mosul was on the south ; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus

cut off, and seeing the fate of their brethren of Diss and Tiary, they were negotiating terms of submission. A part of Tiary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that " nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him ; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte, for the restoration of these suffering captives, both by the French and British consuls ; but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved in vain ; it having been alleged in reply that Bader Khan Bey, who headed the army, acted under orders from the pasha of Erzerroom, the immediate claimant of the Nestorian country. It is known that the above-named chief has lately received a decoration of honor from the Porte ; and it is thought by many that he has orders from the capital to do as he has done. He is, nominally, subject to the pasha of Mosul ; and the latter is believed to maintain his present position only to beguile the Nestorians to submission ; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a corps of reserve for the Koords, who profess to be acting by his orders.

How these commotions are finally to be settled I cannot imagine. Any arrangements the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the Mountain Nestorians under the Porte, I have little confidence. Nor do I perceive any plan for the permanent peace and security of the Nestorians, which is not beset with great,

if not insurmountable difficulties in the present exceedingly jealous state of the Turkish government, and at this remote point where they have so little power.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce by withdrawing the army for self-defence. Such a war would be any thing but favorable to our efforts either here or at Orooniah. But the Lord may overrule it to hasten the drying up of the great river

Euphrates, that the way of the kings of the East may be prepared. Blessed truth, that THE LORD REIGNETH.

In a letter of still later date, he adds,—

The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell.

American Baptist Board of Foreign Missions.

APPEAL TO BAPTIST CHURCHES.

The following appeal in behalf of China has been made by the members of the China mission to six cities in this country. The object proposed by the appeal is, that each of the cities addressed, send a missionary family to one of the six great cities in China, now open to the efforts of Christian benevolence.

In view of this appeal, the Acting Board, at its last regular meeting, passed the following resolutions.

Resolved, That the address of the members of the China Mission to the churches in several cities in this country, be published in the Magazine and Macedonian; accompanied with the assurance, that the Acting Board sympathizes with their brethren, and would gladly enter, at once, into their liberal plan, but for the apprehension that it would be prejudicial to the interests of other missions, which are suffering for the want of speedy reinforcement,—to meet which, not less than TWENTY THOUSAND DOLLARS above the present annual receipts of the Board will be required.

Resolved, That as the Acting Board is greatly desirous to enlarge its missionary operations in China, they do appeal to the pastors and their brethren generally, to come to their aid in a united and vigorous effort to so far augment the funds, as to enable them, at no distant date, to meet, in a more ample manner, the claims of that vast empire.

To these resolutions we would only add; the Board would deem it hazardous to assume the support of any number of families in China, on the pledge of the future support which would be given by the fact, that under the excitement of such an appeal sufficient means had been provided merely to send them forth.

Again, there are missions where delays to reinforce is something more than a delay of the conversion of the natives to Christianity. The missions—some are in jeopardy, others languish, and no fields in the heathen world are more inviting or promising of success. We owe it not only to the heathen, but to our fainting brethren, to send them aid speedily.

Finally, the responsibility of settling the question when the call from China can be answered, must rest chiefly upon the pastors and churches. The Board dares not increase its present liabilities.

To the Baptist Churches of the cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.

BELOVED BRETHREN,—

The present peculiarly interesting position of the great Empire of China is our apology for now so specially addressing you. Until very recently the missionary of the cross to China had, indeed, but a contracted and difficult sphere. Macao was the only place in all this extensive land where a missionary could reside, and there, watched on the one hand by the Romanists, and on the other by the mandarins, but little direct missionary work

could be accomplished. But God, in his wise providences, has effected mighty changes in this hitherto sealed country, and our eyes now behold six different positions thrown open, where millions of this people are at all times accessible to the herald of salvation. These positions are the great cities of Canton in the Province of Kwantung, Amoy and Foo-chow-foo in the Province of Fukeen, Shanghai in Keang-soo Province, Ningpo in the Province of Chekeang, and the city and island of Hongkong, as British territory, in the embouchure of the Canton river. All these places are great commercial marts, and, apart from their large and fixed population, are visited by immense multitudes from all parts of the empire, who, on their return, may take back with them to their homes bibles and tracts, and what knowledge they may have personally gained from the missionary, and thus actually be the means of disseminating some knowledge of the gospel in almost every region of these widely extended and idolatrous dominions. These glorious openings for the direct preaching of the gospel, distribution of bibles and tracts, and for all kinds of missionary work, seeming to us to be the special orderings of the infinitely wise Jehovah, and seeming to call for special action on the part of the churches, we have come to the conclusion, after prayer and deliberation, to lay the matter solemnly and specially before the Baptist churches of the six cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.

To you, then, dear brethren, members of the churches of these six cities of the United States, we appeal in the name of the ascended Son of God, whose last command remains yet unfulfilled, and our appeal, with our spirits stirred within us, is in behalf of the teeming millions, dwellers and visitors, of these six great cities of China wholly given to idolatry.

Our proposal is, that by an immediate and extra effort, each of the cities named send one missionary family to China through the Baptist Board, supplying the outfit, and placing one thousand dollars at the disposal of the Board to be employed solely in the support of the said family. Is this asking too much? The London Missionary Society are making extra efforts to send *twelve* missionary families to China forthwith, for each of which they will require two thousand three hundred dollars to begin with, while we ask for six families, just one half, and one thousand dollars for each.

The country churches, if so disposed, could lend their aid to the city churches, and although we specially address the

above-named six cities, yet we should rejoice to hear that other cities, or associations, or combinations of churches, had also concluded to send a missionary family upon the same terms. It seems of the highest importance that immediate action be commenced on the subject, and we cherish the fullest confidence in your liberal willingness and ready ability. Select your missionary from what institution or place most agreeable to yourselves, and it will be well for him to embark as soon as possible without waiting for the other cities, should they not be ready when you are. (A list of articles specially needed in an outfit for a missionary to China we will send with this.)

Holding ourselves pledged to coöperate with you to the fullest extent of our ability,

We are yours, faithfully and affectionately in the Lord Jesus,

WILLIAM DEAN,
J. LEWIS SHUCK,
I. J. ROBERTS,
DANIEL J. MACGOWAN.

Hongkong, May, 1843.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

We have, at length, the pleasure of announcing to our readers the designation and departure of a missionary reinforcement for Burmah: the Rev. Joseph G. Binney, late pastor of the Baptist church in Savannah, Ga., and Mrs. Binney; Rev. Edwin B. Ballard, late pastor of the Baptist church in Foxborough, Mass., and Mrs. Ballard; Mr. Thomas S. Ranney, printer, of Poughkeepsie, N. Y., and Mrs. Ranney; and Miss Julia A. Lathrop, of Carmel, N. Y. The services of their public designation were held on Sunday evening, Nov. 5, at the Bowdoin Square Baptist meeting-house in this city. Reading of the Scriptures and Introductory Prayer, by Rev. Mr. Neale, of the 1st Baptist church; Instructions of the Board, by Rev. Mr. Peck, For. Sec.; Prayer of Designation, by Rev. Dr. Sharp, of the church in Charles St.; Address to the Missionaries, by Rev. Mr. Stow, of Baldwin Place church; Address to the Congregation, by Rev. Mr. Binney; Concluding Prayer, by Rev. Mr. Turnbull, of Harvard St. church. *Ministry*

and Ballard are to be stationed at Maulmain, the former to take charge of a Karen theological school, about to be opened at Maulmain; and the latter to be connected with the Pgho Karens, including the church at Don Yaha. Mr. Ranney is to take charge of printing operations at Tavoy, in place of Mr. Bennett, who is expected to engage in the Karen school department: Miss Lathrop is also to assist in the school department at Tavoy.

The missionaries took their departure for Maulmain, in the ship *Charles*, Capt. Henderson, on the morning of the 18th ult. Rev. W. Gunn and wife, missionaries of the Evangelical Lutheran Society to the Telogoos, and Rev. J. C. Dow and wife, missionaries of the Freewill Baptists to Orissa, sailed in company. Prayer at embarkation, by Rev. Mr. Hague, of the Baptist church in Federal St.

We commend the ship, and those who sail in her, to the special intercessions of our missionary friends. The Karen missionaries have pleaded long and earnestly for fellow-laborers. The present is a most seasonable, though partial supply of their need. May the Lord of missions give them an effectual door of entrance, and may others soon follow in their steps.

Recent Intelligence.

MAULMAIN.—Mr. Judson writes under date of April 17, after mentioning his recovery from a late illness, "We have lately lost two of our assistants by cholera. The name of one of them, Moung Shway Bay, an old Rangoon convert, you may recollect. They both died in the triumphs of faith. Two excellent female members of the church, also, have lately left us. One of them could hardly be persuaded to take any medicine, earnestly desiring to depart and be with Christ. She was the second baptized in Maulmain. Four promising persons were received by baptism yesterday. Present number of the native church 152, but several suspended. Several have been dismissed to join the church in Amherst.

"I am chiefly occupied in the Burman dictionary, at the repeated suggestion of the Board."

WEST AFRICA.—Our last advices from the Basa Missioners of Aug. 2 and 3. Mr. Day's

health had been restored, and the mission was advancing prosperously. The examination of the school at Edina was held Aug. 2. The pupils were improving both in knowledge and in morals. The Bexley school numbers thirty-one, of whom fifteen are native boys boarded by Mr. Day. The missionaries are "more encouraged than ever."

GREECE.—Mr. Buel writes from Malta, Sept. 19,—

The steamer *Tagus* came directly from the Piræus this morning, bringing the intelligence that on the 15th inst. the people arose *en masse*, and, supported by the military, surrounded the palace and demanded that the king should either sign the *Constitution* instantly, or abdicate the throne and retire from the country by the steamer then lying in the harbor of Piræus. This preconcerted movement had been suspected; and on the day previous, warrants were issued for the apprehension and immediate execution of six leading individuals, on the charge of conspiracy against the government: and it is remarkable that these same individuals were commissioned by the public voice to demand from his majesty the long sought for constitution. At 2 o'clock in the morning, 20,000 people had surrounded the palace and planted their cannon before the doors; and at 10 o'clock A. M. of the same day, the constitution received the royal signature, and the preliminaries of the new government (a limited monarchy) were settled. The celebrated Petro Bey was carried on the shoulders of the people; and the evening passed off with bonfires and illuminations. This extraordinary revolution can scarcely be said to have been stained with the blood of a single individual. Only three persons (belonging to the *gens d'armes*) are said to have lost their lives.

Mr. Buel was designing to remain at Malta a few days longer, and would then proceed to the Piræus, a few miles from Athens, to meet Apostolos; and would, probably, take up his residence there, at least for the present. (See also p. 307.)

CHEROKEES.—"Oct. 18. The Lord has continued graciously to bless his word in every place where it is regularly preached. A meeting of four days is about to be attended at Delaware town."

Donations,

FROM OCTOBER 1 TO NOVEMBER 1, 1843.

Maine.

Lincoln Association, Samuel Libby tr., as follows:	
Thomaston, 1st Bap. ch.	8,27
do., 3d do. do.	5,41
West Thomaston, 1st Bap. ch.	3,70
do. do., 1st Bap. Fem. Miss. Soc.	3,37
do. do., 2d Bap. ch.	10,21
East Thomaston, 1st Fem. Miss. Soc.	18,72
Appleton, Bap. ch.	2,75
do., Fem. Miss. Soc.	2,00
Warren, William H. Webb	1,00
do., Fem. M. Soc.	2,25
do., miss. box	16,66
Cushing, Miss Ann Young	50
Friendship	2,82
Union	34
Leeds, contributed by ladies	5,18
do., contributed by gentlemen	2,82
per Rev. Samuel S. Leighton,	8,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., as follows:	
Bowdoinham Association, collection, in part,	3,03
Monmouth, 1st Bap. ch.	14,00
do. Centre, Bap. ch.	4,00
Green, do. do.	11,65
East Winthrop, Fem. For. M. Soc.	12,70
Bucksport, G. Buck	5,00
Portland, Free Bap. ch. Sab. school	10,00
do., Byron Greenough, of 2d ch.,	5,00
do., John C. Morse, of do. do.,	1,00
do., George Dam, of do. do.,	50
per Rev. Wm. G. Crocker,	16,50
Belgrade, Bap. ch., per Rev. E. R. Warren,	11,66
Sedgwick Bay, Fem. Miss. Soc., Ruth R. Allen sec., per Theophilus Herrick,	14,20
Cornville, Bap. ch., per S. W. Coburn,	10,88
Parsonsfield, 1st Bap. ch.	3,25
Limerick, do. do. do.	7,00
Saco River Association, James H. Peirce tr., as follows:	
Waterboro', Bap. ch.	6,87
do., Fem. Miss. Soc.	9,07

Saco, Bap. ch.	19,50
Alfred, Bap. ch.	5,14
Kennebunk Port, Bap. ch.	7,50
Cornish, Stephen Pease	50
Col. at Association	6,15
Alfred, Mr. Tripp	18
Livingston, Bap. ch.	4,69
Buxton, Bap. ch.	7,00
Saco, Bap. ch.	32,70
Waterboro', Bap. ch.	11,70
Kennebunk and Lyman, Bap. ch.	11,50
Kennebunk, Ralph Curtis	10,00
do., 1st Bap. ch.	10,00
do. Port, Eliphalet Perkins	10,00
do. Village, Bap. ch.	10,05
per Rev. J. B. Brown, agent of the Board,	172,80
	362,42

New Hampshire.

Milford Association, William Wallis tr.,	50,00
Portsmouth Association, per Rev. William G. Crocker,	19,00
Dover, Bap. ch., per Rev. J. B. Brown,	32,20
	101,20

Vermont.

Fairfax, Bap. ch., per Rev. Mr. Dunn,	5,00
Wethersfield, Jewett Boynton	5,00
Alva Thompson	57
Mount Holly, mon. con.	1,19
Windham County Association	34,55
Wallingford	29
Rev. A. A. Constantine	1,00
Mrs. Constantine	50
Aaron Gotes	1,00
Thomas Hammond	10,00
Col. at State Convention	12,64
Mr. Willard	5,00
Thetford, Silas Follet	200,00
Windham, Bap. ch., per O. G. Foster,	6,00
Brooklyn, Calvin Barrett	50
do., Hosea Crane	50
do., Isaac Wellman	50
do., Rev. Saml. Kingsbury	1,00
Perkinsville, as follows:	2,50
Wm. M. Pingree	1,00
C. M. Chamberlain	2,00
David Sherman	1,00
J. P. Balch	1,00
L. N. Peirce	1,00
Joshua Aldrich	50
Mrs. Aldrich	50
J. M. Aldrich	1,00
James M. Stearns	1,00
Barna Bigelow	1,00
Richard Farwell	3,00
Mrs. S. Farwell	1,00
Nathaniel Warren	1,00
S. Bowen	1,50
Samuel R. Kendall	1,00

North Springfield, Bap. ch. and soc.	25,17
Saxton River, Fem. Benev. Soc., for support of a Karen scholar,	18,00
per Rev. E. B. Bullard,	63,17
	345,71

Massachusetts.

Boston, Miss Elizabeth Wetherby, of Bowdoin Square ch., do., Mrs. Abigail Ripley, of Baldwin Place ch., for Arracan Mission, per Rev. Baron Stow,	5,00
do., Federal St. ch. and soc., per E. Jones,	25,00
do., Harvard St. ch., mon. con., per John Putnam,	177,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches,	7,86
For September,	19,80
“ October,	27,33
per Benj. Smith,	47,13
Unionville, Bap. Fem. Miss. Soc., Sarah Homes tr., for Denmark Mission, per Rev. Mr. Sykes,	8,00
Lynn, Jonathan Bacheller	500,00
Littleton, Bap. ch., per Rev. Oliver Ayer,	20,00
South Yarmouth, four individuals, for Assam Mission,	2,00
Franklin Baptist Association, Nathaniel Lamson tr., per T. M. Marshall, as follows:	
Shelburne Falls, Bap. ch.	47,87
Bernardston, do. do.	4,50
Rowe, do. do.	10,06
Heath, do. do.	3,50
Conway, do. do.	9,46
Ashfield	50
Nathaniel Lamson	100,00
	175,89

Newton, students in Theol. Inst., J. S. James tr., mon. con. for October,	4,37
Cambridge, Fem. Judson Soc., Mrs. M. F. Cook tr., for schools in Assam under the care of Mrs. Cutter, per Levi Farwell,	30,56
South Reading, per Rev. C. Evans, as follows:	
Col. after sermon,	32,68
Mrs. Eunice Nichols,	10,00
Mon. con.,	7,75
	50,43

Cabotsville, Bap. ch., per Rev. J. G. Warren,	70,00
Buckland, Homes Wight, per Thomas E. Sawin,	10,00
Newburyport, Fem. For. Miss. Soc., Miss Mary Remick tr., per Rev. Albert N. Arnold,	10,00
Salem Baptist Association, Michael Shepard tr., as follows:	
Billerica, Bap. ch.	22,13
Beverly, 1st Bap. ch., for general fund,	111,00
do., do. do. do., for schools in Burmah,	10,00
	121,00
do., 2d Bap. do.	64,00

Georgetown, F. Cate	1,00
do., Bap. ch., for gen. fund,	7,00
do., do. do., for tracts,	2,00
	9,00
	10,00

Newburyport, Bap. ch.	20,50
do., Bap. Sabbath sch., for Greek Mission,	17,67
	38,17
Methuen, Bap. ch.	46,06
Marblehead, do. do.	3,50
Lowell, 1st Bap. ch.	47,00
do., 3d do. do.	69,62
Danvers, B. Kent	2,00
Chelmsford, mon. concert	31,47
do., Ladies Hea-then School Soc., for Bur. Miss.,	20,00
do., for translation of the bible,	3,00
do., for education of a boy in Africa, under the care of Rev. William G. Crocker,	20,00
	74,47

Rowley, a female friend to missions	6,00
Salisbury and Amesbury, Burman Tract Soc.	3,50
Tyngsboro', Bap. ch.	25,30
Gloucester, do. do.	30,22
Wenham, do. do.	12,71
Salem, 2d Bap. ch., avails of jewelry,	12,75
do., do. do. do., mon. con.,	32,25
do., do. do. do., annual collection,	66,75
	111,75

do., 1st Bap. do., Fem. For. Miss. Soc.,	71,30
do., do. do. do., mon. con. and subscriptions,	614,20
do., do. do. do., proceeds of silver pencil case and ring,	1,00
do., do. do. do., members of Sabbath school,	13,50
	700,00
Col. at Association, for African Mission,	22,16
	1415,59
	2558,83

Rhode Island.

Warren, Bap. Sab. sch., towards support of a Karen youth at Tavoy, per A. M. Gammell, superintendent,	5,00
Bristol, Bap. Sab. school, for schools in Africa, per N. B. Cook, do.,	5,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., mon. con.,	32,62
do., children of a private,	

school, for Karen Mission, .43
 Rev. J. H. Baker 2,00
 ———— 35,05
 ———— 45,05

New York.

Champlain Baptist Convention, 70,73
 Rev. W. J. Cutting tr.,
 Rensselaerville Baptist Association, Mr. Shute tr., per Friend Humphrey, 93,66
 Worcester Baptist Association, J. Hayden tr., 51,47
 Hartwich, Sab. school 1,96
 do., mon. con. 4,47
 ———— 6,43
 Otsego Baptist Association, N. Brown tr., 45,36
 Middlefield, Miss Ruth Palmer 1,00
 Antwerp, Rev. W. Tillinghast 10,00
 Groton Village, Bap. ch. and cong. 7,84
 Hamilton, col. at missionary meeting 146,97
 do., a friend 1,00
 do., Prof. G.W. Eaton 1,00
 ———— 148,97
 Almira, Mrs. Joan Kelley 2,50
 Wayne, Miss Almira Hollis 25
 do. Baptist Association 11,00
 A "Universalist" 50
 Steuben Baptist Association, S. Crosby tr., 107,31
 Tyrone, Mrs. Sally Ann Harding 50
 Ontario Baptist Association, T. Ottley tr., 3,00
 Macedon, Fem. Miss. Soc. 10,50
 per Rev. Silas Bailey, agent of the Board, ———— 406,53
 New York city, 1st Bap. For. Miss. Soc., per Rev. Dr. Cone, as follows :
 China Mission, 240,00
 Sabbath school, for Karen schools, 60,00
 ———— 300,00
 ———— 870,92

Pennsylvania.

Washington, Dr Letherman 5,00
 Alleghany city, Bap. ch., mon. con., 4,00
 Beaver city, do. do., do. do., 3,00
 per Rev. J. Stevens, agent of the Board, ———— 12,00
 Northumberland Assoc., Joseph Mixill tr., 33,35
 Milton, Bap. cong., a member, one watch, per Rev. C. A. Hewitt.
 Madison, Bap. ch., B. Savage tr., 16,15
 per Wm. Shadrach, ———— 50,00
 Philadelphia Association, one half of contribution taken up during the sitting of the Convention, 25,36
 do., L. P. S., a female friend, to educate a native Karen, to be named Lewis Steele, 12,50
 Easton, Rev. M. M. Everts 2,00
 Lower Marion, Fem. For. Miss. Soc., per Rev. H. G. Jones, 50,00

John Samuels, per Rev. Joseph Taylor, 1,00
 ———— 152,86

South Carolina.

Savannah River Association, George Rhodes tr., 133,93
 Newberry Court House, Rev. Y. J. Harrington 22,00
 ———— 155,93

Georgia.

Savannah, Mrs. Martha Robinson, for support of a Karen child, per Rev. J. G. Binney, 20,00
 Georgia Baptist General Convention, Absalom Janes tr., as follows :
 For general fund, 303,42
 " Burman Mission, 125,40
 " " tracts, 5,00
 " African Mission, 6,56
 ———— 441,38
 ———— 461,38

Alabama.

Carlowville, M. Ethridge 1,00
 do., Rev. Jesse Hartwell 3,00
 ———— 4,00

Ohio.

Ohio Bap. For. Miss. Soc., Rev. O. N. Sage tr., per Rev. T. F. Caldicott, 15,00
 Canal Dover, Bap. ch. 1,18
 Massillon, do. do. 6,00
 Streetaboro', R. Gove 50
 do. Centre ch. 2,64
 F. Barton 50
 John Scott 25
 Johnson, J. F. Shaw 3,00
 Wooster, J. H. Larwill 5,00
 Mrs. Musser 50
 Daniel McCrackin 2,00
 Londonville, Mrs. H. A. Haskell 25
 do., Emily Taylor 13
 do., Elizabeth Hayes 25
 do., A. J. Loomis 12
 Geneva, Benev. Soc. 3,25
 Priscilla Thompson 50
 Milton, Bap. ch. 4,00
 Richfield, N. Oviatt, part of subscription, 78,00
 Rocky River Assoc., col. 8,51
 Henrietta, Bap. ch. 3,25
 John Townsend 50
 Lorain Assoc., col. 5,38
 Trumbull do., do. 8,68
 per Rev. J. Stevens, agent of the Board, ———— 133,90
 ———— 148,90

Indiana.

Indiana Bap. For. Miss. Soc., D. S. French tr., per Rev. J. Stevens, agent of the Board, 80,71

Legacies.

Eastham, Mass., estate of Polly Smith, F. Mayo executor, per Miss Thankful F. Smith, 20,00
 Hubbardton, Vt., Mrs. Wood, deceased, per James Barlow, 50,60
 ———— 70,00
 ———— \$3567,91

H. LINCOLN, Treasurer.

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OF THE

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VOLUME XXIV.

BOSTON:
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1844.

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EXTRACTS FROM THE JOURNAL OF MR. ABBOTT.

The journal from which the following extracts are taken, embraces a period of about four months, ending in April, 1843. In the present number we confine ourselves to that portion which relates to Mr. Abbott's excursions to the out-stations Goa, Baume, Magezzin, and Ongkyoung.

Voyage along the coast—Goa—Three baptized at Kalah—Baume chapel.

Dec. 21, 1842. Left Sandoway last evening with my family, in a government boat which Mr. Phayre, the senior assistant commissioner, gives us for the trip. Put out to sea at daylight, and with a mild favoring breeze have been sailing down the coast through the day. Many thanks to Mr. Phayre for his kindness. We are much more comfortably situated than we could be in a native boat.

22. Arrived at Goa this evening. Came on shore, and are stopping in a small bungalow erected for officers of government.

23. The native officer and people of the place came crowding around, to get a sight of the *white woman* and children. Old grey-headed people say Mrs. Abbott is the first English woman they have ever seen. At evening walked out through the bazaar, and such a running, and gazing, and staring! Groups would stand and gaze till we had passed, and then run on ahead to get another front view.

24. Left Goa in a native boat at 2 o'clock, A. M., and after six hours' rowing down the coast, entered a small river called Kalah. There is a small Christian village in the vicinity.

25. Christmas;—and though not a "merry," a very happy, and, I think, profitable day. Preached through the day, and at evening baptized three; one is from Goa, one lives near Bassein, and the other belongs several days up the Irrawaddy from Rangoon. I have been acquainted with them for more than a year.

27. Left Kalah river at 3 o'clock, A. M., and entered the mouth of Baume river at about eight. Breakfasted at a small Burman village, and pursued our way up the river with the tide till 6 o'clock, P. M., and arrived at the Baume chapel. This house of God, which the Christians have erected here, indicates another step in advancement. It is a better-finished building than any of those erected last year, is very large, and will seat 800 conveniently, I think. It does great credit to the assistant, Shway Bay. In this vicinity are more than forty Christian families, who, although they live in small villages off a little distance, are so near that they can come up to worship on the Sabbath. In this house will the Lord our God take up his abode, and magnify the riches of his saving mercy!

Novel pattern of domestic life—Continued persecution in Burmah.

28. As it was late last evening when we arrived, but few of the people came in to see us. But while we were at breakfast this morning, they came flocking around in scores; particularly interested to get a sight of the "Mamma" and the "children with such beautiful white faces." One among the many benefits arising from such visits of a missionary family is, that the native Christians may be taught by example. We eat in public, and the Christians see that our table and its

furniture are kept in perfect cleanliness, and orderly arranged. They see the family come out from their private apartment with clean garments and clean faces, and sit down to their table and eat their food with expressions of thanksgiving to God. We do not wish, of course, that Karens should adopt the national customs of Americans, but it will do them no harm to behold the order of a civilized, Christian family.

Several assistants and others arrived to-day from Burmah. There is a very good path from this chapel over the hills, and the distance to the nearest village on the other side of the frontier cannot exceed fifteen miles. Sad tidings, again, are brought up from the Christians in Burmah. Not only are they subject to oppression in common with all their fellow-countrymen; but as Christians they are especially liable to suffer under the relentless grasp of the extortioner. The population of whole villages, after having suffered to the last point of endurance—their all, even to their supply of food, *wrong* from them by the ruthless taxgatherer,—have dispersed hither and thither, and are obliged to conceal themselves, and to borrow and beg for their present necessities, till they can labor and reap another harvest. The following case is but one of the kind. One of the assistants while preaching to a small congregation on Sunday, was interrupted by a petty Burmese officer, who, coming into the house and seizing a book from his hand, ordered him to interpret its contents into Burmese. The preacher did so; and the officer, in a rage, struck him on the face with the book, fined him fifty rupees, and, as security for the payment, took the assistant's wife, and walked away with her to his own house. The only alternative for the injured man was to let his wife remain a slave, or pay the fine. He preferred the latter, of course. His Christian brethren made out the sum by contribution,—several hundred giving each a few annas,—and in two or three days his wife was again at liberty.

And there is no help in such a case. Had the assistant appealed to higher authorities, he would, probably, have been fined fifty rupees more, and beaten and imprisoned.

Another item of intelligence brought up from Burmah, is a report that has gone abroad relative to this chapel. It is believed at Bassein to be a palace for a Karen general, who is going to invade Burmah at the head of a large

army, and is to make the Baumees chapel his head quarters! It is said, the palace has *so many hundred posts*, etc., etc., and, what is the most ominous, a kind of "royal cupola," which, on any building except the palace of the king and religious monasteries, would, in Burmah, be an aggravated insult to royalty! The small vessel in which we came down to Goa, becomes at Bassein a dozen ships of war! All the villages of the Karen Christians have been searched, and every thing in the shape of a musket has been taken away to Bassein. The officers say, the Christians are to join the invading army! In consequence, many of the poor disciples know not what to do. They see that the jealousy of the government is awakened, and they know that it is as "cruel as the grave." They are, as is very natural, in a state of anxious and fearful apprehension, and many of them are beginning to halt and waver, and, I fear, will apostatize. In such seasons of darkness, the poor missionary sometimes hardly knows where to turn. The Lord omnipotent reigneth, and His truth will stand!

The cholera, that dreadful scourge, is prevailing in Burmah, sweeping off its victims in multitudes. A great many Christians have died. Some villages have been nearly depopulated,—entire families swept off. In one case, a whole family died nearly at the same time, and their bodies were left to become food for dogs! The cholera has not yet appeared west of the Arracan mountains, or, rather, it passed over the mountains to the east several months ago.

Bléh Poh—Baptism of thirty-five, one excluded.

29. Heard, to-day, of the death of Bléh Poh, one of the most successful and promising of the native preachers. Never, since I have been in the mission, has any event affected me more deeply than this. I came with the expectation of meeting him here to-day, and of ordaining him to-morrow or next day, and I hear of his death!

30. Baptized nineteen this morning, all residing within the bounds of this church. A case of discipline came before us, and we were obliged to excommunicate a man. He had been admonished by the church time and again, and committees had visited him, but with no success. He would not

"hear the church," and there was but one alternative. He was a man of a "perverse spirit."

The Baume church numbers more than a hundred members. Shway Bay is the assistant stationed here, and although a young man, appears to exert a good influence, and, I think, is a man of promise.

Jan. 1, 1843. Sabbath. This first day of the new year has been one of joy and hope; one of those days which I have longed to see,—emblems of the day of eternity,—prefiguring the rest and felicity that await the people of God.

I awoke a few minutes past midnight, breathing out a prayer to God for the conversion of the world. I thought of the millions of Christians in civilized lands, whose intercessions will come up on this consecrated day before the throne of God! May these prayers be heard! May this be a year of wonders, and of the manifestations of God's saving mercy among the nations!

At the hour of morning service, this fine, spacious chapel was filled by a multitude, who came up to listen to the gospel, and pay their devotions to the living God. Towards evening we again assembled on the banks of our Jordan, and sixteen converts witnessed a good confession. May they go on their way rejoicing! In the evening, the church remembered Jesus, by partaking of the symbols of his death and sufferings,—emblems of that body slain, and of that precious blood which cleanseth from all sin.

Escape of a prince from Burmah—Maggezzin—Ordination of native pastors.

2. But very few Karens have come over from Burmah. The petty officers near the frontier are on the alert, and, probably, but few of the Christians will come over this year.

Have been consulting with the assistants and principal men in the church, relative to ordaining an evangelist to send into Burmah; also a pastor for this church: but have come to no conclusion.

3. Left the Baume chapel for Maggezzin at noon. Arrived at a Burman village near the mouth of the river late in the evening.

4. Walked with my family from the mouth of Baume to the mouth of Maggezzin river; our boat going round the point in the mean time, it came near being swamped in the rough sea. Stopped in a small zayat during the day.

At evening the head man of the district came in, and very gravely informed me that he had just received news from Burmah to the effect that an army of several hundred men were coming over to seize the "Karen teacher," and take him to the king of Ava. He advised me to flee towards Sandoway; felt it his duty to inform me of the report, and considered he should not be blameworthy should such an event now occur. This report of his, will, doubtless, end like all others of the kind. They tend, however, to keep the poor people in a state of alarm. Moreover, an event has just occurred which has increased the rancorous feeling of the Burman government.

A family of emigrant princes have just made their escape, and are now in the British provinces. The prince is a young man, the only son of the "Mayahwade Prince," who was the elder brother of the present king, and who was killed, I think, during the war with the English, somewhere near Toun-oo. This young prince is, of course, near the throne. Consequently, when the present king began to slaughter his dangerous rivals,—heirs of the throne,—this prince very wisely fled. He has been three or four years making his way down from the capital to Bassein, begging his daily bread, dressed mostly in Karen style to avoid detection. A few days since, he effected his escape across the frontier, with his family and some thirty followers. He will, probably, find a refuge under British protection, and receive honorable treatment.

5. Left the sea-beach in a small boat this morning, and arrived at Maggezzin chapel at noon.

The subject introduced in the next paragraph, is one of extreme delicacy and difficulty. Were baptism *essential* to salvation, it would be less questionable whether any of the native converts should be empowered to administer it. Yet, if their character be like that ascribed to Bléh Poh, the danger of improper admissions would not seem to be greatly increased, although placed beyond the personal observation of the missionary. And the privileges of the church of Christ ought not to be unnecessarily withheld from any who are entitled to them, nor the appointed instrumentalities for its edification set aside. The case involves, on either hand, a fearful responsibility.

8. It has been a subject of deep anxiety with me,—the ordination of native

pastors over the Karen churches. Obligated as I am to be absent from them a greater part of the year, and never being able to visit the Christian villages in Burmah, the care of all the Christian congregations is, of necessity, committed to men chosen from among themselves. No one is ever recognized by me as an "assistant," except upon the testimony and by the request of the people of his own village, nor until I have become satisfied that he possesses the necessary *character* and qualifications; and it is also upon the condition always that each assistant thus recognized, is to come and study with me a part of each year. There are a good many whom I have appointed somewhat in the character of "class leaders" among the Methodists;—who receive no pay from the mission, and do not itinerate and preach, but simply lead the religious services in their own village;—who are *not* reckoned among the "assistants."

The "assistants" are, in fact, pastors as it relates to their own congregations, and evangelists, except that they are unordained. If these men are competent to preach the gospel, to lead and instruct Christian congregations, why not recognize them as also competent to administer the ordinances? I have discouraged the idea of Karens coming ten or fifteen days' journey to me to be baptized. Why not ordain their own pastors, under whose preaching they were converted, and under whose guidance they are to live? Why not allow their pastors to baptize them at their own homes? There are hundreds of Christians in Burmah who have never seen a missionary, and, unless there be a revolution in the land that shall sweep down the present monarchy—never will! These Christians, of course, wish to be baptized, and why not ordain them pastors? If God has called these men to *preach* the gospel, has He not also called them to administer its ordinances?

Blèh Poh was the man whom I had selected as the first to be ordained. The great Head of the Church had selected him as a ministering spirit to wait around the throne!

There are others besides Blèh Poh, whom I had thought of ordaining this year. Among them is "Myat Kyau," the nominal pastor of this (Mazezzin) church. He is a man of experience and influence, of sober judgment, and possesses the confidence of all the other assistants. He has been much blessed

as a preacher, and after the strictest individual inquiry among the people of his own parish, I am satisfied as it respects his moral character. For three or four days I have been endeavoring to ascertain the wishes of the church members in regard to the project; which is not an easy matter. They would consent to any thing the "teacher" proposed; but I have been endeavoring to make them see that the ordination of a pastor is a matter which particularly concerns *them*. Of course, the subject is all new to them; and they can only do as they have been taught, so far as form is concerned; which is just what people do all over the world. The members understand, I believe, that they are to testify to the candidate's *character*, and that they are to *receive* him, and *honor* him, and *support* him: also, as to ordination, that I impart it at their request.

A meeting was called to-day. Many of the assistants and Christians from other places were present,—enough to constitute a "council;" and, although we did not adopt the usual method of electing a moderator, etc., etc., whose office I filled myself,—the business was conducted with a good degree of decorum.

I examined Myat Kyau particularly, and at great length; not for my own satisfaction so much as by way of precedent. He has studied with me three seasons, and I know his intellectual qualifications. Then all the assistants, and strangers, and male members of the church, spoke one after the other, and testified each according to his own views. I next proceeded to ordain Myat Kyau to the work of the ministry, by the imposition of hands and prayer; then, with the "right hand of fellowship," and a solemn "charge," recognized him as an ordained minister of the gospel. I have never experienced greater satisfaction than in the performance of this deeply interesting service. May He in whose cause we labor, bless the young pastor in the discharge of his solemn and fearful responsibilities, and guide him safely through all his way.

At sunset I baptized the pastor's wife. She was a Pggho Karen Christian though unbaptized, and is a very intelligent, amiable person, and will, I trust, honor her station. At evening, assisted by the pastor, I administered the Lord's supper. He discharged the part allotted him, with very great propriety.

The Magezzin church has nearly a hundred members, and in a year will, probably, double that number, being frequently augmented by emigrants from Burmah. A Burman living in the vicinity, is asking for baptism, and wishes to unite himself to a Karen church. Several Karen families near, who have been decided opposers, begin to shew signs of a change. Individuals among them wish to be baptized, but the old patriarch of the family does not yet give his consent.

Returning to Goa on the 10th, Mr. A. next proceeded to fulfil his appointments at Baume and Ongkyoung; not without a struggle,—compelled to leave his “youngest child sick of the jungle fever, and Mrs. A. without a medical adviser or any earthly friend, alone in a little hut on the sea-beach.”

*Baume, baptism of eighty Karens—
Ongkyoung, Tway Poh ordained—
Fifteen received by baptism.*

14. Arrived at the Baume chapel this morning. The first man I met was a Pgho Karen assistant, who immediately asked if I had brought Pgho books; he said the Pghos were looking for books with a great deal of anxiety and impatience. As I walked up towards the chapel, a multitude of men, women and children, met me, among whom were many strangers, who I knew at once had come from Burmah.

15. Sunday; one of those blessed days fraught with joy and hope, yet not without many fearful forebodings as to the future. This spacious chapel was filled with a congregation who listened to the gospel with *intense* interest.

I preached from those “words” to which the apostle referred when he said, “Comfort one another with *these words*.” Precious words, and full of comfort, indeed; and the occasion demanded their application. The poor Christians from Burmah are all mourning the loss of friends. The cholera is making fearful ravages through the country. Scarcely a family where the “destroyer” has not entered. Moreover, the aspect and bearing of the government towards the Christians is alarming. God Almighty, save thy heritage from reproach!

After preaching, candidates came pressing around, asking for baptism. I questioned them but little,—simply to elicit from each individual a testimony and confession of faith in Christ. My

chief reliance is on the testimony of the assistants. They are *personally* acquainted with all the candidates, and have conducted them to me as fit subjects for baptism. These assistants have all studied with me more or less, and the subject of qualifications for baptism has formed an important item in my lectures; has been dwelt upon *minutely*, distinctly, and *repeatedly*. Moreover, all the assistants have seen my example in these matters. Indeed, were the reception of candidates for baptism left to my judgment alone, I should often be at a loss what to do. Experience has taught me that those who bear the best *examination*, do not *always* make the best Christians. After the reception of the candidates, we again went down into our Jordan, and seventy-six converts witnessed a good profession. Myat Kyau assisted in administering the ordinance; we went down into the water alternately.

16. Myat Kyau baptized four this morning. The candidates appeared to have no choice as to the administration. After prayer and a word of admonition to the people, I sent them away to their homes, not without many, *many* fearful apprehensions. I fear their coming to this chapel in such numbers, will excite the jealousy of government.

Left the station about noon, and came down to the mouth of the river, where I hoped to find a letter from Mrs. Abbott about our sick child. Have been waiting till late at night, but no letter. No doubt the bearer has deceived me.

17. Long before daylight this morning, I sent a man to a village on the way to Goa, to inquire for a letter from Mrs. A. He returned about 8 o'clock, bringing one which would have reached me last night but for the indolence and stupidity of the bearer. The poor child is suffering under a dreadful jungle fever. Still, Mrs. A. is willing that I fulfil my appointments before I return. I had agreed to meet the Ongkyoung church to-morrow, and it is a long walk for one day, and will keep me from my family at least five days longer. Had no time to spare, and concluded to fulfil my engagements with the people, having but little hope of finding the babe alive on my return.

After a very hard day's walk, over mountains and rocks, and through swamps and mud, arrived at Ongkyoung. The people were soon assembled in their new and commodious

chapel, and, after singing a hymn, I forgot the fatigues of the day.

18. Had a covenant meeting in the morning, and gave a lecture to the church, preparatory to communion. In the afternoon ordained Tway Poh. I examined him and offered the consecrating prayer, laying on hands with Myat Kyau. Myat Kyau gave the charge and right hand of fellowship. His address was a good one, fraught with good sense and genuine piety, and adapted to the wants of the new pastor. Perhaps, were the address written, it would not attract much attention as a *literary* production. There was nothing remarkably *brilliant*, but just what we should expect a pious, godly Karen would say to his brother under such circumstances.

After the close of these services, we assembled on the banks of a small stream, and the two pastors baptized fifteen converts. I stood on the shore, a spectator, and repeated the loud "Amen."

During the evening, the pastors administered the Lord's supper, and gave each a short lecture to the Christians. And now my work is done here for the present, and my thoughts are turned towards Goa,—towards the sick child and the lonely mother! The distance cannot be more than fifty miles, and, with a good path, I might hope to reach them in one day and night. But such a "road!" I will not attempt a description. It is utterly impossible to form any just conception of it, except from personal observation.

The next day Mr. Abbott left Ongkyoung for Goa, where he arrived early on the morning of the 20th. The child was yet alive, though greatly reduced by the fever. On the following week Mr. A. returned to Ongkyoung, and again in April, passing the intervening weeks at Sandoway.

(To be continued.)

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Burial of Sante Will—Visit to Tradetown and New Sesters.

Edina, Jan. 22, 1843. Preached to our school-boys this morning. In the afternoon I went to Tatu's place, to attend the burial of Sante Will,* hoping

to have an opportunity of preaching to the people; but there was too much confusion. The corpse was wrapped in cloth and placed in a large chair of very rude construction. The ceremony began with presenting a quantity of basins, mugs, pots, beads, rice, tobacco pipes, &c., &c. Immediately after this, the women of the deceased commenced crying at a few rods distance, and crept on their hands and knees to the corpse. The people next began to dance, carrying the coffin from place to place. They then took the corpse on their shoulders, and danced with that. They afterwards carried the coffin to the grave, put the corpse into it, and deposited it in the grave, with the things which had been presented.

These trinkets, for such they really were, were scarcely such as even a *native* would value, almost every thing being of an inferior kind. They are presented and deposited in the grave to propitiate the spirit of the departed, that he may intercede with the great Spirit to protect and prosper them and their children. The firing of a few guns while filling the grave, closed the ceremony.

Though Sante Will had been dead about two years, it was a solemn time to me. It not only reminded me of death, but of my dear brother, who had so often warned the departed to flee from the wrath to come, and of the blindness and misery of these poor deluded people. Alas! how many millions of them have gone to the eternal world without any knowledge of the Savior. If our dear Christian friends in America could see and hear what I do, I am sure there would be no want of money; no, nor of men. No; if Christians would provide the means, God would provide the instruments and secure the result. Oh! when will the church bring all the tithes into the storehouse, and prove God, if he will not pour them out a blessing! Oh when shall Ethiopia stretch out her hands unto God!

Feb. 6. Started this morning for Tradetown and New Sesters on a preaching tour. Walked to Tobaccani, eight or nine miles from Edina, took a canoe, and reached Tradetown about 7 o'clock in the evening. Slept at a small town near the beach. The next morning I went to Prince's town, and from there to Peter's, where I preached. Returned in the evening to Prince's, passed the night there, preached to Prince and his people in the morning,

* Formerly head man of Madebli.

and then started for home, as I found the people busily engaged in *cutting* (clearing) their farms. Came to the beach and talked with some of the principal men about the Lord Jesus and salvation.

On our way to New Sesters, we met a countryman who once lived with Mr. Ashmun. He is quite intelligent, and seems well disposed. It is thought he will become king of New Sesters, as his brother, the former king, has recently died. I presume, if he come to the throne, he will encourage the instruction of his people. He and his people listened attentively to the words of life.

After leaving him we went to the residence of the former king. Here we found the people busily engaged in settling the king's affairs. I passed the night there, and the next morning preached to as many as could enter the house which I occupied. They were attentive, and asked many questions. Some wished to know how they could be saved, and others, how they could prolong their lives. This is the grand inquiry of this people. How shall we prolong the present life?

I left them and reached home about five in the evening, much fatigued. I do not know that I have accomplished any thing, but I have the satisfaction of knowing that I have preached the gospel to some of the poor people who never heard it before.

Religious awakening—Examination of the schools—Conversion of a Krooman.

March 25. Conversed with several of our schoolboys, who seemed to be inquiring what they must do to be saved. One of them said his heart was very hard, and that he wished to be sorry for his sins, but he could not.

26. Remained at home that I might talk to the boys, and sent our assistant, br. Cheeseman, to Peter Harris's. A solemn time. Br. Davis preached to the boys in the evening. Eight or ten of them seemed deeply impressed with a sense of their sins. O! that our Father would pour us out a blessing.

April 1. Church meeting, a precious season. The children are very attentive. There is a great change in their conduct, and I cannot but hope that the Spirit of God is at work on some of their hearts. O how much we need strong faith and fervent prayer.

2. Communion season. The Lord seems to be with us; what precious days these are! But how great our re-

sponsibility. I trust God will lead some of these children to himself.

8. Went to Peter's town and preached in the evening. Passed the night, and tried to preach in the morning; people uneasy and anxious to get to their farms. Reached home in season for morning meeting. We had good meetings during the day. The Lord is evidently at work in the breasts of some of the natives. A Krooman, who has been with us several months, seems to be in an interesting state. May the Lord save his soul.

28. Examination of our schools at Edina. The scholars appeared to good advantage, generally. I have never been more sensible of their improvement. Things are unusually pleasant here. Our children are very kind and obedient; the Spirit of God is evidently operating on some of their minds. Our vacation of about ten days commences to-morrow. I am sorry that some of our schoolboys wish to go into the country to see their friends, as they will be exposed to many temptations; but we must commend them to God, who is able to keep them.

May 21. The Krooman spoken of above, is in a very interesting state of mind. He has had a long and severe struggle, and appears literally to pray without ceasing. He seems to improve every opportunity by day and night for praying. Much of the time for several weeks he was unfit for business, but the Lord has appeared for him. He seems very happy now, and desires to learn to read. He is about twenty-four years of age, has good sense, and is steady and industrious. We trust the Lord will make him useful.

Such tokens of God's goodness are very precious. They cheer our hearts and increase our zeal. They are roses among thorns, and streams of water in the desert; they gratify and refresh, inspire and quicken. May we be grateful and humble.

On the following day Mr. Clarke set out on an expedition up Mechlin river and into the interior, during which he visited "Duawi's town," thirty-five or forty miles from Edina, and the largest town in that part of the country. Duawi being absent, Mr. C. remained there but a short time, and on the 25th commenced his journey homeward.

26. About 4 o'clock, p. m., we reached a small town where several of the principal men of the country were assembled. I concluded to pass the night

there, and preach to the people in the evening. I never addressed a more attentive congregation. After preaching, the people asked many questions, especially Duawi. He is an intelligent man, and has more influence than any other native in this part of the country. He says he wishes a school in his town, and that he will build a school-house and support his children at school. I do not know of a more desirable place for a missionary in this land. People from the Long Bush (as it is called) and from the Kpese country come there in great numbers.

28. Sunday. Had the people called together, and preached Christ to them again. They were all attention. Duawi declared to the people that from that time he was determined to begin to pray to the great God. May the Lord direct and assist him. I do not doubt but that the people would believe the gospel, if it was preached to them constantly. From this place we came to Daniel Harris's place. On our way passed br. Crocker's old station; every thing is in ruins, the town deserted and become a habitation of wild beasts.

29. Reached home about 11 o'clock, and found all well. Have been gone seven days, travelled about 100 miles, and preached ten times.

June 10. Spent the week mostly on the revision of the Acts of the Apostles. Went to king Joe's in the evening, and found the old man at the point of death. He has heard more about Jesus than any other man in this part of the country. He, generally, gave good attention, and often told me he prayed daily. How he stands in the sight of God, I dare not say, but I greatly fear for him. I prayed for him, and commended him to our merciful Father. How deplorable is the state of this people. Their misery would excite the sympathy of the philanthropist, but nothing but love to God and their souls will sustain continued effort for their improvement and salvation.

July 1. At Peter Harris's. He appeared very glad to see me, and informed me that the last request and word of his brother Joe was, that they would send for me without delay; but he saw me no more. I preached at his town in the evening, and intended to preach at Peter's town in the morning, but when the morning came, I was sick and obliged to return home.

26. I have been unwell for two or three days, and have done but little.

Poor Africa, how little is done for her. But few missionaries, and those few doing but little. The colonists never, to my knowledge, (and I have been very observant on this point,) attempt any thing for the natives unless they are prompted to it by foreigners. These people are not missionaries in any sense of the term.

27. Received a very cheering letter from the Board. Our hearts are very much encouraged; with the blessing of God, I trust we shall, to some extent, be able to execute our plans. But how visionary are all our hopes if God do not succeed!

28. Started this morning in order to go to Duawi's place, to see about the establishment of a school. Reached Little Bassa, and learned that Duawi was only a few miles distant. Resolved to go and see him. A large collection of people there. Preached to them in the evening. Good attention. Stated my business.

29. Preached to the people. Duawi again says that he wishes a school at his place, and that he will build a school-house and support the children and teacher. I think this is more than will be realized; but I shall insist on his building the house and supporting the children. My plan is to have nothing taught but the native language, and that by one of our native boys; but that some person of experience shall be there as frequently as practicable. The distance is no more than may be travelled in a day and a half, either by land or partly by land and partly by water. I think it a healthy place, and one which it will be favorable for us to resort to, when our health is a little impaired. The country is more populous than the Bassa country, and I wish to have as much preaching there as possible. With the blessing of God it may prepare the way for extending the gospel into the interior. And this is why I prefer a station here to one at Tradetown at present. I hope soon to see some good man located at Tradetown. The field itself I consider equally inviting, perhaps it is more so as to its immediate productiveness.

Aug. 2. Examination of our school. The children appeared to good advantage. We are more encouraged than ever. We cannot doubt that the Lord intends to make some of the youth a blessing to their country. It is a matter of satisfaction that we perceive a gradual improvement in their morals,

They cause much less trouble than formerly in governing them, and much less occasion to grieve on account of their misconduct. They are also becoming more industrious. They work

regularly from one to two hours a day on the farm. The produce of their labor has furnished them with their third meal a considerable portion of the year.

Other Societies.

South Africa.

(Continued from vol. 23d., p. 313.)

French Protestant Missions.*

HOTTENTOTS.

Wagenmaker Valley: 30 miles N. E. of Cape Town—1830—Isaac Bisseux.

BASSOUTO-BECHUANAS.

Bethulia: 54 miles S. E. of Philippolis: inhab. 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellissier—communicants, 23—contributions, 15*l.* 12*s.* 6*d.*

During the year, 8 persons have been baptized: 13 inquirers are under instruction.

One of our candidates for the Lord's supper has just left us, to have his desires realized in heaven. His death was sudden. In a few days after his being taken ill, he closed his eyes on all things below. His last moments were instructive: all those who visited him on his death-bed found his words to be full of peace and joy. He frequently expressed a great desire to go and meet his Savior, and to unite with the multitude of the blessed around the throne of the Lamb. The anticipations of heaven helped him patiently to bear his pains.

He was a poor blind man. Nine years after he had lost his sight, and was not yet resigned to his sorrowful condition, the gospel conveyed to him spiritual sight. Though a novice in the faith, he did not fail to show Christians the path of duty, by an exemplary attention to the services of religion. Neither unfavorable weather nor distance kept him from the house of God. The accounts which he gave of the discourses there delivered, shewed with what attention he listened to the word of truth. He was content with his lot: and when engaged in his occupation of tanning, in which he surpassed his companions who were possessed of all their faculties, he would lift his heart to God in singing psalms.

* For an account of Protestant Missions, see vol. 23d., p. 192.

The people around this station have been very much distressed by the want of rain, and have been very much scattered in search of fodder for the cattle, many of which died through famine.

The Griqua chief at Philippolis excited so much ill-will toward the missionary, that he was compelled to appeal to the Lieut. Governor of the colony, who interfered, and insisted on the chief's discontinuing his acts of disturbance, and his attempts to encroach on the boundary of the missions. After this, the Tambookies robbed the mission settlement of 100 head of cattle.

Mr. Lauga paid a visit to this station, and says,—

We have not been without encouragement here, notwithstanding the ill-conduct of some toward the missionaries.

Beersheba, on the Caledon River: 60 miles S.W. of Plaatsberg—1835—Samuel Rolland: Mæder, *As.*; Miss Delatte, *Teacher*—scholars, 400—contributions, 41*l.* 13*s.*

This station has been severely visited by the typhus fever. At Whitsuntide, 66 candidates and 18 infants were baptized: 17 catechumens have been admitted to the Lord's supper: 12 men and 5 women, from Morija, on the following Sunday, partook of the Lord's supper at Beersheba.

The Bechuanas have a great taste for music; but are slow at arithmetic. The following notice is given by Mr. Rolland of three members:—

KANAINA, an old white-bearded warrior tattooed on his breast and arms, told me that he was the proudest of the Bassoutos, and considered himself the most valiant of his tribe. While others were furnished, he always, with lance and buckler, sought food, and found it. He is now a soldier of Jesus Christ, teachable, and finds peace in the Redeemer.

ZEVEDEE MAIKECHO, an orphan, preserved from the destructive wars of Bas-

soutos; lives happily in the hope of the day of Christ.

LIPAPANG is a Christian, whose conversion is as decided as it was difficult and remarkable.

Kousberg, about 18 miles from Beer-sheba.

Morija: 162 miles E. of Caledon: among Bassoutos: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset: Constant Gosselin, *As.*—communicants, 49—adults baptized, 6—scholars, 77.

There have been 3 persons admitted as candidates for baptism: the desire for instruction is general among the Bassoutos: 4 women have come 36 miles to learn to read, of whom 2 learnt to read in a month. Several of the neighboring villages have been visited, and the gospel proclaimed to them. On Christmas day, 800 persons assembled to hear the word of God, and 500 on the following Sunday.

Molapo is the younger son of a chief,—has been a proud and successful warrior. Mamoussa, his first wife, embraced Christianity in 1839, and was the means of her husband's conversion.

As Mamoussa advanced in piety, her zeal for Molapo's conversion redoubled. She delighted to speak to him of the Savior—of His love for us—of His merits—of the joy experienced in communion with Him—and of the glorious promises which He has made us. She prayed frequently and fervently for him, and shewed him increasing attentions. She never suffered him to retire to rest without reading a chapter to him, and offering her prayers to the throne of grace. She put him on his guard against irreligious discourse, and allowed none in her house. Commonly, she entreated him to accompany her to the mission house, that they might, together, learn how much the Savior loved us. Their mutual intercourse was as delicate as it was serious; and it gave rise to several remarkable incidents.

One day they repaired together to their minister's house, when the husband thus expressed himself:—"Sir, I feel my heart bound to Mamoussa. My father gave her to me, to be the companion of my life. I know her to be a person without spot, and of such sweetness of character that she never hurt a child. The gospel has taken from her none of her virtues: it has added others not less estimable. I now love Mamoussa more than ever: I also love the God whom she adores: I pray to Him after her example, and with her; but I am all indecision, all coldness before Him. She

exhorts me, and I listen to her, but without strength to follow her advice. Now, what shall I do? Can I offer upon the altar of believers a heifer, which my heart, perhaps, will hereafter wish to catch again?"

On hearing this, Mamoussa said, "Ah! why thus persist in the broad way which leads to destruction? How much better would it be for us both to serve the Savior, that when He shall judge the world, we may not be one on His right hand and the other on the left, but be always together and with Him! Since He gave himself a sacrifice for us, it does not become us, poor sinners, to speak of the sacrifices we have to make. To sweep the house of the heart, after all, is what is required in these sacrifices." Molapo replied, "I am not without numerous sins: among others, I have just spoken of a heifer. Well, I will confess this wrong also. After receiving from my father's hand such a companion as you are, I ought not to have taken a second; but I did it in my ignorance, before the arrival of the messengers of Jehovah. Mamoussa is more in the right than I am. A thousand sins war against me."

Molapo soon after this resolved to renounce the world, and serve Jesus Christ alone; and sent his second wife back to her mother, laden with presents.

Thaba Bosnion—1837—Eugene Casalis, H. M. Dyke: adults baptized, 5—candidates, 2.

At a village, as we approached, we heard the noise of a feast, and of children dancing. On our reaching them they ceased, assembled around, and laughed at us. The chief, Chosane, received us with kindness, and ordered the people to be called together; but, to my surprise, before the people were collected the chief fled to the mountains, lest our words should find, in spite of himself, access to his heart. When the worship had been some time commenced, the natives rose all at once, and laughed aloud, expressing their contempt: and quickly leaving the assembly, bade the children resume their sports: more than a hundred, however, did not attend the less carefully to the words of eternal life.

LIGHOTAS.

Mekuatling: four or five days' journey to the N.W. of Morija—1837—Francis Daumas:—Hagenback—baptisms: adults, 4; children, 10.

Umpukani is in a state of great alarm, and is deserted by nearly all its inhabitants, through fear of a chief, Sekonyela, noted for his cruelty. Three persons were

at once accused of sorcery for their having become Christians, and he condemned them to death. When led to execution, they refused to be bound, as they said they did not fear death, and so should not attempt to escape. This calmness astonished the executioner, and made him hesitate to inflict the fatal blow: on which, the cruel chief himself struck his dagger into the bosoms of these unoffending Christians.

BECHUANAS.

Motilo: 9 miles S.W. of Old Lettakoo—1832—Prosper Lemue: John Lauga; 2 *Nat. Teachers*—communicants, 3—candidates for baptism, 20—scholars, 40.

We have among us some who find pleasure in the society of those who fear God: and though their progress is slow, we doubt not that one day they will arrive at the full knowledge of the truth. Many of those who attend the religious services of the Sunday come from far, and are regularly in their places.

Our school goes on as usual. There are not wanting among the scholars those who bear good fruit.

One principal impediment to the progress of the gospel among the Batlapis is, the indifference manifested by the chief and his counsellors, and their glorying in not being called "believers."

The husband of one of our members was so enraged at his wife's embracing the gospel, that he waited with a knife to slay her as she was retiring from the chapel on the occasion of her having received the Lord's supper: she ran, however, into a friend's house, and found refuge till her husband's anger was appeased.

Soon after this occurrence, a messenger came from Lettakoo, saying that the house of one of our members had been burnt, and all his property except his gun, consumed. This had been done by a pretended rain-maker, who had claimed a reward for his having, as he pretended, made rain. Our member had told him that "God only could have done that;" at which the rain-maker, being vexed, went and consulted a petty chief, who advised him to take vengeance with "knife and fire." The rain-maker was brought to trial, convicted, and delivered into the hand of our member; who, notwithstanding the savage character of his original habits, not only pardoned him, but took him to his house to teach him the better way.

A young man, being required by his chief to abandon his belief in Christ, said, "God has put his spirit in my heart: I cannot drive it out." "When will he go

out?" replied the chief, in anger. "When my soul flies up to him," said the young man. On this, the chief thought it hopeless to make him change his resolution.

Summary.

Stations, 8—communicants, 230—baptized: infants, 250: adults, 230—inquirers, 160—children in the schools, 1000.

American Board of Commissioners for Foreign Missions.

MISSION TO THE ZULU, IN SOUTH-EERN AFRICA.

Umlasi, near port Natal. Newton Adams, M. D. and Mrs. Adams. Peter Maritzburg, the capital of the Dutch colony. Daniel Lindley and Mrs. Lindley.

Umgeni River, six miles northwest of Natal. Alden Grout and Mrs. Grout. 3 stations, 2 missionaries, 1 physician, 3 female assistant missionaries. Total, 6.

The committee of the Board have recently decided that it is advisable to discontinue this mission, and are now making arrangements to that effect. The causes are, the unsettled condition of the people, the hostility of some of the chiefs to the missionaries, and the fact that the English Wesleyan Mission, which is extending its operations in that country, will be likely to occupy the ground if the present missionaries are withdrawn.

Note. A survey has thus been given of all the missionary stations in South Africa, and of their present condition. This survey will be found in Nos. 5, 8, 9, 10, 12, of the last volume, and the preceding article of the present number. We are not aware that the same information can be derived from any other source than the one which we have used; and very few copies of the work are taken in this country. Though it may not be specially interesting to read, yet it is hoped that many will make a lecture from it for the monthly concert. For general information concerning country, character of people, &c., see Moffatt's South Africa.

SUMMARY.

United Brethren. Missionaries, (males) 22—communicants, (2 out of 7 churches,) 211—scholars, (2 out of 7 stations,) 2757.

London Missionary Society. Missionaries, (males) 22—communicants, 2908—scholars, 4874.

Wesleyan. Missionaries, (males) 32—communicants, 2232—scholars, 6231.

Glasgow Missionary Society. Missionaries, (males) 6—communicants, 10—scholars, 75.

Glasgow African Missionary Society. Missionaries, (males) 2—communicants, 36—scholars, 200.

Gospel Propagation Society, (Eng.) Missionaries, 1—scholars, 100.

Baptist Missionary Society, (Eng.) Missionaries, 1—communicants, 150—scholars, 100.

Total. Missionaries, 86—communicants, 5547—scholars, 14,344.

The communicants and scholars of five of the Societies of the United Brethren not reported.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Am. B. C. F. M., presented at the thirty-fourth annual meeting, held in the city of Rochester, N. Y., Sept. 12, 13, 14 and 15, 1843.

President, Theodore Frelinghuysen, L. L. D. Vice President, Hon. Thomas S. Williams. Secretaries for correspondence, Rev. Rufus Anderson, Rev. David Greene, Rev. William J. Armstrong. Recording Secretary, Rev. Selah B. Treat. Treasurer, Henry Hill, Esq.

From the minutes of the meeting, and the report of the Prudential Committee, we are able to make only a brief abstract. We commend the whole, a document of 198 pages, to the careful perusal of the friends of missions; specially of the ministry. It inculcates enlightened views of Christian philanthropy and duty.

Besides brief and somewhat hasty reports, prepared by committees appointed during the meeting, on some of the most

important subjects presented in the general report of the Prudential Committee, several others were read, of special interest. At the last annual meeting of the Board, a committee of five was appointed to review the expenditures and finances of the Board, and to report at the present meeting. In addition to much private attention to the subject, the Committee devoted five days at the Mission House, in Boston, to the investigation of the accounts and concerns of the Board.

Their report embraced under the Home Department,

1st. The publications of the Board—whether judiciously and economically done. The expense of publications above receipts, is \$5,411,01; an expenditure approved by the Committee.

2nd. Missionary House, though somewhat expensive, is judged not only judicious, but in so great an operation is indispensable.

3d. Officers (i. e.) salaried. The Committee reported that a less number could not perform the services, and that their salaries were reasonable. "Were their offices vacated they could not be filled with men of proper talents and qualifications at a lower rate."

4th. Permanent Funds. The income of \$44,505,47 goes to defray part of the salaries. Of the remaining \$47,440,06, \$22,613,61 is invested in the Mission House.

5th. Agencies. The Committee say, "It is hoped that the time is not far distant when they can be dispensed with in part, if not entirely. They believe, however, that the time has not yet arrived; and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper spirit in missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered had they been withdrawn."

6th. Debt. The Board are but agents, and can do no more than the churches give

them the means of doing. Nor is it possible always to predict what will be the receipts into the treasury.

Under the head of Missions, in the Foreign Department, the report embraces,

1st. Salaries and outfits of missionaries; to adjust which, reliance is to be placed chiefly on the estimates of the missionaries themselves. In the support of missionaries, salaries are preferred to the common stock system, as the responsibility is then more direct and personal.

2d. Return of missionaries. This has constituted a very heavy item among the demands on the treasury. The Committee say they well know that there are among them some of the most faithful and devoted men who have ever entered the field; yet consecration of the missionary is emphatically a total surrender of all his powers to the great work to which he is called; and this service may not be hastily assumed, suspended or set aside. It involves the surrender of many of the most endearing ties. His native land, and the friends of his early years are to be left, in obedience to his high vocation, and cherished only in remembrance, and by such imperfect modes of communication as distance admits. He must look at these sacrifices as made for life. His home is in his field of labor; *there to live, and there to die.*

3d. Return of the children of missionaries.

It has not increased the charges on the funds of the Board, but on the contrary, has occasioned less expense than would have been incurred had they remained with their parents abroad. The Committee are happy to add that a large portion of them promise to become ornaments to the christian church; and not a few of them will probably devote themselves to the missionary work.

4th. The press and printing in foreign countries.

The management of the press, and preparation of books at the printing stations, involve large demands upon the treasury of the Board, and the time of the missionaries; and the tendency is to increase

beyond the proper limits of the society. The Committee think that the missionaries should be more exclusively devoted to the great work of preaching the gospel.

In conclusion, the Committee say, having gone through this investigation with great care, there is every reason to be satisfied with the expenses of the Home Department, and the direction of the missions.

From the other special reports many valuable sentiments might be selected, applicable to all missionary bodies; we have room for only one. The subject is a *systematic view of the responsibilities involved in the prosecuting of the work of missions*, presented by Dr. Anderson. He says, experience shows—

That the power of a missionary society to RAISE funds falls far short of its ability to ADMINISTER them when raised. This is a fact of the greatest practical importance. Public opinion will allow a missionary society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth, preaching agencies, multiplied beyond a certain point, disturb the regular operations of the settled ministry. It is the same whether the agents receive their appointment from ecclesiastical or voluntary bodies. What, then, shall be done? An annual harvest of contributions no more comes without labor and cultivation, than one of corn or wheat. Somebody in every parish must act as agent, or, in most places, little will be done; and nothing with system and regularity. Who shall see, in the two or three thousand parishes which recognize this Board as their agent in foreign missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer,

The Pastors of the Churches. The work has now advanced to that point, where its further progress depends on the efforts of pastors among their flocks.

The Board has, besides a financial Secretary stationed in the city of New York, seven collecting agents. One in Northern New England, two in Southern New England, including Eastern New York, one in Central, Northern and Western New York, one in the Middle States, one in the Valley of the Mississippi, one in Western Reserve

and Michigan. The receipts of almost every field are somewhat less than last year.

The whole amount received	
was	\$244,224.43
Expended	\$256,687.58
Present debt of the Board	\$13,022.82

THE MISSIONS.

For the mission in Southern Africa see p. 11.

The mission in West Africa is enlarged. A new and promising station has been opened on the Gaboon river, near the Equator, about equal distances from the Niger on the north and the Congo on the south. Messrs. Wilson and Griswold left Cape Palmas in the month of May, 1842, on a voyage of exploration. The following account will be read with interest.

The Gaboon, for the last thirty miles of its course, is one of the broadest and most valuable rivers for navigation on the western coast of Africa, being fourteen miles wide at its mouth, and navigable for large vessels twenty-five or thirty miles; and for boats on either of the two principal streams which compose it, many miles further. Its banks are high for an African river, free, so far as the missionaries have explored it, from the mangrove swamps which usually skirt these rivers, and the adjacent country is apparently favorable to health. The water is excellent. The trade on the river is considerable, and chiefly with English vessels.

The proper Gaboon people, constituting four distinct political communities, and occupying both sides of the river, though formerly more numerous, do not now amount to more than 6,000; but including two tribes of bushmen, called Shekani and Bakali, who have come down from the interior, and now reside among them, the population on the river and within thirty miles of the coast is probably about 25,000. Their language seems radically different from any other dialect with which the missionaries are acquainted, though easy of acquisition; while perhaps four fifths of the men speak intelligible English. In their dwellings, dress, manner of transacting business, in their treatment of females, and in their habits generally, they approach nearer to civilized nations than the Greboes, or any of the windward tribes. Many of them have amassed considerable wealth, and know how to use it for procuring the con-

veniences and even some of the luxuries and ornaments of life. Their government is, to a remarkable degree, patriarchal, while in regard to the rights of person and property, the utmost freedom and security are enjoyed. Still the people are heathens, and in their character, morals, superstitious belief and social condition, like most other tribes on the coast. Domestic slavery, in a peculiarly mild form however, prevails extensively. They are inquisitive and docile, and seem well aware that an increase of knowledge will improve their condition.

During a tour which Mr. Wilson made up the river, more than seventy miles from the coast, he had a fine opportunity to observe the African character and manners, and to make himself and his object known to the several towns through which he passed. Everywhere he found reason to suppose the country was open for missionary labors. There appeared to be little jealousy among the inhabitants of the several towns, or between those near the seaboard and those further inland. When most remote from the coast, he fell in with what are called the Pangwe people, said to be natives of a country ten or twelve days' journey further inland. In their personal appearance, both men and women, they were altogether the finest race he had seen in Africa. Their country they represent as mountainous, and healthful, and immensely populous. They have no taste for rum or tobacco; never participated in the slave trade, and manifest great abhorrence of it. Iron is found in their own land, and is wrought by them into all the implements they need. Of the trade conducted with vessels on the eastern coast, they are aware, and say they have seen articles of merchandize obtained from that source.

At this new station, on the north side of the Gaboon, about eight miles from its mouth, three schools have been opened with between fifty and sixty pupils, forty of whom are boys.

The mission to Greece remains essentially unaltered.

In the mission to Turkey there are five stations; Constantinople, Smyrna, Broosa, Trebizond and Erzeroom. These are all stations of great importance, and in various ways, of promise.

At Smyrna the press is the principal agency employed. The issues from the Depository at that place were, during the

year, 45,074 copies; of which 5,571 were bound volumes. These have gone far and wide.

“A reading book in Armenian, which was published at our Smyrna press, has lately been republished at Tiflis, in Russia, purporting to have been originally prepared by a certain vartabed in that city; while yet the frontispiece, and all the alphabetical pictures, and nearly all the reading is an exact copy of our own. I sold, a few years since, fifty dollars worth of books to a merchant in Tiflis, and this is one form in which we are seeing the good results of our labors. It is not uncommon for us to see those who oppose us still attempting to do the very things which we are doing, stimulated by shame or rivalry. We know that many of the school books in Greece are composed on models introduced to their notice by Americans; and who can estimate the number of the schools that have been established, either to compete with, or from shame in consequence of the schools of missionaries?”

There appears to be a general spirit of inquiry among the Armenians. The central point of labor in their behalf is at Constantinople. Mr. Dwight had, in one year, more than 1000 calls, for the greater part expressly for religious inquiry. He says—

“How wonderful are the ways of Providence in regard to the Armenians! In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel; and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?”

The report adds,—

The Armenian brethren at Constantinople, in the early part of last year, met in a retired part of the hills adjacent to the capital, and after united prayer, agreed to send one of their own number, at their own expense, on a missionary tour among their countrymen in the interior of Asia Minor. And the spirit that moves them is evidently one which delights in prayer.

Of their own accord they agreed to set apart the first Tuesday in each month for special prayer to God in behalf of their nation, and for his blessing on the means now used for their spiritual illumination. They not unfrequently remain after Mr. Dwight's preaching, and have a prayer meeting by themselves, for the outpouring of the Holy Spirit; and if there is any one present at the meeting who is particularly anxious about his soul, they keep him with them, and talk and pray with him. It is recorded also, that at one time last autumn, as many as thirty Armenian men were present at the monthly concert for prayer, which is necessarily held in the middle of the day, and that some of them prayed as if they felt true longings of heart for the outpouring of the Holy Spirit. One of them fervently besought the Lord to pour out his Spirit on Constantinople as on the day of Pentecost.

The mission to Syria has two stations at Beirut and Abeh, on Mount Lebanon.

The history of this mission shows, says the report, that all along it has had to struggle hard against the stream. The civil and political condition of the country is in an unsettled state. The mission is, however, to be sustained with energy.

There are two missions to the Nestorians; to those of Persia, and those of the mountains. The prospects of the former are bright; those of the latter, as is known, are overcast with clouds.

The Bombay Mission presents nothing new.

The Ahmednuggur Mission (further in the interior, yet in Western India) has been growing in interest for a year or two past. This is an interesting people, less influenced by caste than most of the natives of India. The native church numbers thirty-three; having been more than doubled the past year.

The Madras, Madura, and Ceylon Missions are all to a people alike in religion, language, manners and customs. These are called Tamil Missions. They are generally prosperous.

The missions to Siam and China remain unaltered, except that the revolutions in the latter inspire fresh hope.

The Singapore Mission is to be discontinued.

The mission to Borneo is assuming greater interest.

The missions to the Sandwich Islands are making steady progress. Added to the churches, 2443. Total, 19,210. Children in school, 18,000 or 19,000. The Roman Catholics apparently *not* progressing.

The missions to the North American Indians generally prosperous, specially to the Cherokees and Choctaws.

General Summary.

Having in the preceding pages taken a survey of the several departments of labor, both at home and abroad, and given the particulars relating to each of the missions, the following is presented as a summary view of what, through the Divine favor, has been accomplished. The amount received into the treasury of the Board during the year ending on the 31st of July last was \$244,224 43; and the amount of payments was \$257,247 25; leaving the treasury indebted to the amount of \$13,022 82.

The number of missions sustained during the year is 26; connected with which are 86 stations, at which are laboring 131 ordained missionaries, eight of whom are physicians, eight other physicians, 15 teachers, 10 printers and bookbinders, six other male and 178 female assistant missionaries; making the whole number of missionary laborers sent from this country and sustained by the Board, 348, which is eight less than the number last year. If to these be added 14 native preachers and 116 other native helpers, the whole number of missionary laborers connected with the missions, and sustained from the treasury of the Board, will be 478, which is 10 less than were reported last year. Of

these missionary laborers, four ordained missionaries, and two male and nine female assistant missionaries, in all 15, have been sent forth during the last year, being the least number of preachers, and the least number, including all classes of laborers, that has been sent forth during any year since 1831.

Organized by these missions, and under their pastoral care, are 62 churches, to which have been received during the last year 2,690 converts; and which now embrace, in regular standing, 20,797 members.* This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the mission is 16, with four type foundries, 43 founts of type, and 30 presses. Printing has been executed for the missions in 33 languages, exclusive of the English; 15 of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000; and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are 524 pupils; besides 22 other boarding schools, in which are 699 pupils, more than 400 of whom are girls. Of free schools the number is 610, containing 30,778 pupils; making the whole number of pupils under the care of the missions, 32,000.

* Allowing for an error in the summary of last year, this is 2,526 more than was then reported.

American Baptist Board of Foreign Missions.

DEATH OF MRS. DEAN.

The death of Mrs. Theodosia Ann Dean, wife of Rev. Mr. Dean, of the China Mission, was noticed in Vol. 23d, p. 246. The following brief, but interesting sketch of her history and character, is copied from the April number of the Chinese Repository.

Mrs. Dean was born on the 29th of March, 1819, at Thetford in England. She was the daughter of E. H. Barker, Esq., a distinguished scholar, and the editor and author of several literary works. Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigor and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China, under the patronage of the "Society for the Promotion of Female Education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study, she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole, she, probably, knew more of the Chinese language than any foreign lady living.

Her piety, which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who knew her best can testify to her love for retirement and communion with God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent effort appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with him for China in 1841, where they arrived in May, 1842, at Macao,—at which place was born the little daughter now left motherless at the age of ten months. In the latter end of October, 1842, she took up her residence at Hongkong, where, up to the last week of her life, she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward, where she could be more entirely devoted to direct missionary work. But God sees not as man sees. On Tuesday

morning, March 21st, she arose apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day, she merely mentioned that she felt uncomfortably, but in course of the afternoon her husband found her so much indisposed as to warrant his calling her physician. During the night her fever was very high, and her disease continued its violence until Friday, when it assumed alarming features, and baffled the efforts of the most skillful medical treatment. There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation; and we know, that having made her peace with God while in youth and health, she was ready for the solemn summons. Her disease now raged with unabated violence, rendering abortive the assiduous attentions and skillful treatment of her physicians, and throughout Saturday, Sunday, and Monday, she lay balancing, as it were, between life and death, lingering upon the confines of time and eternity until half past 4 o'clock on Wednesday morning, March 29th, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world—where death is swallowed up in victory and all tears are wiped away.

Thus on the 24th anniversary of her birthday, the subject of this notice left her surviving husband and infant daughter to feel the loss of an affectionate wife and devoted mother; a circle of Christian friends to mourn the removal of an agreeable associate and valued helper in their missionary work, while she has entered upon a higher service above, and commenced a life of immortality and unmingled enjoyment. By her life she has furnished a practical exposition of the meekness, the chastised cheerfulness, the patient perseverance and pious devotion of the Christian; and by her sudden death she has admonished us to live habitually in readiness to leave this world and meet our Judge. She has left us the best of testimony in favor of early piety, a life of faith and prayer, and of the importance of the missionary enterprise.

In this cause she cheerfully devoted her all, and in the prosecution of her work she peacefully resigned her life. Though cradled in affluence, and nurtured under the influence of kindred friendship and refined society, influenced by an enlightened and

consistent piety, she broke away from the embrace of affectionate parents, a beloved sister and endeared associates, and dared the perils of the sea and the unseen dangers of a foreign land, the scoffs of the infidel and the superstition of the heathen, for the sake of promoting the welfare of her race, and the glory of her Savior. She now "rests from her labors, and her works follow her." One Chinese, who had been her personal servant up to the time of her death, followed her to the grave with marks of mourning, who by his prayers and life affords encouraging evidence that he is preparing to follow his departed mistress. During her labors among the heathen it was her privilege to see several Chinese put on Christ, and how far their conversion may be attributable to her influence will be best known in a future world. Few persons have, during the same number of years, enjoyed better opportunities for a free and friendly intercourse with the Chinese, and, perhaps, none have improved them more assiduously, or produced a more salutary impression.

The following extracts, made by her from favorite authors, will introduce us to the principles by which she was governed, and the spirit she labored to cultivate.

"Resolved, to spend a portion of time thrice a day for meditation, prayer, and reading the scriptures,—and to spend some time on Saturday night in religious exercises for myself, and relations, and friends.

"To receive reproof or remarks on my conduct and performances with meekness, even though harsh and unreasonable.

"To endeavor, in giving reproof, not to offend but to profit.

"Never to enter into any dispute or into conversation about the character of any absent person, unless to answer some good end.

"When in company consider that, perhaps, some present may be lying under the wrath of God, should I not do something for such? Some who are sitting around me may be near eternity.

"Consider what views I once had of those missionaries who did not converse profitably.

"What if this be the last opportunity I shall ever have of doing good? Am I improving it? If the hour of my death should now come, am I suitably employed?

"In writing to my friends, inquire :—
1st. Do I keep fully within actual facts or strong probabilities? 2d. Do I so write as will be apt to lead the public to expect more than can be realized? 3d. Do I write, in regard to style, terms, and address, becoming my age, talents, &c.? 4th. Do I write any thing, which, if made

public, would cause future self-reproach, or become an obstacle to my usefulness?

"The true missionary goes to his work with simple and sublime faith, high elevation of aim and desire, a spirit of entire consecration to his work, not counting his life dear unto himself. As he advances in his work, he, indeed, finds it a career of labor and tribulation, *but this only seems to give to his motives and aims a superior purity and heavenliness.*"

The last extract is underscored, and seems to have been her daily watch-word. In another manuscript are found the following :—"O may I never be tempted to delay repentance to my dying day, but remember that the Lord has said, 'They that seek me early shall find me.'"
"May I remember that if I would die the death of the righteous, I must also live the life of the righteous. There is nothing in life of which I can be certain, but *death*, and I know not when it may come,—how necessary it is that I should make my whole life a course of preparation for death." These expressions find their fulfilment in the pious character and unexpected termination of her own life. She has fought a good fight and finished her course, and has gone to receive the reward of the faithful.

FINANCIAL CONDITION OF THE BOARD.

The receipts reported in the last Magazine (for Oct.) amounted to \$5,357 91; which exceeds the receipts of the corresponding month of last year by \$686 51. The receipts reported in the present Magazine (for Nov.) amounts to \$6,001 97; being \$1,241 78 more than was received during the corresponding month of last year; making an increase for the first eight months of the Convention's fiscal year, above the corresponding months of last year, of \$6,791 56; or an average of \$848 94 per month. The Board was in debt at the opening of the year \$14,859 16. The increase in the expenditures of the Board this year cannot be accurately estimated at this moment, but must be considerable—between five and ten thousand dollars. At the present rate of receipts the year will close with a heavy debt on the Board.

MISSIONARY MEETING AT PHILADELPHIA.

A missionary meeting was held in the Sansom street Baptist meeting-house, Philadelphia, commencing Nov. 10th, which, attended ordinarily by a large concourse, continued three days and a half, exclusive of the Sabbath. The ministers of the city and vicinity, and several from New Jersey, were in attendance. During the meeting several valuable papers on the claims of the heathen, and the best method of prosecuting the work of missions, were read. The presence and deeply interesting addresses of Rev. Eugenio Kincaid added greatly to the value of the services. Collected \$1800, \$1000 of which was taken up the last evening.

MISSIONARY MEETING AT BALTIMORE.

A meeting similar to the one in Philadelphia was commenced in the Sharp street Baptist church, in Baltimore, on the 17th of Nov., and continued two days and a half exclusive of the Sabbath, enjoying, as above, the assistance of brother Kincaid. Besides \$259 received privately during the meeting, about \$1000 was collected on the last evening.

NOTE. On the 306th page of the last Magazine, 28d line, (article, A brief sketch of the Ionian Islands,) instead of *Sunday* read *Secondary*. The classification of public schools in the Islands is, 1. Elementary schools conducted on the Lancasterian plan. 2. Secondary schools of a higher grade. 3. A university.

Recent Intelligence.

MAULMAIN.—Mr. Stevens writes under date of Aug. 8, that friends of the mission at Maulmain had recently made a special effort in its behalf, and had contributed more than one thousand rupees, besides the ordinary subscriptions to the Maulmain Missionary Society. He was expecting to baptize several persons connected with H. M.'s 84th Reg. on the following Sabbath.

Mr. Brayton and wife arrived at Maulmain on their return from Calcutta July 4. They had set sail from Calcutta in a ship bound for Philadelphia, but the vessel proving to be unseaworthy, they had put back, and the voyage was abandoned. Mr. and Mrs. Chandler left Maulmain for Siam via Calcutta July 18, his services being required in the foundry and printing department of the Siam mission.

Mrs. Howard had not arrived at Maulmain at the last dates, but was daily expected. The two youngest children of Mr. Simons had returned with Mr. and Mrs. Brayton.

TAVOY.—Mr. Bennett says, May 28, "We are now fully occupied. Mrs. Wade, whose health is very poor, has some dozen or more Karen girls; br. Mason has about a dozen selected young men, all pious, and training for assistants; while the preparatory department of about 40 boys, some of whom are pious, (and I have Mr. Mason's pupils twice a day,) devolves on the writer, in addition to the care of the office, proof sheets, &c. We really need aid, and shall all of us soon wear out, if some one does not come to our assistance.

The New Testament is printed as far as the 16th of Luke. A second edition of *Ko Thah-byu* in English, for subscribers, and the Dictionary, in Karen and English, with the Morning Star every month, are all we are at present printing.

We have passed through the cholera; none of the converts have died; but we have had a remarkably hot season, no rain to speak of for *eight* months—and now fevers are very prevalent."

ARRACAN.—A letter from Mr. Stilson dated July 31, informs us of the death of the two youngest children of Mr. Comstock. "His son died on the 13th June, and the babe on the 1st of July, both of dysentery. They were removed in about two months after their mother's death, and the remains of all are deposited on a little rise of ground in front of br. C.'s house, there, we trust, to await the general resurrection." Mr. C. had been to Sandoway for the renovation of his impaired health, but was about to return to Ramree.

Mr. Stilson had the pleasure to baptize a Burmese woman on the 30th July. She was wife of his principal assistant, and had been an apparently sincere inquirer for some time.

TELOOAGOOS.—On the 6th of August, three persons were baptized in the Pennaar by Mr. Day. One is a Eurasian young woman, an orphan, who had been taken into the mission

family four years ago, at the age of nine years. The second was a Teloo goo young man, a member of the boarding school. The third is Elisha, the assistant, who had been a professed Christian many years. He is of Tamil extraction, but speaks the Teloo goo, and is actively engaged in preaching the gospel. The school department is gradually enlarging.

CHOCTAWS.—Mr. Potts writes under date of Oct. 25, "Since my last, I have been permitted to administer the ordinance of baptism to six Indians, making thirteen I have baptized since my return.

I have just returned from a trip of 200 miles among the Indians. I visited several neighborhoods to which I had never before been. In all I was received with gladness, and attention was paid to what I said to them of the 'great salvation.' I have made other appointments in those places, and hope to be able to visit them once in 4 or 5 weeks. These with my other engagements will keep me travelling four out of every five weeks.

My school is in a very prosperous condition, and if it is continued, has the prospect of still greater usefulness."

CREEKS.—At page 303 of the last volume, will be found some notices from Rev. E. Tucker, of the state of the Creeks, &c. A letter just received informs us that he, (Mr. T.) in company with Rev. Mr. Kellam, had visited the Choctaw and Creek nations, as had been proposed. In the Choctaw nation, the report mentioned in our last relative to Mr. Smedley, was confirmed. Mr. S. had baptized sixty persons (mostly blacks) at Pleasant Bluff, on Canadian river, and organized them into a church; and there were several candidates for baptism.

Among the Creeks affairs were in a different state from what had been anticipated. The Creeks had recently held a national council, and a law had been enacted that no Indian or negro should preach in the nation on penalty of whipping, and that no white man should preach except by express permission. The Creek Christians were greatly afflicted by the passage of this law, but said "they hoped they should pray on, and that none could rob them of their religion without taking away their hearts." Messrs. T. and K. received one candidate for baptism, and appointed several meetings to be held on the Cherokee side of the line near the close of the year. "There are two places in the Cherokee country, near the line of the Creeks, where missionaries can be located so as to take the supervision of the two Creek church-

es, and another location in the Seminole country. The Seminole agent said that his people would not consent to the law passed by the Creek council." It is added that Mr. Perryman has baptized eighty-six since his ordination, and that the 2d Baptist church among the Creeks now numbers 205; one member had died "in the triumphs of faith."

CHEROKEES.—In a letter of Mr. Jones dated Nov. 3, report is made of 61 baptisms, of whom 62 were Cherokees, since the first of April. Particulars in our next.

Donations,

FROM NOVEMBER 1 TO DECEMBER 1, 1843.

Maine.

Bucksport, Henry Darling	25,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., from Fayette Bap. ch.,	14,00
Piscataqua Baptist Association, per Calvin Copeland, as follows:	
Dover, Bap. ch.	4,07
Cambridge, do. do.	5,17
Foxcroft and Dover Village	3,00
Guilford, S. S. Soc.	2,40
do., Miss. Soc.	10,21
do., S. Nelson	1,00
do., R. Herring,	,50
A friend	,50
do. do.	,25
do. do.	,12
do. do.	,13
Dexter, Mr. and Mrs. C. Copeland	2,00
do., C. Copeland, Jr.	,65
	30,00

Newport, Bap. ch., per Rev. David Stewart,	2,25
Cornville, do. do., Alexander Crawford tr.,	25,00
Whitefield, 2d Bap. ch., as follows:	

Peter King	,25
Sundry sub.	1,25
Mr. and Mrs. Moses Peaseley	1,50
Henry Peaseley	1,00
Oliver Peaseley	1,00
	5,00

Vassalboro', Mr. Marble	,25
do., a friend	,50
	75

China, a little boy	,35
For. Miss. Soc. of the Waldo Association, T. B. Lincoln tr.,	36,45
Harrison, two females	75

Brunswick, 1st Bap. ch.	2,25
do., as follows, Miss Narcissa Stone	3,50
Mr. Dunning	,50
Mrs. Elizabeth Pettigill	,50
	6,75

Jay, Bap. ch. 6,27
 Guilford, do. do. 11,00
 Bowdoinham Association,
 (also gold ring and pin,) 15,95
 Chesterville, a friend 1,00

Livermore, as follows:

Mrs. Lydia Haynes 1,00
 Nathaniel Norcross 1,50
 James Chase 1,00
 Calvin Delano 1,00
 Pelatiah Gibbs 5,00
 Wm. Wilson 1,00
 West Robinson ,50
 Alvin Robinson ,20
 Mylora Leavitt ,50
 Loammi Robinson ,50
 Manson Hinckley 2,00
 Walter Weld ,25
 Ira Thompson ,50
 Jeremiah Stevens ,25
 Samuel M. Robin-
 son ,50
 Elbridge Ricker 1,00
 A friend ,13

16,83

Gray, Charles Barrell 1,50

Freeport, as follows:

Mrs. Olivia Harvey ,22
 Reuben Harvey ,50
 John Armstrong 2,00
 Ezekiel Morrill ,25
 Cynthia Merrill ,35
 Betsey Byron ,25
 Mr. and Mrs. Ed-
 ward Cushing 1,00
 Samuel Soule 1,00
 Charles Soule ,25
 Solomon True ,50
 W. Dennison ,50
 Thomas Means 1,00
 Robert Mitchell ,16
 Jane Randall 1,00
 E. Dennison ,17

9,15

Harpwell, as follows:

Mr. and Mrs. John-
 son Stover 2,20
 Clarinda Stover ,20
 M. Stowell 1,00
 Owen Martin ,25
 Three friends ,95
 John Curtis 5,00
 Simeon Curtis 2,00
 Mrs. Rebecca John-
 son ,25

11,85

Bowdoinham, as follows:

R. Wilson 1,00
 Wm. Purington 3,00
 Isabella Purington ,25
 H. Curtis ,19
 U. F. Huntington 1,00
 S. H. Fuller 1,00

6,44

Litchfield, as follows:

Thomas Lord ,25
 Mrs. Lord ,50
 J. Springer 1,00
 Mrs. Sally Thing ,50
 Miss Sarah Thing ,50
 Mrs. J. Wedgwood ,25
 Mr. and Mrs. J.
 Sawyer ,50
 Mrs. Abia Stimpson ,50
 J. W. Watson 1,00
 Harriet Dennis ,50

John Dennis 2,00
 James H. Lord ,50
 L. E. Grant ,17
 J. and E. Perkins 2,00

10,17

Monmouth, as follows:

N. Peirce ,50
 Rev. C. Case ,36
 Alvin Allen ,50
 Mr. Andrews 2,60

3,96

Turner, as follows:

J. Teague ,19
 B. Turner ,27
 A. Cary ,25
 N. Cole ,50
 J. Gross ,50
 Mrs. Thos. Merrill ,25
 D. A. Ricker ,25
 Mrs. Lowell ,25
 R. Teague ,25
 B. Teague ,25
 C. Blake ,50
 J. Blake 1,00
 Thomas Merrill 1,00
 Mrs. J. Gross ,25
 Mrs. Sarah Ludden ,50
 Eliza Robins ,12
 Miss Blake ,13

6,46

Mr. and Mrs. N. W. Wil-
 liams 5,00
 per Rev. N. W. Wil-
 liams, agent of the
 Board, — 155,61

Camden, Hiram Bass, per Wm.
 Nichols, ,50
 Cumberland Bap. For. Miss.
 Soc., H. B. Fernald tr., 99,84

352,20

New Hampshire.

Portsmouth Baptist Association,
 Greenleaf C. Brown tr., as
 follows:

Brentwood, Bap. ch. 8,00
 Exeter, do. do. 35,42
 Deerfield, do. do. 2,80
 Portsmouth, do. do. 63,08
 do., R. Kittredge 10,00
 do., J. Walton, for
 Karen scriptures, 1,00
 do., Female For.
 Miss. Soc. 22,50

96,58

Hampton Falls and Sea-
 brook, Bap. ch. 42,63
 South Hampton, Bap.
 ch. 9,22

do. do., do. do. Fem.
 For. Miss. Soc. 7,52

16,74

Stratham, Bap. ch. 28,12
 Plaistow, do. do. 13,50
 per Rev. J. B. Brown,
 agent of the Board, — 243,79

A female friend, for Burman
 Miss., per Mrs. W. Reynolds, 5,00
 Great Falls, Baptist ch. and
 soc. 25,10

Bow, Asa Goodhue 5,00
 do., Rev. A. Mason, 1,00

6,00

Deerfield, Bap. ch. and
 soc. 12,81
 Hopkinton, do. do. do. 8,62

Hudson, do. do. do. 18,53
per Rev. J. B. Brown,
agent of the Board, — 71,06
— 319,85

Vermont.

Vermont Baptist State Con-
vention, Rev. Willard Kimball tr., 185,00
Fairfax, I. D. Farnsworth 10,00
— 195,00

Massachusetts.

Haverhill, 1st Bap. ch., mon.
con., per Rev. A. S. Train, 50,00
Dover, Mrs. Clara Cobb 1,00
Wachusett Baptist Association,
J. Haskell tr., 126,05
Worcester, Mrs. Lucretia God-
dard, of the 1st ch., per Rev.
S. B. Swaim, 50,00
Southbridge, Central Bap. ch.
and cong., per Rev. S. S. Cut-
ting, 22,00
Boston, a friend, for support of a
Karen student, to be named
Rollin H. Neale, per Rev. Mr.
Bullard, 18,00
do., 1st Bap. ch., eighteen sis-
ters, to aid in support of a Ka-
ren school under the direc-
tion of Mrs. Bullard, 18,00
do., "A hearer of Rev. R. H.
Neale's," for education of a
Karen student to be named
Robert Turnbull, 18,00
do., Harvard St. ch., mon. con.,
per John Putnam, 12,51
do., Bowdoin Square ch., at de-
signation of missionaries, 93,36
do., Federal St. Fem. Prim. For.
Miss. Soc., Mrs. Wm. Rey-
nolds tr., for support of the In-
stitution for the instruction of
Burmese preachers, under the
care of Rev. E. A. Stevens, 100,00
do., Federal St. ch., "A humble
mechanic," 100,00
do., do. do. do., C. H. Nichols,
to aid in support of a native
Karen preacher, 25,00
do., do. do. do., Mrs. Coburn, 1,00
Newton, students in Theol. Inst.,
mon. con. for Nov., J. S.
James tr., 6,85
Charlestown, an orphan's gift 6,75
do., Judson Miss. Soc., to
purchase books for Greek
Miss. school, 5,00
do., Juv. Miss. Soc. of Fem.
Seminary, for school at
Corfu, 1,30
per Miss. S. E. Waldo, — 13,05
Watertown, a child's offering,
for Greek Miss. school, 1,00
do., Bap. Miss. Soc., to
purchase books for school
at Corfu, 20,00
per Miss Waldo, — 21,00
Springfield, Bap. ch., mon. con.,
per Rev. H. Richards, 13,55
Norton, Bap. ch. and soc. 5,25
Mansfield, do. do. do. 8,75
per Rev. J. B. Brown,
agent of the Board, — 14,00
Old Colony Association, Levi
Peirce tr., 60,00
West Cambridge, Bap. ch., per
Rev. T. C. Tingley, 7,70

Newburyport, Bap. ch., for Af-
rican Miss., per Rev. Wm. G.
Crocker, 17,06
— 788,13

Rhode Island.

Providence, Misses Windsor, for
books for school at Corfu, 1,00
do., Mrs. E. Cady, for do. do., .50
per Miss S. E. Waldo, — 1,50
Rhode Island Baptist Con-
vention, V. J. Bates tr., as
follows :
Valley Falls, Bap. ch., per Rev.
B. P. Byram, 72,65
Pawtucket, Bap. ch. 115,00
Providence, 1st Bap. ch.,
mon. con. for Nov. 42,78
— 230,43
— 231,93

Connecticut.

Sharon, per Rev. Dr. Babcock, as
follows :
Oliver Saint 3,00
Lucy Saint 1,00
Abigail Hunt 10,00
T. Crocker 1,00
per Wm. Colgate, — 15,00
do., Mrs. Abigail Hunt, for Mrs.
Wade's school, per Thomas
S. Ranney, 20,00
Stonington, a friend to missions,
per Wm. Colgate, 2,00
— 37,00

New York.

New York city, Tabernacle Bap.
For. and Dom. Miss. Soc. 20,00
do. do. do., do. Bap. Sab.
school, for support of
Mrs. Wade's school, 42,30
do. do. do., 1st Bap. ch., a
lady, per Rev. I. M. Al-
len, 1,40
do. do. do., Cannon St.
Sab. school 2,00
do. do. do., do. do. Youth's
Miss. Soc. 15,00
do. do. do., Stanton St. ch. 41,59
do. do. do., Laight St.
Miss. Soc., Mrs. Sarah
Spaulding tr., 75,00
do. do. do., Berean ch.,
Miss Isabella Martin's
Sabbath school class, 1,25
Worcester Baptist Associ-
ation, per Rev. John F.
Bliss, 59,09
Franklin Bap. For. Miss.
Soc., Wm. Stetson tr., 57,11
Steventown Baptist Asso-
ciation, G. W. Glass tr., 108,00
Chautauque do. do., J. B.
Burrows tr., (with a ring), 63,13
per Wm. Colgate, — 485,87
Poughkeepsie, Bap. ch.,
mon. con., 73,47
do., do. do. col., 30,23
do., Fem. Mite Soc. 35,64
do., Sab Sch. Juv.
Soc., to educate a
child in Mrs.
Wade's school, to
be named Henry
L. Van Kleeck, 20,00
Rev. Dr. Babcock 20,00

Edward Gireaud	10,00	
Mrs. Germond	2,00	
James Mills	25,00	
Matthew Vassar	50,00	
Matthew Vassar, Jr.	10,00	
A friend	2,00	
	—	278,34
Armenia, Wm. Benton	2,00	
Carmel, Bap. ch., col.	30,32	
Patterson, do. do., do.	3,43	
Bedford, do. do.	10,00	
Dutchess Co. Baptist Association, G. W. Houghton tr., as follows:		
Rinebeck, Bap. ch., per Rev. Isaac Bevan,	13,00	
do., a lady, for Te-voy Mission,	30,00	
Armenia, Bap. ch.	23,50	
do., Bap. Fem. Soc.	29,12	
Stamford, Bap. ch.	23,28	
Dover, 2d do. do.	19,00	
Pine Plains, Bap. ch.	20,50	
Beekman, do. do.	7,00	
Pleasant Valley, Bap. ch.	5,00	
Franklindale, do.	21,10	
North East, do. do.	27,95	
Col. at the Assoc.	20,00	
per Thomas S. Ranney,	—	244,45
		568,59
Green, Mrs. M. Farr	5,00	
Homer, col. at Mass meeting	36,71	
do., two little girls	,06	
Syracuse, A. Stafford, for mission to Chetza,	10,00	
do., one gold ring sold	,75	
do., two do. do.		
Fabius, E. St. John	10,00	
Oswego Baptist Association, D. Harmon tr.,	50,00	
South Livia, Bap. ch.	4,50	
Chautauque Baptist Association, I. S. Morse tr.,	20,96	
Madison Baptist Association, Wm. Coolidge tr.,	27,54	
Avon Springs, Bap. ch.	4,55	
Wyoming, col. at Mass meeting	28,03	
Pavilion, Fem. Miss. Soc.	3,25	
Sewing silk, sold	,40	
String of gold beads	4,00	
Springville, Bap. ch.	15,14	
per Rev. Silas Bailey, agent of the Board,	—	220,89
Cortland Academy Miss. Soc., W. W. Foster tr., towards the support of Mrs. Day, Nel-lore,	20,00	
Ebenezer Healey, per Rev. Henry Davis,	20,00	
Bethville, Young Men's Miss. Soc., per Rev. Mr. Green,	2,75	
Mrs. Phebe Taylor	2,00	
Miss Harriet Fisk	1,00	
Miss Ingalls	,25	
Rev. Alfred Bennett	100,00	
per Rev. Alfred Bennett, agent of the Board,	—	146,00
Union Baptist Association, A. Kniffer tr., per Jonathan Cole,	55,93	
	—	1477,28

New Jersey.

New Jersey State Convention, T. P. Runyan tr., as follows:		
Cohansey, Female Mite Society	5,00	
Burlington, Bap. ch.	28,05	
do., Sab. school, for Indian Miss.,	18,56	
Freehold, Bap. ch.	9,27	
Bordentown, do. do.	39,10	
Pemberton, do. do.	46,00	
Camden, do. do.	3,00	
do., Bap. Sab. school	2,50	
Moorestown, Bap. ch.	7,29	
Vincentown, do. do.	6,00	
George's Road, do. do.	4,45	
Upper Freehold, do. do.	5,00	
Hightstown, do. do.	16,18	
Canton, do. do.	13,06	
Key Port, do. do.	14,00	
East Middletown, do. do.	25,00	
Haddonfield, do. do.	21,30	
Middletown, 1st do. do.	41,33	
Washington and Herbertsville, do. do.	1,50	
Weart's Corner, do. do.	2,00	
Woodstown, do. do.	12,48	
Mount Holley, do. do.	35,00	
Bridgeton, do. do.	12,00	
Trenton and Lambert, Bap. ch.	9,00	
Cape May, do. do.	10,00	
Salem, do. do.	43,29	
do., Fem. Miss. Soc.	28,17	
Moulton, Bap. ch.	14,71	
do., Miss. Soc.	5,00	
Landyridge, Fem. Miss. Soc.	8,57	
per Rev. Alfred Bennett, agent of the Board,	—	486,81

Pennsylvania.

Philadelphia, John K. McIlvain,	5,00	
Ezekiel Harker	20,00	
William Estep	,10	
Thomas Estep	,10	
Peters Creek, Bap. ch.	23,88	
Pittsburg, Grant St. Bap. ch.	38,86	
do., do. do. do., a friend, for Burman Mission,	2,50	
do., do. do. do., Youth's Miss. Soc.,	10,00	
do., 1st Bap. Juv. Miss. Soc.	50,00	
do. Bap. Association, col.,	6,00	
Freeport, Bap. ch.	7,50	
John Trick	1,00	
Miss Eliza Given	,25	
Mrs. Margaret Snowden	,25	
Clarion Baptist Assoc., col.,	8,73	
Mrs. Esther Jeger, for Mission to Denmark,	1,00	
Mrs. Eliza Henney	,25	
A family contribution	10,00	
Logansvalley, col.	11,70	
Lewistown, Bap. ch.	13,78	
Smithfield, Miss. Soc.	6,25	
Connellsville, Baptist ch., mon. con.,	4,34	
Milesburg, two ladies	2,00	
Martin Bell	5,00	
Robert Williams	1,00	
Miss Jane McCurdy, a pair of ear-rings.	,06	
Francis Green	,06	
Holidaysburgh, Bap. ch., per J. G. Miles,	26,00	

Joseph Green	5,00	
Duncansville, Bap. ch.	8,80	
Mrs. Jane Bender, a gold chain and locket.		
A friend, a gold ring.		
Centre Bap. Association,		
Rev. G. I. Miles tr., as follows:		
Logansvalley	4,37	
Milesburg, mon. con.	3,25	
Hollidaysburgh	3,00	
	10,62	
Huntingdon, Bap. ch.	3,00	
West Chester, do. do.	25,00	
Philadelphia, Mass meeting in Sansom St ch., (with a gold ring.)	229,95	
do., a friend to the heathen	.50	
do., a colored sister	1,00	
do., J. R. Hillegas	5,00	
do., R. Gardner, of Spruce St. ch.,	25,00	
do., Wm. Ewer, of do. do.,	10,00	
E. B. Galusha	5,00	
Jewelry sold	3,00	
Mrs. Harriet Haddix	5,00	
per Rev. Alfred Bennett, agent of the Board,	587,42	
Montrose, S. Meylert	10,00	
	602,42	

Maryland.

Baltimore, 1st Bap. ch.	249,00	
do., do. do. col. at Mass meeting,	102,08	
do., 2d Bap. do., per Rev. J. Healey,	15,00	
	366,08	

Virginia.

Virginia Bap. For. Miss. Soc., Archibald Thomas tr, per A. G. Worthen:		
For general fund,	29,00	
" Assam Mission,	85,00	
	114,00	

South Carolina.

General Conven. of the Charleston Baptist Association, A. C. Smith tr.,	357,07	
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Georgia.

Augusta, W. H. Turpin, towards support of Rev. Thos. Simons,	100,00	
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Mississippi.

Mississippi Baptist State Convention, W. L. Balfour tr., as follows:		
For African Mission,	2,70	
" general fund,	102,35	
	105,05	

Kentucky.

Mrs. Kemp, per Rev. J. Elliot,	10,00	
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Ohio.

Cincinnati, 9th St. Bap. ch., per J. W. Sheppard,	16,33	
Chester, union meeting of Baptist and Presbyterian churches, per Thomas S. Ranney,	4,25	
A friend	.30	
Berlin, Delaware Co.	11,54	
Rev. Jacob Drake	1,00	
Mrs. Abigail Hays	.50	

Zanesville, Market St. For. Miss. and Bible Soc., Peter Mills tr.,	20,75	
Jefferson, Bap. ch., per Rev. Wm. Means,	3,25	
Mrs. Frances Smith	.50	
Genoa, Benev. Soc.	1,62	
per Rev. Alfred Bennett, agent of the Board,	39,46	
	60,04	

Illinois.

Alton, Mrs. Benj. Viall, for support of a Karen preacher,	15,00	
do., African Bap. ch., for African Mission,	1,60	
Upper Alton, Soc. of Inquiry in Shurtleff College, mon. con., per Prof. W. Leverett,	2 15	
North District Bap. Assoc.	5,62	
South do. do. do.	16,68	
Rev. Peter Rogers	9,75	
Illinois Baptist State Convention, Chas. B. Francis tr.,	59,42	
per Rev. B. F. Braybrook, agent of the Board,	110,22	
Rock Spring, Rev. A. B. Harris, per Rev. B. M. Hill,	5,00	
	115,22	

Missouri.

St. Louis, 2d Bap. ch., Jubilee col., per George Trask,	25,00	
Jefferson city, Rollin Hughes	5,00	
do. do., friends to missions	5,00	
Missouri Baptist General Association, for German Mission,	19,60	
Missouri United Bap. Association, for do. do.,	15,52	
per Rev. B. F. Braybrook, agent of the Board,	70,12	

Michigan.

Dexter, Bap. cong., per Rev. B. M. Hill,	4,00	
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Wisconsin Ter.

Milwaukie, mon. con., per Rev. B. M. Hill,	3,25	
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Legacies.

Norway, N. Y., Mrs. H. Bullard, deceased, six silver spoons, per Rev. Silas Bailey.		
Providence, R. I., estate of Nicholas Brown, per Wm. D. Ticknor,	200,00	
Cumberland, R. I., Mrs. Abigail Ballou, deceased, proceeds of a gold necklace, per Rev. H. G. Steward,	4,77	
	204,77	

Sale of gold rings	1,75	
	\$6001,97	

H. LINCOLN, Treasurer.

Boxes of clothing, &c., will be acknowledged in our next number.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

FEBRUARY, 1844.

NO. 2.

American Baptist Board of Foreign Missions.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR.
ABBOTT.

(Continued from page 6.)

*Renewed persecution—"Happy deaths"
of Karen converts.*

Jan. 22, 1843. Goa. My fears relative to the safety of the people who came up to the meeting at Baume, were not unfounded. A man has just arrived with a letter from Burmah, stating that several families,—men, women and children,—were apprehended by Burmese officers before they reached their homes. They were the parents and other relatives of Blèh Poh. The men were dreadfully beaten, and bound with iron fetters; the women were put into a boat, and the boat anchored in the middle of a small river; the young children left crying on the shore, within hearing of their mothers. Poor creatures, they are beyond the help of mortal arm, and require the exercise of much faith and patience. The men exhibited a noble fortitude under their beatings. Some of them, even while being beaten, prayed to God with a loud voice, much to the astonishment of their persecutors. One man among them, whose name is Shan Pyoo, was examined by an officer, who asked him, among many other questions, if he worshipped Jesus Christ. "Yes," was the prompt reply. "Well, you must worship no more." "I shall worship him though you kill me," returned this fearless disciple of Jesus. The officer replied, "These Karen Christians are *tèh ket tèh*—a very hard case." Shan Pyoo is a specimen of a class of Karen Christians who would, doubtless, die rather than equivocate. There are others who, on being asked

whether they were the disciples of Jesus Christ, have answered "No" at once, and afterwards we hear of their repentance and confession. It is not for man to judge.

24. Heard again from the poor captives. They remain where they were apprehended, till orders come from Bassein. Many poor disciples are frightened, and know not where to look for deliverance. Many, I fear, will apostatize, or at least *deceive* the officers of government to avoid apprehension. It would be surprising, were there not a great number of such among the *thousands* of nominal Christians.

25. Again received intelligence from the prisoners. Several have been liberated by an officer in whose district they were apprehended. He is thought by the assistants to be a Christian. However that may be, he has certainly favored the converts now, and liberated all who live within his jurisdiction. As they were apprehended by officers from Bassein, and spies who hope to reap a rich reward, Blèh Poh's relatives, with the women and children, are taken to Bassein and imprisoned. Having to walk a short distance from the boats, the women were chained together two and two,—the chain around an angle of each,—and in this manner they walked through a dense crowd to the prison! I have many anxious forebodings. Their sufferings will be dreadful, inconceivable to any one who has never seen a Burman prison and knows nothing of its discipline. They will be dependent for their daily food on the pittance doled out by the hand of charity from the *most* compassionate of their ruthless foes, who may be moved to pity by their cries. There are several young children but a few

months old. These and their poor mothers excite the deepest sympathy. As to the men, they are nearly every one what would be called "substantial men," and a few weeks' imprisonment may only be a salutary trial of their faith. My feelings can be appreciated only by one who has been in similar circumstances.

27. Nearly all the people who accompanied us to the jungle, are prostrated with fever. Our little son is evidently a little better. His fever changed to an intermittent. God is merciful.

At a late hour last evening, after the Burmans had all gone to their homes, there were Karens sitting about the room, some from Rangoon, others from Bassein and the hills, conversing as to the sufferings of their brethren now in prison; what would, probably, be their fate, how they would endure sufferings, and if killed, whether they would suffer death joyfully. While speaking on this point, one of the assistants gave an account of the death of an old Christian woman, who died a few days since at Baume, one of the most happy deaths of which I have heard among the Karens. I have seen many of them breathe their last, and, generally, they have no ecstasies and no fears; they die resigned to the will of God. "God will take care of me," is generally the answer to questions relative to their exercises. This old woman had been a Christian several years, and was a person of much prayer and simple faith. She was sensible of the approach of death for several days, and rejoiced at the prospect;—said, "I have been looking for the coming of Christ to judgment, but shall die and not see the day." "But," she continued, "I shall go to see Him." She exhibited that divine joy,—that brightening of the powers of the soul,—that foretaste of glory, which sometimes precedes the hour of death. After the assistant had detailed the circumstances of this death, another of the assistants said, "Such happy deaths are becoming more frequent;" and he then gave the particulars of several such cases, which had fallen under his observation. After he had ceased, another went on to tell of the happy deaths he had witnessed, and then another, and another still, till a late hour at night. I listened to their narrations with surprise and intense interest. Such resignation, such unshaken confidence in God, such bright and sure hopes of heavenly joy, light

from eternity beaming down upon their poor souls just emerged from midnight darkness,—it was one of the happiest evenings of my life.

On the 28th Mr. Abbott left Goa for Ougyoung, to meet the senior Assistant Commissioner of Sandoway, with whose generous aid he was to make provision for the Karen emigrants expected from Burmah. He returned to Goa Feb. 7, and thence to Sandoway.

Feb. 14. Sandoway. Arrived after a very unpleasant voyage of seven days. It is only four days by land.

The small-pox is sweeping off the people here in multitudes. An old Karen Christian woman died on our compound but two days ago. She was one of the brightest specimens of the triumphs of the gospel that I have ever seen. "Died praying, praying."

17. Inoculated our children and seven Karens.

25. Karens have come up from the south. Heard from the prisoners. Their sufferings are not severe, except from hunger. Blèh Poh's aged mother was allowed by the jailer to go out among the Karen villages to beg rice. She returned with all she *durst* bring, and the jailer took it almost all away from her, leaving the Karens nearly as hungry as before. They are set to servile labor, but complain of nothing but *hunger*. They will, probably, be liberated, as the rulers seem to disagree on their case. There are several of these; the myo-woon holds "three swords," the myo-thú-gyee holds "two swords," the akouk-woon holds "two swords:"—then there are others who hold but "one sword." This gives the relative proportion of their official authority. The first is the governor of Bassein district so called, i. e., he is at the head of the government,—the second is governor of the city,—and the third is the custom-house officer. These officers are all appointed by the king,—are afraid of each other, hate each other, and are always quarrelling. The Christian Karens who are in prison, live in the district which the myo-thú-gyee "eats," as they say; that is, the district from which he receives the revenue. The custom-house officer wishing to bring him into disgrace with the king, sent spies into his district, and apprehended those Karens. And now they are quarrelling over the subject, while the poor Karens are suffering in prison! Shan Pyoo, one of the prisoners, said to the myo-woon in public, "Kill us

at once, we cannot endure starvation with our wives and children." In consequence of these proceedings of the government, Christian families are emigrating to this province.

March 8. Our children have been mercifully preserved through the small-pox. Our eldest son, five years old, had it very severely for inoculation,—more than two hundred pustules on his face, one on his *eyeball*. Most of those inoculated had but few pustules, and those very small. Excepting the fever, inoculation is hardly more to be dreaded than vaccination. Hundreds of children have been inoculated around us, and seldom a death occurs among them.

Karens fined and liberated—Effects of persecution—Burman Christians.

11. The poor captives are liberated, and have returned to their homes. It cost them, however, five or six hundred rupees. The myo-woon has the authority to release them, and he is said to have received a royal order to do so, but I question the truth of the report. Of course, we can never know for certainty. After the order for their liberation was issued, the jailer had *his* claims to prefer, and the subordinates about the prison came up for a reward for *their* services. The Karens were told that they were to pay these men the compensation required in such cases. It was several days before they came to a settlement. The jailer withheld their pittance of food, and starved them into submission. They were not required to give a pledge, and the government gave them no orders relative to their worshipping Jesus Christ. Not a word was said to *them* on the subject. The officers had tried to force a concession and had failed, and very wisely did not subject themselves to the liability of another defeat. In fact, the government wished to liberate them. But a pledge was required of the myo-thú-gyee in whose district they live, to the effect that they were to worship the "foreigner's God" no more! *He* became surety to the government that the new religion should be extirpated! He will, probably, tell the Karens privately, as many of the petty heads of villages about the country do, "Worship as you like, but do it all secretly, or *we* shall have to suffer for it;" and the Karens will worship as they please, in peace, till spies and informers bring the subject to the notice of the government *publicly*; and then, of course, the

rulers must pay attention to it. And the same scenes are liable to be acted over yearly.

But what will the end of all these things be? The noble, fearless testimony which those prisoners bear to the truth, has given their cause notoriety and character. The common people throughout the country generally, look upon the new religion with interest at least, and *whisper* their sympathies with its suffering votaries. How many Burmans have been converted through the instrumentality of Karen assistants, I am unable to say. In conversation with them, from time to time, they speak of Burman Christians, but I have never made any note on the subject. Eternity will reveal them, if there are any.

Emigrants from Burmah—Baptisms at Magezzin and Ongkyoung.

April 16. Have just returned from Ongkyoung. Mr. Phayre the Assistant Commissioner, took me into the government schooner eight days ago, and in company with him, I visited Ongkyoung, to make arrangements relative to the location, &c., of emigrants. With a very fair wind we ran down the coast, and anchored off Ongkyoung in thirty-six hours. Spent the Sabbath with the people. One hundred and twenty Christian families have emigrated from Burmah to that place since I was there two months ago; bringing with them more than two hundred buffaloes. The chapel on Sunday would not contain more than one fourth of the assembly. They built booths around within hearing. Mr. Phayre is to supply them with food and wait a year for the pay, without interest. They had just gathered their harvest in Burmah, but the fearful acts of government gave them so much alarm, that they left all their paddy and fled to these provinces, having previously been assured that they would here be supplied with food for a year. They will not find those fruitful fields, and rivers abounding in fish, this side the Arracan mountains; but they find *religious freedom—sweet, priceless freedom*. Here they may worship God "under their own vine" in the open face of day, and not a dog move his tongue!

On Monday morning at Ongkyoung I *staked out* a street for a new village, a location also for a new and larger chapel; and on that plot of ground when the brushwood and grass had been cleared away, we all kneeled down, men, women and children, and

consecrated it to God. After all arrangements had been made, I gave them the parting hand, went on board ship, and in five days reached Sandoway.

18. Karens asking for baptism. I gave them a letter, and sent them back to the Magezzin pastor.

22. An assistant arrived from Baume. Emigrants are still coming over. One hundred and seventy-six Christian families have emigrated to this province within three months. They have, I suppose, nearly 350 buffaloes. The persecution in Burmah has filled them with alarm. What will become of the Redeemer's kingdom in Burmah, if these persecutions are repeated? I pray God Almighty to save his heritage there from reproach!

The Magezzin pastor has baptized seventy or more; and Tway Poh, at Ongkyoung, more than forty since I was there. May the number of converts be multiplied "as the drops of the morning dew!" Both these pastors have been sent for from distant places, and they have remained with their own people scarcely two days in succession, since they were ordained.

Case of Shway Bo—Baptisms by Tway Poh—The comet.

28. Shway Bo, one of the assistants from Burmah, arrived. I last saw him at Goa, a few days after others had been apprehended and taken to Bassein. He arrived at Goa just at dark, said he came to see me once more, that the government officers were in pursuit of him, and that on his return he should surrender himself to them, and go to prison with his brethren, and, probably, to death: said, if he fled, the Christians in his village would suffer; but if he returned and gave himself up, no others of his village would be molested. He left me at the dawn of day the next morning, with a sad heart; shook me by the hand, but said not a word. My own emotions were too deep for utterance. He returned to his country, and was arrested as he had anticipated, was taken before a petty officer and bound, but not beaten, nor abused in the cruel manner that others were. He was kept in confinement one night, and the next day led before this officer and examined at great length. He was asked how many seasons he had been to study with me at Sandoway, what he studied, who and how many went with him, etc.,

what his books contained, what he preached, and in fact every thing almost relating to his religion. All his answers were written down, as the examination was an *official* one preparatory to deciding whether he should be sent to Bassein to the higher officers for trial. He was told that he must not worship in this new way any more. "I must," was his reply. The officer did *not* threaten him, but seeing that Shway Bo was not to be shaken, said to him at the conclusion, "Well, if you must follow this new religion yourself, you must not get your village together, and other great congregations, and preach to them and make a great noise." To this Shway Bo made no reply, and very much to his surprise and joy, he was dismissed and sent home. It cost him four rupees, the "costs of a suit," as we should say in a civilized land.

He is a *noted* assistant, and, I fear, will have no rest. Three years ago he came to me at Sandoway, a wild, green boy. He wished to stay and study; I hesitated,—thought he had better follow the plough, and look after buffaloes, but, finally, allowed him to remain. He began to improve at once, manifested an intense eagerness to learn, went home, and came again the next year. I began to hear a good report of him, of his zeal and piety, and gave him liberty to preach. He came and studied again last rains, and I recognized him as an assistant, and he is now, unless I am greatly deceived, a successful preacher of the gospel and an eminent Christian. And other such cases might be enumerated. Again, many who have appeared very well at first, we are obliged, after a trial, to dismiss.

Had news to-day from the Ongkyoung pastor. He had just returned from a tour to the south, whither I went last year. When I was at Ongkyoung, a man came from those villages to beg of me to make them a visit this year. As I could be in but one place at a time, it was out of the question to comply. They said, "Then ordain Tway Poh and send him," which I did. He baptized nearly a hundred, all of whom had been Christians for a number of months, and with whom he (Tway Poh) was well acquainted. Emigrants are still coming over,—the number of families has increased to two hundred and more.

The comet, which has appeared so suddenly and splendidly in the heavens

for a few weeks, has sent consternation through the land, and many of the poor Christians partake of the alarm. The most dreadful calamities are prognosticated.

In a letter accompanying the preceding journal, dated May 2, Mr. A. having spoken of the expected return of the assistants, to engage in study, and the work of preparation, &c., gives the following rapid sketch of his position and anxieties.

My hands are full of labor and my heart full of care—sometimes of *anguish*; nearly a thousand baptized converts, many of them suffering under the iron arm of a ruthless despotism,—two hundred families of emigrants, who have fled from persecution, leaving *all* their worldly stores, and looking to me for food till they can reap a harvest,—thirty native preachers to teach, and guide, and govern,—two ordained pastors to watch and *tremble* over,—elementary books to write and translate: add to this a sick family, and not a good night's rest for many months!

I have had thoughts of calling for a colleague in the Karen department, but hardly know what to say. The *uncertainty* which is constantly present with me renders it impossible for me to be explicit in regard to it, being connected also, as it is more or less, with my return to Burmah. I am hoping for some indications of divine Providence; still confident, as things are, I can do *much* more for the Karens *here* than I could under the inspection, and jealousy, and hatred of the Burman government!

My coming to Arracan has been attended with blessed results, vastly beyond my most sanguine hopes; still I am not fully satisfied as to my future course. I *think*, had it not been for family, I should have been in Bassein during the persecution of the Karens. And yet I am fully satisfied that any effort of mine, or any interference, would have added to their sufferings, and increased the difficulties attending their liberation. The government are inconceivably jealous as it respects the interference of foreigners. "Are we then to give up Burmah?" This is a question that thrills through my soul at times, and occasions the most intense anxiety; I can only commit my way to God! May He guide us all in the way of truth and duty!

LETTER OF MR. STILSON, DATED AKYAB, APRIL 10, 1843.

It is due to the Arracan Mission to publish the following statements of Mr. Stilson in regard to the supposed unhealthiness of the climate of Arracan. Aside from this, the claims of the mission are scarcely second to those of any other, and ought to be fulfilled speedily.

Climate of Arracan—Need of helpers.

Here is a fine place for a school, and we could very soon collect a large number of boys, who are very anxious to be taught English. But what shall we do? We want help,—we want men and money. I have been comparatively silent on this subject, not because I did not see this great want before, but because I thought that it would be useless to say much on the subject. But it does really appear to me, that if there is a field in any part of Asia more deserving of notice than this, this province should not be thus overlooked. I was grieved to see in the Board's circular of late, when enumerating the parts of the world where laborers are wanted, that Arracan was not even mentioned as in want of additional laborers.

Did I really believe that we are to have no help here, I should feel very reluctant to proceed with my building; and should be looking out for another location. You may consider this strange doctrine, and say that one man in Akyab is better than none. Very well, it may be that my stay here will be for the good of the cause, but I could easily explain why it would be very far from the best arrangement, for me to remain here alone. If there is a man to be found who (with his companion, of course,) is willing to come to this station, I hope you will cheerfully encourage him to do so. But here we meet with a great difficulty,—Arracan, I perceive, has a bad name as to healthiness. I was grieved to see an editorial in the New York Baptist Register, in which this province is considered as next to Africa as to its unhealthy climate. Now whatever I may be disposed to say on this subject, by way of removing a wrong impression, I fear will be regarded as the consequence of a partiality for the station in which I am located. Be it so, that I am not free from selfishness,—I would, nevertheless, be glad to set before the Board the facts, upon which they could form a conclusion for themselves.

That our dear br. and sister Hall

were so suddenly removed, and that br. and sister Comstock were so severely affected, may be the chief cause of Arracan's having so bad a name, but from the best I can learn, the time of their sickness must be regarded as very peculiar. Kyook Phyoo has ever since been acknowledged to be decidedly healthy. Ramree, I know from experience during four years' residence there, is decidedly healthy. Sandoway is universally acknowledged to be healthy. I need only mention this station, then, as the one concerning which there can be any dispute. But the very fact of my leaving Ramree to reside here, precludes the necessity of my saying much to show what my opinion is. We are all now in excellent health; for which we would praise the Lord. We are entirely dependent on His mercy for health, wherever we may be.

But we should be very cautious about condemning any location on such partial testimony as has obtained in America. It almost seems as though our friends had agreed together, through very mistaken views, to put a stop to all labor for the poor heathen here. Br. Abbott, under some discouraging influences cries out, the "Indian Gologtha;" but in his calm moments of reflection he will tell you that his health is no worse for coming to Arracan. Some, perhaps, will quote the case of br. Kincaid and his family. Nothing, I answer, will be more out of place than this, if considered as deciding the question. They came here as invalids, or as but just recovered from fevers and other illnesses. They have frequently stated that their illnesses were not more here than they had suffered elsewhere before coming into the province. Indeed, br. K. told me but a few months before he left here, that he believed Akyab to be about as healthy as Ramree. I have known but one case of fever among Europeans here this season, and that is of an officer who is acknowledged, by all, to have repeatedly and very improperly exposed himself to the sun. The sickness of Dr. Clarribut was, undoubtedly, induced by improper exposure. But I must stop. I can only add, that I have very carefully noticed in my own case, as well as in that of others, that fevers are almost universally so connected with improper exposure to heat or dampness, that we can easily perceive both cause and effect. The fact is, we are all too slow to learn how to take

care of ourselves, and to forget that we are in the torrid zone.

I would respectfully ask you to look this subject over carefully,—consider the comparative amount of sickness in different parts of this country as detailed in the letters received at the Rooms, and then decide whether it is best to set aside Arracan, as a country unfit to send missionaries into.

Maulmain Mission.

LETTER OF MR. JUDSON, DATED MAULMAIN, JULY 13, 1843.

Communications from missionaries brief and seldom.

The letter which we give below, alludes to a subject of very general interest,—the infrequency and brevity of communications from some of our older missionaries. That such an interest prevails extensively, is far from strange. The missionaries are objects of affectionate, not to say reverent, regard, and their individual state and doings are to a great extent matters of friendly concern. They reside in countries of different climes and features, and are daily conversant with people of varied character, customs, and institutions. They are laboring, too, in an enterprise of deepest moment; arduous, yet holding out to them no prospect of earthly recompense; and in the progress and issues of this enterprise they who stay at home and they who go have one common solicitude and hope. Hence whatever is written by the missionaries, is read at home with eagerness; and if in any case there is a protracted silence, a feeling of disappointment is liable to ensue, allied to dissatisfaction. We have sometimes heard complaints.

For these reasons we publish the following letter. We fully sympathize in the general desire for missionary communications. We know of their favorable influence on missionary feeling among the churches. We are far from supposing that occasional departures from the ordinary routine of direct missionary labor, by way of healthful excitement or recreation, will, necessarily, retard the progress of the work. Much also is due to the cause of science and literature at large. Still, it is to be remembered, the missionaries are variously situated, and their employments various. Their individual characters are also diverse; and equally so, it may be, are their modes of operation and sense of present duty. We would be grateful for large communications from them all: yet, if some withhold, we ought not to condemn. It is enough for us,

while we regret our loss, that they all are diligent in their missionary calling, doing with their might what their hands find to do; and that in the number of those who are farthest removed from observation, and from whose hands communications come to us most seldom, are *some* of the most laborious and successful *workers* in the Lord's vineyard, whose praise is not of men but of God.

We need not add as to the importance of the work in which the writer is now engaged, nor his qualifications to do it well.

I never think, without some uneasiness, of the infrequency of my communications to the Board; and if I had not an apology at hand, I should feel self-condemned. A person employed in direct missionary work among the natives, especially if his employ is somewhat itinerant, can easily make long and interesting journals. The first epithet, at least, may be applied to some of my earlier communications. But it has been my lot for many years past, to spend most of my time over the study table, and my itinerating has scarcely extended beyond the limits of my morning walks and the precincts of the mission enclosure. Several years were spent in translating the bible, and several more in revising and carrying the last edition through the press. After which, in May last year, I commenced a dictionary of the language, a work which I had resolved and re-resolved never to touch. But it is not in man that walketh to direct his steps. The Board and my brethren repeatedly urged me to prepare a dictionary,—the one printed in 1826 being exceedingly imperfect; and as Burmah continued shut against our labors and there were several missionaries in this place, I concluded that I could not do better than to comply.

We are apt to magnify the importance of any undertaking in which we are warmly engaged. Perhaps it is from the influence of that principle, that, notwithstanding my long cherished aversion to the work, I have come to think it very important; and that, having seen the accomplishment of two objects, on which I set my heart when I first came to the East, the establishment of a church of converted natives, and the translation of the bible into their language, I now beguile my daily toil with the prospect of compassing a third, which may be compared to a causeway, designed to facilitate the transmission of all knowledge, religious

and scientific, from one people to the other.

It was my first intention to make a single work, Burmese and English; but as I proceeded, I discovered many reasons for constructing a double work, in two parts, the first Burmese and English, the second English and Burmese. I hope, by daily, uninterrupted labor, to have the whole ready for the press by the end of 1845. Not, indeed, that I count on living so long. Above thirty years spent in a tropical climate (to-day is the twenty-ninth anniversary of my arrival in Burmah,) leaves but little ground to build future plans upon. But I feel it my duty to plod on while day-light shall last, looking out for the night, and ready to bequeath both the plodding and the profit to any brother who shall be willing to carry on and complete the work, when I shall have obtained my discharge.

I try thus to make out an apology for my apparent delinquencies, which I beg the Board to accept.

Cherokees.

LETTERS OF REV. E. JONES.

In the last Magazine we stated the number added by baptism to the Cherokee churches from April to November of last year. The following letter dated at Cherokee, Nov. 3, gives some particulars.

The cause of our blessed Redeemer is still gaining ground in this country. The condition of our stations at Delaware Town, Honey Creek, Dsyoohoe, and Taquohee, is quite encouraging. The brethren conduct regular meetings at several points in the neighborhood of each of those places. At every place where meetings are frequently held, attention is given, and some earnest inquirers are constantly coming forward.

At Flint, the immediate vicinity of a number of those unhappy men who have committed such appalling outrages, our regular meetings have been interrupted. The brethren, however, have meetings in their several neighborhoods, in some of which there has been considerable attention and increasing seriousness. Eighteen members of this church have recently settled thirty-six miles south of Flint, and ten miles from Fort Smith. They have regular meetings on the Sabbath and on week evenings, and are visited by

br. Downing. I hope they will shine as lights in that dark place. Some Texian Cherokees reside in that vicinity, who are utterly ignorant about spiritual things.

At Tinsawatee, near to br. Down-

ing's residence, eight miles east of Flint, the attention to the word preached is quite encouraging. The meetings for preaching and prayer are well attended, and some are seriously inquiring about the way of life.

Table of Baptisms.

The following table will show the accessions to the churches since the first of April last. Cherokees, males 26, females 26; white, male 1; blacks, males 3, females 5: total 61.

		Cherokee.		White.		Black.	
		Male.	Fem.	Male.	Fem.	Male.	Fem.
1843.							
April 2,	At Flint, - - - -	1					
16,	" Dsyohee, - - - -	1	3				
May 11,	" Grand River, in connexion with Delaware Town, -	2	5				
21,	" Dsyohee, - - - -	1					
23,	" Saline Creek, in connexion with Delaware Town, -	1	4				
June 4,	" Flint, - - - -		2				
11,	" Taquohee, - - - -	4	1				
18,	" Dsyohee, - - - -	3	2				
26,	" Delaware Town, - - -	4					
July 9,	" Taquohee, - - - -	5	1				
16,	" Dsyohee, - - - -		2				1
23,	" Delaware Town, - - -	1	2				
Aug. 13,	" Taquohee, - - - -	2	3				
Sept. 17,	" Dsyohee, - - - -		1			1	
Oct. 1,	" Cherokee, - - - -					2	4
22,	" Delaware Town, - - -	1		1			
		26	26	1		3	5

The colored persons baptized at this place, are the fruits of the preaching of a black man, who devotes the Sabbath, and frequently week evenings, to tell the love of Jesus to those of his own color, and God has blessed his labors.

It is with feelings of gratitude which I cannot express, I tell of the great mercy with which the Lord has visited our family, in bringing my second son, John Butrick, to the knowledge of the truth. He was received by the church at Delaware Town, and baptized by br. Wickliffe on Sabbath, Oct. 22. He was born in the Cherokee Nation, and speaks the language vernacularly.

Letters from Mr. Jones of subsequent date give us several additional facts of interest.

The Cherokee brethren are very desirous to have the suggestion, to publish a small monthly paper, carried into effect. This would habituate them to read, and cherish their growing taste for knowledge. It would also afford an opportunity to our friends, to give us the benefit of their criticisms and suggestions on the portions of scripture translated, previously to their being committed to a more permanent form. I presume we can get a small list of paying subscribers. I wish we had

some tracts to select from (to translate), and also to distribute to white people and Cherokees who read English.

In reply to certain inquiries Mr. J. writes as follows:—

Whether Delaware Town is the most eligible point for Miss Morse, depends on the question whether she designs devoting her life to the work or not. If she does, a more suitable place cannot be found for acquiring the language, and becoming fitted for extensive and permanent usefulness.

Br. Oganaya and other friends at Delaware Town, have built her a very neat hewed cabin, with a chimney of sticks and clay, such as are used in this country before brick and stone chimneys can be had. The intervals between the logs of the house were covered with split boards, which did well enough in the summer. They intended to stop them up with sticks and clay before winter, and to line the inside with shaved boards. The floor is laid with hewn timber. The joints of such floors require to be closed up occasionally, as the timber shrinks in seasoning, but they cannot easily be made as tight as sawed boards dressed and jointed.

I believe br. W. P. Upham is well pleased with his situation, at Taquohee. He teaches in our meeting-house. It is quite a Baptist settlement. The Taquohee church had a meeting which commenced on Thursday evening the 9th inst., and closed on Monday the 13th. The order and seriousness were quite interesting. A number of serious inquirers came forward for prayer. The prospect is encouraging. Br. Upham preaches every Sabbath. A very competent interpreter, who was one of our earliest pupils at Valley Towns, and is now one of the directors of the Taquohee school, has lately embraced the truth, and will greatly aid br. Upham in his intercourse with the people.

Our new buildings add much to our health and comfort, as well as to our facilities for doing business.

When we come to have regular Sabbath worship in our new house, which we hope to commence next Sabbath, I expect a number of white people will attend, as well as Cherokees who speak English. And we would earnestly bespeak the prayers of our Christian friends for these two classes of persons. They are, at present, in a much more unpromising condition than the Cherokees who speak their own language only.

Br. Frye has been very sick, but has so far recovered as to resume his school. Miss Hibbard has been quite unwell for two or three weeks. She contemplates commencing her school in the new brick house next week. The desks are not yet finished, but the old seats can be used for the present.

The great items of labor which consume time, and the fatigue of which, I begin to feel sensibly, affects my constitution, are the long journeys to our distant preaching stations. Early in

the summer we had formed a plan, in connexion with the labors of our native brethren, by which our time and toil, in mere travelling, would be greatly lessened, while the amount and efficiency of our labors in preaching and visiting would suffer little or no diminution. Our plan was, at stated times to make a circuit of visitation to all our principal preaching stations and as many of the subordinate ones as we could compass,—to preach, administer the ordinances, examine the state of the churches, and to do all we could to instruct, strengthen and comfort the brethren, and to build them up in the most holy faith.

The commotions in the nation, which have intervened, have disappointed us in carrying that plan into effect, for the present. We still hope to commence it as soon as practicable.

When br. Bacon was here, we had some conversation about his recommending to the Board to employ br. Dsu-las-kee or Potts as a native preacher. We greatly need his help. He devotes all the time he can spare from the care of his family, to preaching in the neighborhood on Sabbath and week evenings, and often goes a considerable distance for the same purpose. Br. Dsu-las-kee is a man of deep, simple-hearted piety. His labors are very acceptable and profitable. He has a strong, discriminating mind, and capable of great improvement. We want him especially to take charge of the Dseyohee church. If he could devote his whole time to the work, I cannot but hope that the Lord would bless his labors with rich and abundant fruit.*

* Br. Dsu-las-kee has been appointed native preacher, as above suggested.

Other Societies.

Baptist Missionary Society, (Eng.)

CALCUTTA.

Mr. Evans, one of the Baptist missionaries at Calcutta, writing to the Committee at London, says of his station,—“The church and school are both prosperous. We have received eleven persons since

January, and others are now waiting for baptism.”

Mr. Thomas, another missionary, writes,

Last night two of our native brethren were set apart publicly for the ministry. The services were held in the Itally chapel, were well attended, and very interesting. Some of our Independent brethren

ren were there, and assisted. I have not time to say more. Br. Yates is rather ailing; so are one or two others, particularly Mrs. Small: the rest are much as usual, and, *for the season*, we are all in good health.

CHITTAGONG.

Chittagong lies on the coast of the Bay of Bengal, between Arracan and the province of Bengal. A work of grace among the *weavers* of that idolatrous people has excited a spirit of persecution among the priests, which, backed as it is by the Muhammadans, has been a serious trial of the faith of the new disciples. They have, however, been enabled to continue steadfast. The account given by Mr. Johannes, the English Baptist missionary, will be read with interest.

You will, no doubt, be happy to learn that our labors among the weavers have not proved altogether unsuccessful. Although of late we experienced considerable disappointment and trials, yet the Lord has not been unmindful of us, but has in the midst of darkness, doubt, and anxiety, afforded us the light of his heart-reviving countenance. Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to conclude from hopeful and encouraging appearances. Our labors at first were well received and appreciated—every visit made and received afforded mutual encouragement. Our kindness was reciprocated and acknowledged. Our presence amongst them was hailed with delight. Their houses were open to us at all times, and prejudice did not bar the entrance. Their communications by letters and their personal visits to us proved their attachment to us and the gospel of the ever blessed God. But our horizon was soon overcast for a time. Our books, our conversations and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. Hopes of their returning to their gods, gûrûs, and people, were strongly entertained, at some favorable time. At some future period the brâhmins expected to reap their usual gain in the devotion of these alienated disciples. But when a course of vigorous efforts was adopted—when five heralds of the gospel—three not unlike them (save in their religious views)—were sent—prejudice took alarm; Satan would not allow

an easy conquest over his once faithful and warm votaries; but stirred up many to oppose the progress of the work. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their zemindars, relatives, friends, neighbors, and gûrûs, all rose against them. Accustomed to visit their heathen neighbors, to eat and drink with them, now they were forbidden; their pipes' fire was not given them. They were not allowed to drink water out of the same lotâ. The barbers objected to shave them. Their children were not allowed to mingle with them or play. They were viewed as pests in the community. Under circumstances of so trying a nature strong faith was required, much of the principles of the gospel to animate and buoy them up. If notwithstanding the example and presence of the Savior many apostatized, in reference to whom he addressed his weak disciples, "Will ye also go away?" what could be expected from this weak unlettered people, who with a little glimmering light of Christianity could only "see men as trees walking?" To us these things did not seem strange. The more trial to a Christian, the more gain, more devotedness of heart to God, more zeal, more dependence on God, more abhorrence of self, more appreciation of all works, services and endeavors, strong sense of unprofitableness, clinging, trusting more in Christ and him crucified. We knew the efficacy of faith which overcomes the world. We knew to whom belongs the exclusive work of conversion, and his pledged word to keep all whom the Father has given him, faithful and persevering to the last. In humble dependence upon God we abated not in our zeal, nor slackened in our exertions. While almost all had deserted us, one man stood firm in his adherence. Rânccharan, a middle-aged man, who had heard the gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment, and we knew this was the Lord's doing; for such an open account of his belief in Christ, in the teeth of persecution and hostility, could never originate with man. We welcomed him, quoting the heart-cheering words of Jesus, "Every one that has forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall enter into everlasting life."

While measuring a spot of ground within this man's boundary, to erect a tempo-

rare place for missionary purposes, one of the hostile parties approached, and said to him, "O fool, what are you about? You are allowing these persons to encroach on your ground, who will not only deprive you of it, but take away your caste, reputation, and character." The reply made on the occasion serves to elucidate his feelings—"Am I a Christian now? I have been so for these three years." All these trials were proving, in the ordinary providences of God, the sincerity and faith of these babes in Christ. If at any time, under the prevalence of temptation, distrustful words escaped his lips, it was when one said, "As soon as they have made you a Firingi, they will forsake you." All he said was, "Sir, I have a heavy burden on my heart, and unless I am baptized I shall not rest contented; and when I join you, I hope the man's words will not come to pass." This man was not the only trophy of divine grace triumphing over human infirmities and fears. Very soon after, a relative of his bearing the same name, decided himself in favor of Christianity. Three women soon followed their example. The mother of the first Rámcharan, the daughter, and the wife of the second, came forward to share in the joys of their father, husband, and son; and as they had all heard the gospel before, and expressed a wish not to be put off being baptized, we held a church-meeting in the house of the first Rámcharan, and after singing and prayer, and other customary examination, received these five Chándgawn converts amongst the weavers, by giving them the right hand of fellowship. On the following day, Saturday, while these five souls were leaving their village to proceed to town to be baptized in the chapel, all their neighbors, relatives, and friends came out of their houses to meet them. Some entreated them with tears to desist; others opposed their intentions with worldly counsels, others with cruel mockings, and some with tears. The elder brother of the first Rámcharan begged him to consider, and said if he would alter his resolution, he would make him a present of fifty rupees. The Roman Catholics, who are not a few in this village, also tempted them with promises if they would join the Romish church. The Muhammadans said that their exchange of religion was one for the worse, and advised their following Islámism. All these things had no weight with them—they were fully prepared to cast in their lot with us. While another man was reviling with loss of caste, Rámcharan the first said, "Brother, when a man is your companion in the commission of the worst acts, he is not

pronounced an outcast or defiled, but when a man is desirous of forsaking all his sins and wickedness, and living a new life, you say he has lost caste. How can this be?"

On the following morning (Sabbath), in the presence of a numerous congregation—Hindús, Muhamnadans, and Roman Catholics, these five souls, in obedience to their Saviour's command, fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism. In the afternoon they partook of the memorials of the Saviour's love. At night these five brethren and sisters put up in the house of one of the native preachers, the distance to their village being too great to venture on foot at that hour of the night. At night the daughter of the second Rámcharan was observed to repeat these words, "Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!"

When you see all the native converts, the fruit of Carey's labors, think then of the beginning of his success. He had at first only one solitary convert, Krishna Pál. Thus we have but a few souls at Chándgawn; yet we may sing,—

"We'll spread our trophies at his feet,
And crown him Lord of all."

DINAJPUR.

This city is situated about 240 miles north of Calcutta, between the rivers Ganges and Brahmapútra. (For an account, see vol. 23, no. 3, p. 68.)

Two or three years ago the Musalmáns around Dinájpur distributed a circular against Christianity. It seems that since then they have commenced to write and print tracts. Mr. Smylie, the missionary, gives the following account of *Musalmán Controversial Tracts*.

The Musalmáns have been handing about a work against the Christian faith. I wrote to the person in whose possession it was, requesting him to allow me to have a look at it. He did so, with a request to return it when I had seen it. I thought by getting it into my own hand, I should find out by whom it was written, and where printed and sold. But, alas, how deceived was I. It has no author's or printer's name. It is a print, and not lithographed. I shall make another attempt to get a copy of it. I showed it to one of the Musalmáns here, and asked why a book without a name should be circulated in this underhand way, and hinted that we were never ashamed of owning the truth. This per-

son said the author intended, by concealing his name, to show his great wisdom. I very plainly stated that I was prepared to meet any number of them in any place they might name, if they would promise to keep to cool and reasonable argument. Promises have repeatedly been made, but no performances.

CHINA.

It is known to our readers that the Committee of the English Baptist Missionary Society not long since made to this Board an appropriation of £500, to be expended in China.

The *Missionary Herald*, (Eng.), for December, contains an extract of a letter from Dr. Macgowan, one of our missionaries to China, written to the secretary of that Society, dated Hongkong, April 1843, in which he says,—

Baptists cannot be considered as intruders here, for although Morrison was the first protestant missionary in China, your Marshman preceded him a long time in the same kind of labor ; indeed, the translation of the word of God effected by Marshman is, in some respects, the best that has been made ; at least, his *Genesis* and *Exodus* is considered by scholars as far superior to any that has yet appeared.

The mission of the American Baptist Board, though in its infancy, has been largely blessed by the great Head of the church. We have here four male and one female missionaries, all of whom, myself excepted, speak the language with considerable fluency. The gospel is preached daily to crowds of eager listeners, and several of the natives who have afforded good evidence of a change of heart, have been baptized. Through the liberality of her majesty's plenipotentiary, Sir H. Pottinger, ground has been granted us, whereon we have erected two chapels and two mission houses ; the expense of the buildings was defrayed by donations from English and American residents here, Sir Henry himself subscribing £50. Thus we are the first in this very flourishing and important town. The Queen's Road Baptist chapel is the first protestant place of worship erected in China.

I purpose embarking, a few weeks hence, for Fu Chou, the capital of the commercial province of Fuhkeen, in company with a brother who understands the dialect of that great province, with the view of establishing a mission there. It is the only one of

the five open ports which has not been selected by missionaries of other denominations as a field of labor, but in almost every respect it is the very point we would have selected ourselves. At the Straits, there is an English brother, Mr. Young, who perfectly understands the dialect of the province to which we are going. We have requested our Board to appoint him as a colleague for us.* Possibly our Society may not have the means to do so ; can he look for support to your Society in the event of ours not possessing the ability to enlarge its operations ? He has been an assistant to Mr. Medhurst for four years, and is anxious to be employed by the denomination to which he is attached—the Baptist. However, I hope we shall soon hear of his being appointed by our Board as one of their missionaries ; so that if you were willing to engage him, you may not have the opportunity.

I hope you have been able ere this to procure medical missionaries for some of your African stations. I am every day more and more persuaded, that missionaries of my profession are almost indispensable auxiliaries to the cause, especially where mission families are placed in stations where other medical assistance cannot be procured. I am full of hope that, through a hospital which I am going to establish at Fu Chou Fu, I shall be enabled to commend the gospel to very many, and prepare the way for the more honorable and more important labors of the preacher of the gospel.

In the same number of the *Herald* is, also, an extract from a joint letter of the missionaries of this Board to China, giving gratifying testimony to the merits of the Chinese version of the word of God, executed many years ago at Serampore, and, also, referring to the mischief of the opium trade in China. The letter says,—

Your Marshman was the first Protestant missionary who labored specially for the Chinese. Under great disadvantages he effected a translation of the scriptures which is esteemed of high value. The present seems an auspicious moment for following up the work which this learned and pious servant of the Lord so ably commenced.

As the noble efforts of our British brethren for the relief of the oppressed in the west have been crowned with signal success, it is hoped that the wrongs of the east will not be forgotten by them. Neither

* He is appointed. E.B.

slavery nor the slave-trade is fraught with more evil to Ethiopia, than the infamous opium traffic to the land of Sinim. It may be that you can do little or nothing to stay

this flood, which is bringing misery and death upon this unoffending people, but you possess the antidote—the gospel of Christ.

Miscellany.

Progress of Christianity in Western Africa.

It is not yet forty years since the first direct efforts were made to introduce either Christianity or civilization into Western Africa. There sprang up in behalf of this benighted and injured portion of our race, almost simultaneously, two distinct agencies—Christian missions, and several secular institutions. Christian missions have had for their chief object, the spiritual benefit of Africa; the African Civilization Society and the different Colonization Societies, to improve its civil and physical condition. These have, however, rendered to each other mutual aid. To do this always, nothing is wanting but liberal views in missionaries, and sincere piety in the managers of the secular societies.

In 1772, it was decided under Lord Mansfield, that a slave who sets foot in Britain becomes free. The result of this was a vagrant black population wandering over England destitute of the means of support. Pitying their miserable condition, Granville Sharp formed the plan of transporting them to the western coast of Africa. In 1787, under the patronage of the English government, a colony was landed on a district of territory purchased from the king of Sierra Leone. To these, additions were made of several hundreds of colored people from the United States and from Nova Scotia.

In 1807, the land, included in what is now called Sierra Leone, was ceded to the crown of Great Britain as a colonial possession, that government having obtained, at the same time, permission of several European powers to treat the slave trade, —so far as carried on by the people of their respective nations,—as piracy. Since

that date, not less than 20,000 recaptured slaves have been landed at Sierra Leone and liberated. The population of the coast for several hundred miles,—including Sierra Leone on the north and Cape Palmas on the south,—must be of a mixed and unsettled character. There is a small European population, of missionaries, civilians, and adventurers. There are, also, the natives of the soil, colonists from England and America of African descent, and recaptured slaves, many of whom are natives of tribes living far interior.

MISSIONARY OPERATIONS.

European Societies.

The Church Miss. Society established a mission at Freetown, Sierra Leone, in 1804. It has now fourteen stations: all (excepting one 240 miles back in the interior, and of recent origin,) are in the immediate vicinity of each other. There are sixty-two laborers; being twelve European and one country-born missionaries, nine catechists, and thirty-six male and four female native assistants. Average attendance on public worship, 6835 — communicants, 1414 — scholars, 5949.

The Annual Report says,—“With unfeigned thankfulness the Committee are permitted once more to speak of this oldest mission of the Society as preëminently a field which the Lord hath blessed; between 6000 and 7000 Africans, from upwards of forty different tribes, regularly assemble for public worship; of these, upwards of 1400 are communicants, and several thousand children are brought up in the nurture and admonition of the Lord in the Society's schools.”

The Wesleyan Missionary Society commenced its labors at the same place in

1817. That Society has now in Western Africa seven stations; twelve missionaries; a proportionable number of native and European assistants; 8553 communicants,—2928 scholars.

The Baptist Missionary Society opened a station in 1841 on the Island of Fernando Po.

Fernando Po is an island on the western coast of Africa, situated in the Bight of Biafra, about twenty-five or thirty miles from the continent, a little to the south-east of the mouth of the great river Niger. It is about thirty-five miles in length, by about twenty miles in breadth. The centre is mountainous; the highest part being about 9000 feet above the sea; and descending gradually toward the coast, where, on the northern part of the island, is the town and harbor of Clarence. This harbor is sometimes visited by European and other vessels trading with the neighboring continent for ivory and palm-oil; and by government vessels employed in the suppression of the nefarious traffic in slaves, which, until lately, was carried on in the river Bonny, at Cameroons, and other parts of the adjacent coast, to a fearful extent. The population is stated to be 10,000 or 12,000, and by some 15,000.

Amid all the discouragements that have attended the efforts of the British people for the civilization of Western Africa, from the trial of upward of a year, it seems on all accounts desirable to make Fernando Po the first of a series of stations, which, it is hoped, may ultimately reach into the interior. It may be used also for the purpose of acclimating future missionaries, and as a healthy refuge for invalids from other parts of the coast; whilst a population of some 12,000 natives (Adeeyahs) form an ample field for missionary exertion. Here our brethren Clarke and Prince have labored; visiting, as health and opportunities allowed, Bimbia, Cameroons, and other places on the neighboring continent, where the people have welcomed them with the liveliest expressions of interest. Bible classes have been formed at Clarence (the principal town of the island), with about fifty members; and a school has been opened with seventy children. There are also seventy inquirers; five have been baptized; and the congregation is between 200 and 300 persons. As a proof of the deep interest taken by these poor people in the evangelization of Africa, about 551. has been collected,—181. for the African Civilization Society, the remainder for the Baptist mission. The 181. was collected

by the personal application of our missionaries,—the remainder was given by the people unasked. [Report.]

This station, though on account of its recent origin but little fruit has as yet been realized, is one of much promise. In order to facilitate the labors of the missionaries, an iron steam-ship is building, and is soon to be in readiness for service.

The German Missionary Society, on account of the repeated loss of missionaries by death, for a time suspended operations; but they are to be, or have recently been, resumed.

American Missionary Societies.

The Baptist mission is to the Bassas, a tribe of about 125,000, in and contiguous to Liberia. For its condition and history, see Annual Report and Missionary Magazine, especially vol. 20, p. 188.

The American Board of Commissioners for Foreign Missions have two stations in Western Africa,—one at Cape Palmas, the other on the Gaboon river. The mission at neither of these stations is far advanced. At Cape Palmas there are twelve communicants and 179 scholars. For an account of the station just commenced on the Gaboon river, and for an interesting description of the country and people, see Magazine, p. 14 of the present volume.

The Methodist Society has thirteen stations, principally in the towns of Liberia; twelve missionaries and six assistants, mostly colored people. Much of their attention is given to the colonists.

The Episcopal Board has a station at Cape Palmas, and the Presbyterian Board at Liberia; both are of recent origin.

Verily, to them which sat in the region and shadow of death light is sprung up.

(To be continued.)

Biography.

The following obituary notices of several native converts, whose characters were changed and whose death-beds were ren-

dered peaceful through the power of the gospel, are not only interesting, but are striking proofs of the usefulness of missions to the heathen. What greater reward can a devoted missionary have or desire, than to see one after another of the native Christians, the fruits of his toils and sacrifices,—for whose salvation Christ died, and he has travelled in birth,—dying in the full assurance of hope, saying, “*My heart is fixed—my thoughts centre in Jesus!*”

OBITUARY OF MRS. KENNEDY,

Connected with the Baptist Mission at Clarence, Fernando Po.

When conversing with her a day or two before her death, she said, “I am great sinner, but Jesus die for sinner: I feel love to Him, for Jesus too much love me. I give my heart quite to Him, and he make my heart feel quite happy. The Bridegroom may soon come; but I be ready; I be willing to meet Him.” All this was evidently said without the least expectation of immediate death. For some time past this vessel of mercy appeared to be preparing for that rest on which she is now entered. All our friends are convinced that our dear sister was gradually prepared for an inheritance among them that are sanctified. At times she suffered much; but I never heard her murmur, though I have often seen her weep whilst speaking of the sufferings of Jesus. Her convictions of sin were deep, her life consistent, and her hope firmly fixed on the Lord Jesus Christ. Even the enemies of the cross admired her steadfastness, and were compelled to acknowledge that she was an Israelite indeed, in whom there was no guile. *The memory of the just is blessed.* Were this the only instance of the good effects of our mission here, surely none would say that the gospel had been sent to Africa in vain. But, thanks be to God! there are many others whose lives shew forth the praises of Him who hath called them out of darkness into His marvellous light. These tokens of divine favor cheer my heart, although I have had to mourn the declension of some who have again returned to the paths of sin.

It not being prudent to keep the corpse more than one day, we followed the remains of our beloved sister to the grave on Lord's-day, at four o'clock, P. M.: about eighty persons followed the corpse. There was a marked solemnity at the grave, and many wept. May the Lord pour down His Spirit, that others may follow her,

who, we trust, through faith and patience, now inherits the promises. I attempted an improvement of her death on the following Lord's-day, to an attentive audience. Since then, many persons have been to me under serious convictions.

[*Mr. Sturgeon.*]

OBITUARY OF SISTER BONATZ,

Of the United Brethren's Mission at Shiloh, South Africa.

In the night between the 3d and 4th of November she took cold, and, on waking from sleep, complained of great chilliness and violent pain in her limbs. As the day advanced, very distressing cramps succeeded, and it became evident that the case was one of extreme danger. The surgeon from the military post was hereupon sent for, from whose treatment she had derived much benefit the year before; but all his endeavors to arrest the progress of the disease were this time ineffectual. On the 8th inst. there was, indeed, a semblance of improvement; but it soon vanished, and the symptoms returned with increased severity. The dear patient was fully aware of her danger; expressed her conviction that she should not be much longer here below; and took an affecting leave of her husband, assuring him that she was quite resigned to the will of the Lord concerning her, and could rejoice in the prospect of being soon at home with Him. Her infant son, Adolph, she commended to the care of sister Kachischang, who attended her with the greatest faithfulness to the last. In the midst of very severe and seldom intermitted suffering she retained her consciousness almost to the moment of her release. In the morning she had expressed a wish to see all the missionary family, and took a most affecting leave of them. A blessed feeling of the Savior's presence prevailed; and she endeavored to inspire her deeply-afflicted husband with the same perfect resignation which filled her own breast. “Oh, my Savior,” she exclaimed, “come, come quickly, and take me to Thyself!” Her wish was granted a little before seven o'clock in the morning, after another night of severe suffering, during which all her thoughts were engaged with the blissful prospect before her. Her age was thirty-four. We lose in her a very active member of our small circle. She appeared to live only for the mission, and her delight was great in the Lord's work. Her demeanor, during the whole of this season of trial and conflict, was an edification to all around her; her heart being evidently disengaged from earthly objects, even from her dear husband and her newly-born in-

fant, and fixed on her Savior, and the place which He had gone to prepare for her. Her lot is, indeed, a blessed one; but those whom she has left behind are objects of our tenderest sympathy, for they have been bereaved of a most affectionate relative, and a most faithful and valuable fellow-laborer.

[Miss. Reg.]

OBITUARY OF THE WIFE OF A NATIVE CHIEF OF BAROTONGA.

In connexion with the London Missionary Society.

One of the missionaries says,—

You will be grieved to learn that the sickness of the poor people is fast depopulating this island. There is an average decrease of 300 souls annually.

Among our deaths, we have been called to number many of the most useful and devoted members of the church, several of whom gave pleasing testimony to the power of the gospel during the last conflict. Makea Vaine, wife of Makea the late chief of Avarau, has been among the number of those whom we hope have been removed to the church triumphant. Makea Vaine, from the time of her conversion, was steadfast to the profession of faith, and increasingly devoted to her efforts for the welfare of others, to the close of life. Although somewhat advanced in years, she soon learned to read; and I have heard Mrs. Buzacott say that she rarely visited their house without bringing her testament under her arm, to inquire into some passage which she had been reading at home.

For some years she was a most efficient superintendent in the female department of the children's school; but for two years before her death she devoted her whole energies to the adult department of the early morning school, where her influence and example were most beneficial. For some time before Mr. Buzacott's departure she had had several attacks, and in May and June she grew worse. As the realities of death approached her, she became more and more humble; and at last could sing of redemption through the blood of the Lamb. On the last Sabbath in July, she became much worse. On my entering her apartment, I found her insensible. The strong hand of death was fast accomplishing its purpose.

After waiting a little time, she revived; and upon her recognising me, I said, "Friend, you are near death: are you in much pain?" She answered, "Yes, my pain is very great."—I inquired, "Are you troubled at all in mind in reference to the past, or the future?" She replied,

"No, my heart is fixed, my thoughts centre in Jesus."—"Can you really place the care of your all on the Savior," I inquired; "and have you no misgiving of heart about your security in him?" She thought a moment, and said, "There is at times a little trouble lest I should not reach the place where Jesus dwells." Again pausing for a moment, she resumed, "But the trouble is not great; my heart is with Him—my heart is with Jesus:" then referring to a native hymn, expressive of the Psalmist's faith and hope, when he sang, *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me.* She again became convalesced; and in that state continued until the following day, when the chariot of the Lord's deliverance appeared, and bore her redeemed spirit to the place of His glory. To His name be all the praise!

OBITUARY OF BR. ZORN,

Of the United Brethren's Mission in Jamaica.

A missionary writes,—

The Lord, in His infinite wisdom, has seen good to inflict a deep wound, by taking suddenly from us our beloved fellow-laborer, br. Zorn. This mournful event took place at Bethlehem, where he had been staying for change of air, with his dear wife and children.

Throughout his illness, our late brother shewed that he rested on the Rock of Ages; and with holy rapture longed for the moment when he should be released from this earthly tabernacle and be at home with the Lord. On the 27th in the morning, a convulsion fit came on; and when nearly over, I imparted to him the farewell blessing. Br. Heath had previously asked him if he felt the presence of our Savior; to which he replied in the affirmative, by a motion of the head. After this, he fell into an apparently composed sleep; but, on awaking, the fatal symptoms increased; and at twenty minutes past eight he fell gently asleep, as a weary child, in the arms of his Savior. His dear wife was graciously supported by the Lord under this heavy affliction; and amidst her mourning over the great loss she has sustained by her husband's departure, the thought of the perfect happiness which he now enjoys in the presence of our Savior alleviates her sorrow, and proves a balm to her wounded heart. What we all feel may be imagined, better than I can describe it. My mind has been greatly

depressed, and at first I could find no comfort.

In br. Zorn, our church, and especially our mission in Jamaica, has sustained a very severe loss. In losing him, we have lost a faithful, affectionate friend and brother, a counsellor and adviser. The Lord had endowed him with extraordinary gifts and qualifications for the work to which He had called him; and while we thus mourn, we adore the goodness of the Lord, who gave, and who spared to us this dear brother for so many years; and rejoice in his happy lot, to rest from his labors in the presence of his beloved Savior.

Another missionary writes concerning this deceased brother,—

As he was at New Bethlehem in his last moments, and, indeed, breathed out his ransomed spirit into the bosom of his Savior in my arms, I cannot refrain from writing to you some additional particulars. At the time of sending br. Zorn's last letter we began to entertain hopes of his recovery. The hæmorrhage, which had attacked him soon after writing it, had been stayed by bleeding, and, though very weak, he appeared to be convalescent. The perfect quietude necessary, owing to the nature of his complaint, prevented his speaking much, and when he died, obliged him to speak in a low whisper; but his mind was kept in perfect peace, stayed upon his God. Now and then, in a few words, he would declare his simple and entire reliance on the Lord Jesus, and express the peaceful state of his soul. On Tuesday morning, when I went to see him, he smiled, and took my hand, whispering, "I feel better, but very weak." I said, "How very weak I am, my Savior well can see." He added, "And how exceeding short I full of what I ought to be!" On being reminded of the all-sufficiency of Jesus, he nodded assent. Through this day he took a little light food; and at night, by the help of a little morphia, enjoyed rest. The brethren Prince, Pfeiffer, and Feurig, had come to see him, full of the deepest anxiety at his critical state. Prayer was offered up for him continually, that, if it were the Lord's will, he might be spared unto us; for, indeed, we loved him, and felt the importance of his valuable services. He was much pleased at seeing them; but nothing in the way of business or duty was left to be settled. His house was set in order, in all its numerous and diversified concerns; and by the grace of God he was prepared to meet Him. Oil was in the decaying vessel, and light in the well-worn

lamp. He was truly waiting to hear the bridegroom's voice. We were selfish enough to hope that he would not yet be called up higher. We did not wish our attached fellow-laborer, our veteran though youthful fellow-soldier, to go over Jordan so soon. How pleasant was his company! How cheering his good-natured, affable smile! How humble, gentle, easy his deportment! How attentively would he listen to the remarks of those, who, compared with himself, were babes in Christ! How earnestly desirous was he to render our missionary labors easy and pleasant! What an affectionate solicitude did he evince in all our trials; and what a deep interest in the welfare of his brethren and sisters, and their congregations! We affectionately hoped that he would live, and not die.

A Missionary's Picture of India.

Abstracts of an Address delivered at the Church Missionary Society's Anniversary, by Rev. J. J. Weitbrecht.

Past success a call to increased endeavors.

I fear, from the accounts of conversions which we have sent you, many of our friends have been led to regard the state of things at large in too bright a light. We have much to encourage us: the Lord has put His seal to our labors of love, by the conversion of hundreds, and, in some of our missions, of thousands. Still, I must caution you not to consider the battle fought and the victory won, when the enemy has only in single instances been defeated. There are, throughout India, about 50,000 converts; but this leaves about NINETY-NINE MILLIONS of heathen; and our few mission stations, with the flocks of believers gathered into the fold of Christ, resemble, among the overwhelming mass of idolaters, a few bright stars in a beclouded night.

The fertile province of Bengal, in which I have labored for eleven years, is inhabited by 35,000,000 idolaters. A person landing on the shores of the Ganges, and travelling through its plains, would find the people to be still addicted to the most debasing worship. He would see the sick and dying carried to the border of the sacred stream, and left to perish in its waters. He would meet on every side the selfish, haughty, and avaricious Brahmin, claiming divine homage, keeping the lower classes in the bondage of a brutalizing superstition, and exercising a tyrannical sway over their consciences—in every village the idol temples still stand—the obscene Siva is still worshipped, and bloody sacrifices

are still offered to the horrid image of the goddess Kalee—tens of thousands hasten, at the season of a favorable constellation, to the Ganges, to wash away their sins; and may be seen returning to their homes with vessels full of water, for the supposed benefit of those who have remained behind—and at the frequent festivals, the blinded multitudes still carry about their gods of wood, and straw, and mud, grotesquely painted and dressed, amid shouts of “Hurribol!” the wild song, and dance—in short, India is still the land where Satan’s seat is, and where Satan dwells. Yet hundreds of your countrymen see these abominations without sorrow, yea, perhaps with a smile, or the heartless expression, “Oh these wretched Bengalees!” Ah, my friends! it requires a sympathy and compassion wrought by Divine grace in the believer’s heart, to enable us to feel as we ought to do.

Hindrances to the spread of the gospel.

In a trying climate, over a surface of many thousands of square miles, a small band of missionaries, in the proportion of one to a million, in all, but one hundred, are proclaiming the gospel.

The missionary who is well versed in the language of the natives, and is patient, kind, and affectionate in his conduct, will almost everywhere succeed in drawing a number of hearers together, who often listen with deep attention. But we have also to contend with decided enemies. The cunning and deceitful Brahmin is fully aware that his craft is in danger, and that if Christianity prevail his influence will cease.

When, through the grace of God, a desire after divine truth is manifested by some individuals, and when, to our joy, they make an open profession of the gospel, all the powers of the evil one seem stirred up against us and the new believer. His parents, brothers, and nearest relatives, are turned into his bitterest enemies; and the foulest attempts are made to avert the dreaded step of his embracing Christianity. Sometimes poison is tried: sometimes hired men, with clubs, have entered the houses of our brethren to drag out the converts.

Equally painful to the missionary is that unfeeling indifference and deadness to divine truth, which the Hindoos, sunk in ignorance and sensuality, manifest. I have seen thousands of such, who had repeatedly heard the gospel preached, but whose hearts seemed petrified—cold and hard as the barren rock.

By far the greater part, however, cut short the necessity of repentance and conversion, by the doctrine of absolute fatal-

ism. “God has made me as I am,” say they; “and if He please, He can convert me to-day.” Moral good and evil both proceed, according to the teaching of the shasters, from God. “What is sin, and who has made it?” is the question put to us, whenever we open the sacred volume before a Hindoo congregation; and it is put with an air of triumph, as if it silenced all its doctrines. The Hindoo believes sin to be a thing—a substance—a part of the creation. His shasters teach him that every action, word, and thought, is engraven before his birth, with indelible letters, on his scull; that he therefore must, of necessity, act as he does—he cannot help it, and has nothing to do with responsibility.

Encouragement to persevere in missionary labors.

There is, in the history of our Indian Missions, not merely a dark, but a bright side, which must call forth our heartfelt gratitude. In India, the missionary has before him a nation of 100,000,000, divided into many tribes and tongues, yet joined together by one religious system of idolatry. The government affords us protection—its disgraceful connexion with idolatry is dissolved—the pilgrim-tax has ceased—we receive credit for our benevolent endeavors—the whole land is open before us—along the road from Calcutta to Burdwan, one populous village almost joins another, many of them containing from 5000 to 10,000 inhabitants; and in the streets of the towns, and in every place, we are permitted freely to proclaim the gospel—caste is gradually loosening its hold—few new idol temples are seen building, and the old ones are allowed, in many places, to go to ruin—the seats of Brahminical learning are deserted—at Nuddea, not one-tenth of the number of disciples are now studying the shasters which were found there fifty years ago—the people are willing to hear, to enter into conversation, and to receive instruction—the Brahmins have, in many instances, given up disputing against Christianity and defending idolatry, from the conviction that it cannot stand the test of rational inquiry and a comparison with the truths of Christianity—many of the Hindoos feel its power; and, to our great joy, we are permitted to see that the conscience, which was lying dormant under a heap of superstition, ignorance, and sin, is aroused. India’s inhabitants are gradually awakening from their death-sleep—they are in a transition state—there is a moving wherever the gospel has been proclaimed, and the youth educated.

Send the gospel, or India will exchange idolatry for infidelity.

Thousands of young Hindoos, who have received a liberal education, and who have renounced idolatry, are going headlong into infidelity. The bible, and all religious books, are entirely forbidden in the numerous schools under the direction and patronage of the East-Indian government. The youths, who thus acquire knowledge without religion, learn to despise their own absurd fables, but obtain nothing better in their stead: so that we have the prospect of seeing India overrun with cold and heartless infidelity.

A Hindoo prophecy.

The Hindoos have a prophecy in their sacred books, to the effect, that in the last, or iron age, a nation shall come from the far west, conquer their country, and destroy their religious and social establishments. The Brahmin himself asserts, and the impression is general, that this nation is no other than the English; "For you,"

say they, "have conquered our land, and your missionaries are destroying our religion, and establishing your own." Can we not add our hearty Amen to this?

Appeal for additional missionaries.

To accomplish this prophecy, we want a greater number of soldiers to aid us in the sacred warfare.

Let me call, then, on mothers, to give their sons; and sisters, to give their brothers; and on individuals, gifted and devoted, to give themselves. Be as ready as merchants, civilians, and military men are, to leave your country and your father's house. They go for wealth and for honor, and their dearest relatives willingly resign them. You must go for a nobler purpose, and from a holier motive. Their reward is temporal; yours will be eternal. May many be found to say, as a devoted mother lately said to me, "I have five sons, and I would that the Lord should incline all their hearts to become missionaries."

American Baptist Board of Foreign Missions.

Decease of the Senior Corresponding Secretary.

The event which it has become our painful duty to record, will be known by most of our readers before these pages leave the press. The Rev. LUCIUS BOLLES, D. D., Senior Corresponding Secretary of the Board, departed this life on the morning of the 5th ult., after a very protracted illness, in the 65th year of his age. His remains were interred on the following Monday, Jan. 8, from the Charles St. Baptist meeting-house in this city, after a very appropriate and just tribute to his character and services by the President of the Board and pastor of the church, the Rev. Dr. Sharp. The services were attended by the Acting Board, and a large concourse of sympathizing friends, including a numerous body of the former people of his charge from Salem. We forbear to enter at this time upon an outline of the life and character of our departed friend and fellow-laborer, arrangements having been made to secure a more ex-

tended and worthy memorial of his many virtues than we could now present. The following Resolutions were unanimously adopted by the Acting Board at a meeting specially convened on the morning of the funeral solemnities.

RESOLUTIONS ADOPTED BY THE ACTING BOARD.

Resolved, That we consider the removal by death of our Senior Corresponding Secretary, the Reverend LUCIUS BOLLES, D. D., as an event peculiarly afflictive; and, while we would bow, with devout submission, to the will of our Heavenly Father, we can neither suppress the utterance of our profound sorrow in view of the great loss which we, and the interests for which we labor, have sustained, nor withhold our unanimous and fervent testimony to the special worth of our departed brother and fellow-laborer.

Resolved, That we have occasion to remember, with admiration and gratitude, the sacrifices which were cheerfully and promptly made by Dr. BOLLES, when, at the manifest call of Divine Providence, he

left the flock of his pastoral care, to engage in the service of the Convention ;—the prudence, fidelity and laboriousness with which, for many years, he performed the arduous duties of his official station ;—and the simplicity, uprightness and intelligent zeal which uniformly distinguished both his private and his public life. As an observer, he was far-sighted and discriminating ; as a counsellor, judicious and safe ; as an almoner of a sacred trust, conscientious, vigilant, and faithful. The great results, which, by the blessing of God, have attended our efforts for the conversion of the heathen to Christ, are attributable, in a large degree, to his wise forecast and careful economy in the application of the limited resources which have been placed at our disposal.

Resolved, That we regard it as incumbent on us to acknowledge, to the praise of the Divine faithfulness, the grace which was given to our lamented brother during a protracted and severe illness, enabling him patiently to endure suffering, and, in every respect, serenely and constantly to illustrate the power of our holy religion to sustain and comfort the true servant of God in full prospect of death and eternal retribution. In no form did he utter a single regret that he had devoted so large a portion of his valuable life to anxious and consuming labors in the cause of Foreign Missions ; at no time, though distinctly apprehending his near approach to the bar of his Judge, did he betray the slightest misgiving as to the rectitude and utility of our enterprise. To the last hour of life, the spiritual interests of the heathen occupied a tender place in his heart, and his dying testimony was full of encouragement to his surviving associates to prosecute their object with affectionate union, with determined vigor, and with humble confidence in the Divine promises.

Resolved, That the Foreign and the Home Secretaries be requested to address a joint letter to the afflicted widow and her family, containing a copy of the foregoing resolutions, and expressing the affectionate sympathy of the members of this Board in their painful bereavement.

Designation and Departure of Missionaries.

MISSION TO GREECE.—The Rev. Albert N. Arnold, and Mrs. Arnold, of Providence, R. I., and Miss S. Emily Waldo, of Charlestown, Mass., were publicly set apart as missionaries to Greece, in the meeting-house of the 1st Baptist church, Providence, on Friday evening, Dec. 29. The instructions of the Acting Board were read by the Foreign Secretary ; Dr. Wayland, one of the Vice Presidents of the Board, offered the prayer of Designation ; Rev. Mr. Anderson, pastor of the 1st Baptist church in Salem, Mass., addressed the missionaries on behalf of the churches ; and an address to the congregation followed, from Mr. Arnold. The pastors of the Baptist churches in Providence, Rev. Messrs. Granger of the 1st, Dowling of the 2d, Jameson of the 3d, and Smith of the 4th, participated also in the services of the occasion.

The circumstances in which these missionaries are sent forth, have much of peculiar interest. They were specially called to the service by the Acting Board, in view of the pressing exigencies of the Greek Mission ; and their prompt acceptance of the invitation adds greatly to the promise of its continuance and usefulness. Mr. Arnold was previously the valued pastor of the Baptist church in Newburyport.

The missionaries are to be stationed at Corfu, where Mrs. Dickson has been the only representative of the mission since the return of Mr. and Mrs. Love to this country. Mr. Arnold will devote himself, for the present, chiefly to the acquisition of Modern Greek, and private religious ministrations. Miss Waldo will be associate teacher with Mrs. Dickson in the Mission school.

Their departure from this port for Corfu, was on Monday, Jan. 1, in the brig Patapasco, Capt. Bearse. Prayer on the occasion, by Rev. Mr. Green, pastor of the 1st Baptist church in Charlestown.

MISSION TO THE BASSAS.—We announce, with unwonted gratification, the

return of Rev. William G. Crocker to his missionary labors among the Bassas, accompanied by Mrs. Mary Chadbourn Crocker, late of Newburyport, Mass. Mr. Crocker returned to this country, it will be recollected, two or three years ago, to die; and for a long period during the interval, his departure was expected almost momentarily from day to day. But God has raised him from the grave, and he returns to the chosen field of his labors, "not knowing the things that shall befall him there," but enjoying a settled peace in the consciousness of being in the way which the Lord has appointed to him. May his useful life and that of his companion be graciously preserved to "the rise of many" of the degraded race whom he seeks to enlighten and save.

They sailed from this port for Edina, Liberia, on the evening of Monday, Jan. 1, in the bark Palestine, Capt. Hunt, in company with Rev. Messrs. J. M. Campbell and A. Bushnell, missionaries of the American Board of Commissioners to the Gaboon river.

Recent Intelligence.

CHINA.—Mr. Shuck writing under date of June 10, says, "Since we last wrote, our operations have continued uninterruptedly, and not without encouragement. We now have thirty-three stated Chinese services every week, besides occasional ones. Our congregations are large and interesting, and several individuals afford us strong hopes that they are beginning to inquire for the right way. On the 28th of May we had the privilege of organizing another church, with br. Dean as pastor, to be known as the 'Tièchù church of Hongkong.' The cause among the foreigners is also in an encouraging state. Three were baptized a Sabbath or two ago, and there are other cases of interest. With much that is encouraging, however, we are surrounded with mighty obstacles. The proverbial listlessness and tardiness of the Chinese mind, its well-trained habits of superstition and sin, the almost universal desecration of the Sabbath, both by for-

eigners and natives, the dreadful extent of ignorance, and recollections of past hopes disappointed, make us deeply feel, that without the special descent of the Holy Ghost all our efforts are vain. Pray for us."

"June 26. To-day the ratification of the treaty between Great Britain and China was formally exchanged, attended with dignified and interesting services. The high Imperial Commissioner, Keying, with his numerous suite, arrived three days ago in the British war steamer Achbar. He was received in an imposing and becoming style by a large body of troops on shore, and under a salute from the ships of war in the harbor. Sir Henry Pottinger met him at the door of the government house, and having led him to the end of the hall, where they sat side by side a few minutes, conducted him next to the centre table, where they both affixed their signatures to four copies of the treaty in Chinese, and four in English: two of which Sir Henry kept, and two were taken by Keying. This done, the royal proclamation was read by Col. Malcolm, Secretary of Legation, declaring Hongkong to be constituted a colony of the crown of England, and defining the powers, &c., &c., of its governor: which was followed by a grand salute from the artillery, forts, and troops on shore, and the ships of war in the harbor. Returning to the hall, Col. Malcolm read the royal warrant appointing Sir Henry Pottinger Governor and Commander in Chief of Hongkong and its dependencies: and after taking the oaths of office, and receiving congratulations, &c., Sir Henry retired, and the ceremonies ended. I was much interested in these occurrences, and deeply impressed with the mighty changes which have taken place in China even since I have been in the country. What glorious prospects for Christian effort! May God make us all faithful to our several trusts!"

Letters from Missionaries.

ARRACAN.—E. L. Abbott, j. Dec. 21—April 28, 1843. May 2.—G. S. Comstock, May 3, June 20.—L. Stilson, April 10, 18, July 31. ASSAM.—N. Brown, March 7, July 13.—O. T. Cutter, Aug. 19. BURMAH.—C. Bennett, May 28.—J. H.

Chandler, April 29, June 17, July 5, Aug. 8, 10.—*H. Howard*, April 8, July 8 (2).—*L. Ingalls*, March 8.—*A. Judson*, June 13.—*F. Mason*, Feb. 8, 17, March 29, April 26.—*S. M. Osgood*, April 28, June 13, July 6, Aug. 8.—*T. Simons*, July 13, 14.—*E. A. Stevens*, April 9, Aug. 8.—*J. Wade*, July 13, 1842, March, 1843.

CHINA.—*W. Dean*, April 17, 27, May 22, June 13, 16, 19, July 22.—*D. J. Macgowan*, III. IV. July 26.—*Mission*, April 13, 25, May 16, July 1.—*I. J. Roberts*, j. Nov. 1842, Feb. 1843, and March; 1. March 18, April 1, May 31, June 5, July 7, 15.—*J. L. Shuck*, April 24, June 10, 23.

SIAM.—*R. D. Davenport*, May 24.—*J. Goddard*, j. Dec. 25, 1842—Feb. 15, 1843, Feb. 19—April 13.—*J. T. Jones*, Feb. 14.

TELOGOOS.—*S. S. Day*, June 2, Sept. 19, 20.

BASSAS.—*I. Clarke*, j. Jan. 1—Aug. 2; 1. June 23, Aug. 4.—*J. H. Cheeseman*, Aug. 4.—*J. Day*, j. Jan. 4—March 24, Aug. 3.

FRANCE.—*E. Willard*, Aug. 10, Oct. 24.

GREECE.—*R. F. Bucl*, July 29, Aug. 11, Sept. 19.

GERMANY.—*J. G. Oncken*, July 16.

OJIBWAS.—*A. Bingham*, July 31, Aug. 2, Sept. 13, Oct. 9.—*H. H. Morse*, Sept. 6.

OTTAWAS.—*L. Slater*, Aug. 16.

SHAWANOS.—*F. Barker*, Aug. 30, Sept. 28.—*I. D. Blanchard*, Aug. 15.—*J. Kelly*, Aug. 23.—*Mission*, Nov. 29.—*J. G. Pratt*, Aug. 21.—*R. Simerwell*, Sept. 28.

CHEROKEES.—*E. Jones*, Aug. 1, 10, Oct. 18, Nov. 3, Nov. 23, 27.—*E. S. Morse*, Nov. 24.—*W. P. Upham*, Aug. 1.—*H. Upham*, Aug. 22.—*CREEKS*.—*R. D. Potts*, Sept. 4, Oct. 25.

Donations,

FROM DEC. 1, 1843, TO JAN. 1, 1844.

Maine.

Brooks, William Dwelley	5,50
Camden, Fem. Bap. Miss. Soc.,	
Mrs. Rhoda Bass tr.,	16,75
do., Juv. Miss. Soc., Miss	
Lucy P. Silkey tr.,	1,50
do., 2d Bap. ch., mon. con.,	8,75
per Hiram Bass,	27,00
Sidney, 2d Bap. ch., per Rev.	
Wm Tilley,	10,25
Bangor and Glenburn, Bap. ch.,	
per J. C. Smith,	3,14
Newport, Bap. ch., per do. do.,	1,61
	47,50

New Hampshire.

Milford Baptist Association, Wm.	
Wallace tr.,	82,00

Vermont.

West Topsham, Bap. ch., per	
Moses Wallace,	6,00
Thetford, Erastus Bartholomew	5,00
	11,00

Massachusetts.

Rev. R. E. Pattison	75,00
Mrs. Frances W. Pattison	25,00
Worcester, 1st Bap. ch., per	
Stephen C. Weston,	19,00
Andover, a lady	2,00
do., Bap. ch., as follows :	
Collection,	6,00
Rev. Mr. Corbett,	4,00
	10,00

Newton, students in Theol. Inst.,	
mon. con. for Dec., J. S.	
James tr.,	5,10

Boston, Charles St. Miss. Soc. of	
Sab. School, John K. Samson	
tr., to support a child in Africa,	20,00
do., a friend to missions, as	
follows :	

For Miss Morse's Cherokee	
school,	1,00
" Miss Kelly's school,	
Shawanoce,	1,00
" Mrs. Dickson's school	
at Corfu,	1,00
	3,00

do., Harvard St. Young Ladies	
For. Miss. Soc., Miss Adelaide	
Smith tr., for support of a Ka-	
ren child named Anna Turn-	
bull,	7,00

do., do. do. ch. and soc.,	
mon. con., per John Put-	
nam,	34,93
	41,93

do., Federal St. Judson Miss.	
Soc., N. P. Kemp tr.,	54,00

do., do. do. Fem. Miss.	
Soc. of Sab. School, Miss	
C. W. Carter tr., for	
Reynolds scholarship,	30,00
	84,00

do., united concert of Charles	
St., Federal St., and Bowdoin	
Square churches,	38,63

West Dedham, B. B., per Rev.	
Mr. Damon,	1,50

do., Bap. ch., per Willard	
Draper,	19,00
	20,50

East Dedham, Miss Eliza Jame-	
son, contents of her mission-	
ary box,	3,17

Salisbury and Amesbury, Bap.	
Sab. school, for support of	
a child in Africa,	20,00

Amesbury, friends, for Af-	
rican Mission,	5,00
per Rev. Wm. G. Crocker,	25,00
	372,35

Rhode Island.

Woonsocket, Bap. ch., per Rev.	
Joseph B. Damon,	20,00

Providence, Rev. Allen Brown,	
for support of a Karen assist-	
ant,	25,00

do., Pine St. ch., in aid of Mrs.	
Arnold's outfit to Corfu,	37,50

Rhode Island Baptist State Con-	
vention, V. J. Bates tr., as	
follows :	

Providence, 1st Bap. ch. and	
Soc., mon. con. for De-	
cember,	53,94

do., do. do. Sab. school,	
R. E. Eddy superin't,	30,13

do., 4th Bap. Sab. school,	
per S. R. Weedon,	
as follows :	

For Karen school at	
Tavoy,	20,00

" education of a	
child at Edina, 20,00	

" Cherokee Mis-	
sion,	10,00
	50,00

Warwick and Coventry, Bap. ch., per Rev. E. K. Fuller,	31,00
North Kingston, do. do., mon. con., per Rev. E. Stillman,	7,50
	172,57
Warren, Bap. ch., mon. con., per A. M. Gammell,	10,67
	265,74

Connecticut.

Suffield, 2d Bap. ch., per Rev. D. Ives,	250,00
Norwich, George Lovis, weekly con. miss. box, for African Mission,	3,25
	253,25

New York.

New York city, Berean Bap. Sab. School Miss. Soc., for the sup- port of Mrs. Wade's Karen school, per Wm. H. Chapman,	27,75
Broadalbin, Bap. ch.	6,45
Jamesville, do. do.	6,03
Utica, do. do.	22,00
Mrs. Janet Howe	,94
Amsterdam, Bap. ch.	10,00
Rev. James Gibbs	3,00
A daughter of Rev. Mr. Bright	,12
A son of do. do. do.	,25
Mrs. Griswold, for Karen testament,	1,00
Syracuse, Bap. ch.	63,45
Rev. Simeon Barrett	2,00
A lady	,50
Mrs. Leister's little chil- dren,	,42
Auburn, Rev. Mr. Backus	1,00
Albion, Bap. ch.	36,87
Chittenango, do. do.	10,00
New Woodstock, do. do.	15,59
Thos. B. Pague, for bible in Siam,	1,00
per Rev. E. Kincaid,	185,62
St. Lawrence County Baptist Convention, Joseph Spencer, Jr., tr.,	13,00
Seneca Baptist Associa- tion, James McLallen tr.,	41,00
New York city, Stanton St. Bap. Miss. Soc. of Sab. School, for Arracan Mis- sion,	10,00
per Wm. Colgate,	64,00
Lake George Baptist Associa- tion, per Rev. Thomas Brandt,	20,00
	297,37

Pennsylvania.

Philadelphia, as follows:	
William Bucknel	100,00
S. Denison	,50
John White	,37
G. H. Garrett	50,00
per Rev. E. Kincaid,	150,87
do., Sansom St. ch., col. at Mass Meeting, in addition,	7,50
do., Mrs. Jane Knorr	,25
do., Wm. Duncan, of the 1st Bap. ch.,	20,00
do., Rev. Mr. Troop, per Wm. Duncan,	2,00
do., Rev. G. P. Perry, per Rev. Mr. Gillette,	5,00
do., 1st African Bap. ch.	5,00

do., Union Bap. church, (colored,)	5,07
do., Shiloh do. do. do.	3,25
do., 5th Bap. ch., as fol- lows:	
Mrs. Phebe Taylor	1,00
Mrs. Susan Ashman	5,00
David Shourds	1,00
Mrs. Catharine Shourds	1,00
Isaac Ford	10,00
T. Paulding	5,00
William Tave	1,00
S. C. Ford	1,00
B. C. Everetts	5,00
Mrs. Mary Everetts	5,00
C. Everetts	,30
Thomas Owens	5,00
Misses Owens	2,00
Miss Sarah Yost	2,00
Miss Ann Aech- bernach	,75
Miss Caroline Dor- man	2,00
A young man	10,00
Mrs. Louisa Roberts	1,00
Lewis Bourquin	1,00
A friend	,25
James Clark	1,00
Mrs. M. Harper	1,00
George Hall	10,00
Mrs. Sarah Lopez	2,00
Mrs. E. Simmons	3,00
Miss C. Nicholson	1,00
Mrs. Sarah Fletcher	1,00
	78,30
Murneshook, Bap. ch.	5,22
per Rev. Alfred Bennett, agent of the Board,	131,59
	282,46

Delaware.

Wilmington, 2d Bap. ch.	115,36
do., do. do. do. Sabbath school	4,64
per Rev. Alfred Bennett, agent of the Board,	120,00

Maryland.

Baltimore, as follows:	
A. D. Armstrong	50,00
A steward of God	100,00
do. do. do.	100,00
A lady	10,00
A widow's mite	10,00
Harriet Newell Crane	1,00
Lydia Crane	,50
Fanny G. Crane	,50
Ann Crane	,50
John D. Crane	,25
James C. Crane	,25
per Rev. E. Kincaid,	273,00

South Carolina.

Welsh Neck Baptist Association, J. K. McIver tr.,	439,25
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Mississippi.

Yellow Bush Association	34,90
Pleasant Grove, Bap. ch.	10,00
Zion, Bap. ch.	1,30
Troy, do. do.	25,00
Preston, do. do.	7,00
Granada, do. do.	26,13
Rev. William Minter, as follows:	
For Indian Miss.	32,50
" African do.	32,50
	65,00

Two colored brethren	23
William and Ned, two colored brethren, for African Mission,	3,00
per Rev. Wm. Minter,	172,58
Holly Springs, Bap. ch., mon. con., per H. B. Hayward,	7,00
	179,58

Ohio.

A female friend, per B. Andrews,	10,00
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Indiana.

Lawrenceburg, as follows:	
Bap. ch., mon. con.	10,00
Samuel Dow	1,00
Mrs. Lydia Dow	1,00
	12,00
	\$2645,50

The Treasurer also acknowledges the receipt of the following sums from the U. S. government, to be expended for the benefit of the Indians:

In September,	1100,00
" December,	1100,00
	\$2200,00

BOXES OF CLOTHING, &c.,

From Oct. 17, to Dec. 20, 1843, inclusively.

Maine, Mount Desert, Bap. Fem. Soc., per Ursula Carey tr., a quilt.	
do., South Berwick, from Mrs. A. Roberts, for foreign missions, twelve yards of flannel and two pairs of stockings,	5,31
N. H., New Hampton, for Mrs. Jones, Bangkok, a small box of clothing. (No advice.)	
do., Portsmouth, Fem. For. and Dom. Miss. Soc. of the Middle St. Bap. ch., for African Mission, a box of clothing, &c.,	41,94
do., Sandboraton, 1st Bap. ch. and friends, for Rev. E. B. Bullard, a box of clothing and \$7,84 in cash,	21,80
Vt., Ludlow, Bap. ch. and friends of missions, for do., a box of clothing,	28,84
do., Perkinsville, Bap. ch. and soc., for do., do. do.,	24,75
do., Brandon, Bap. ch., for do., do. do.,	21,64
do., Grafton, Bap. ch. and soc., for do., do. do.,	32,15
do., Poultney, Bap. ch., for do., a package of do.,	9,00
do., Saxton River, Rockingham, Bap. ch. and friends, for do., a box of clothing and \$4,00 in cash,	34,00
do., Wallingsford, Bap. ch. and soc., for do., cash,	6,00
Mass., Wrentham, ladies of 2d Bap. ch., per Mrs. E. Messenger, for Rev. R. D. Potts, Choctaw Mission, a box of clothing, &c.,	12,00
do., Boston, Federal St. Bap. ch., per Mrs. M. D. Baldwin, for missionaries in Burmah, a box of clothing and dry goods,	91,00
do., Foxboro', Fem. Miss. Soc., for outfit of Rev. E. B. Bullard,	7,25

do., N. Springfield, Bap. ch. and soc., for Rev. E. B. Bullard, a box of sundry goods,	22,50
do., Methuen, Bap. Juv. Miss Soc., for Miss Jane Kelly, Shawano Mission, a box of clothing,	35,00
do., W. Springfield, 2d Bap. Ch. Sewing Circle, for Rev. H. Howard, Maulmain, a box of clothing,	42,50
do., do. do., Mrs. Willard, for Rev. J. Wade, Tavoy, a package of clothing and medicines,	7,50
do., Roxbury, Mrs. G. Colby, for Mrs. L. B. Stilson, Akyab, a small box of wearing apparel,	5,00
do., Lowell, for Rev. J. T. Jones, Bangkok, a box of cheese, &c. (No advice.)	
do., Lynn, Dea. J. Bacheller, for Rev. A. Judson, a half bbl. of peas and beans, \$2,50—and a box of dry goods, \$34,36,	36,86
do., Belchertown, Bap. Sewing Circle, per Miss E. Perkins, for Indian missions, a box of clothing, &c.,	14,00
do., Rowley, Bap. Miss. Sewing Circle, per Mrs. H. Pasco, for Mrs. H. Dickson, Corfu, a package of clothing,	6,50
do., Chelmsford, Ladies Sewing Soc., per Miss M. Amanda Parker, for Bap. mission, Edina, Africa, a box of clothing, &c.,	95,00
do., Boston, Ladies Industrious Soc. Charles St. Bap. ch., per Mrs. Spaulding, for African Mission, a box of clothing,	40,00
R. I., Newport, from friends, per G. Lawton, for Rev. C. Barker, Sibsagor, a box of clothing,	49,00
do., Warren, members of Sab. school connected with the Bap. ch., for the Karen Miss., a box of clothing, &c., Conn., Bridgeport, Bap. ch., per Mrs. H. Nichols, for Karen schools under Rev. J. H. Vinton and wife, a box of clothing, &c.,	82,15
N. Y., New York city, Am. and For. Bible Soc., per Rev. I. M. Allen, for Rev. A. Judson and others, a box containing a bell, \$29,40—bibles, \$67,00,	96,40
do., do. do. do., for J. H. Chandler and others, a box containing two brass stamps, for binder's use, \$30,00—bibles, testaments, periodicals, &c., \$8,21,	38,21
do., Trumansburg, per J. McLallen, for Rev. G. S. Comstock, a half bbl. of dried fruit,	3,75
do., Troy, from Dr. J. L. Thompson, for Burman Mission, a box containing five gross of eye water.	
do., per schooner Fanny, (without advice,) two small boxes of bed-clothing, &c., value about	11,50
do., Whitesboro', Sewing Soc. and friends, for Rev. Miles Bronson, Assam, a box of clothing, &c.,	35,10
Penn., Philadelphia, Bap. Pub. Soc., for Rev. I. Clarke, Edina, a package of books.	
do., do., do. do., for Rev. R. Davenport, Bangkok, a package of periodicals, &c.	
Ga., Georgia Baptist Convention, for Rev. E. A. Stevens,	6,00



Painted by Edwards.

Line engraving by Eaton.

Lucius Bolles

1847

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV. MARCH, 1844.

NO. 3.

American Baptist Board of Foreign Missions.

Obituary of the Reverend Lucius Bolles, D. D.,

LATE SENIOR CORRESPONDING SECRETARY.

In the brief announcement of the decease of Dr. Bolles, in the Magazine for February, it was intimated that a more extended notice of his character and services would appear in a subsequent number. It was felt to be due to his memory, and to the relation which he sustained so worthily for many years to the Board of Missions and to the missionary cause, that a permanent record of his life, and of the estimation in which he was held, be entered upon the pages of their official publication.

In fulfilling this duty of respectful and grateful reminiscence, we shall freely avail ourselves of the aids within our reach. The discourse pronounced by the President of the Board, the Rev. Dr. Sharp, at the funeral of the deceased, has been placed at our disposal. It abounds in just delineations of the services and distinguishing excellencies of our lamented brother, such as might have been expected to be drawn from an intimate acquaintanceship of thirty years; and we must not hesitate to embody as large a portion of it in this memorial, as our limited pages will admit.

The parents of LUCIUS BOLLES were the Rev. David and Susannah M. Bolles, of Ashford, Con. They were of the Baptist denomination, and eminently pious.* Lucius was their sixth son,† and was born Sept. 25, 1779. 'As both his parents had the reputation of being eminently godly, as he had two brothers who were ministers; and several other branches of the family were pious; it may be supposed, that the wholesome influences of parental example, instruction, and restraint, were not lost upon him. Nay, we know they were not. For although he did not, according to his own statements, become the subject of the renewing grace of God until about the middle of his second year

* In a notice of their deaths, the former in Feb. 1807, aged 64, and the latter in November of the same year, at the age of 63, Dr. Bolles speaks of his father as "having gone to receive the reward of a faithful minister of Christ;" and of his mother he says, "She died in the faith of the gospel, and, I doubt not, rests in the bosom of Jesus."

† The names of the brothers were David, Matthew, Ebenezer, Augustus, Charles, Lucius. David was bred to the bar, at which he attained some eminence, and was afterwards raised to the bench. Matthew and Augustus were preachers of the gospel. The latter still survives. Ebenezer and Charles died young. The only sister was Matilda, now Mrs. Childs, of Woodstock, Con.

in college, yet then the remembrance of home scenes, and of the truths taught him in his childhood, rushed upon his mind, and, through the spirit of God, wrought effectually to his conversion.'

This event took place while he was visiting at Hartford, in one of the college vacations; and shortly afterwards, before his return to the university, he was baptized by the Rev. Stephen S. Nelson, then pastor of the first Baptist church in that city, and received into their connexion. 'Whatever before might have been his plans and prospects in regard to a secular profession, he then determined, the grace of God enabling him, to consecrate himself to the work of the Christian ministry.

'Having passed the customary period at Brown University, then under the presidency of doctor Maxcy, he was graduated in 1801,* and, as there was then no school of the prophets, he placed himself under the instructions of that most amiable, accomplished, and eloquent preacher, the reverend doctor Stillman—one who, as to his personal appearance, his manners, his temper, his integrity, and his doctrine, was, indeed, of the old school. With him the deceased studied, and, in some respects, was associated as a son in the gospel, for about three years. He did not, during this period, acquire so much critical knowledge of the scriptures, nor pass over such a diversified range of studies, as he would have done at a well furnished theological institution; but then, he enjoyed advantages not always experienced at a theological seminary. During this period, when he was not preaching, he sat under the ministry of one, who, as a model of pulpit eloquence, was scarcely equalled by any other preacher. There was a simplicity and pathos in his diction, expressed in such finely modulated tones of voice, and there was such a gracefulness of expression, all sustained by such a delicate sense of fitness, and such benevolence of temper, that no one heard him, who was not charmed. And although, perhaps, no one ever went to scoff at doctor Stillman, yet it is believed, that many who heard him returned to pray. Now, it was certainly a great advantage for a young theological student to hear such a preacher. And then, he had the inestimable opportunity of witnessing how one of the kindest and most judicious of men performed his pastoral duties. He not only accompanied him occasionally to the pleasant social party, and observed with what dignity and affability doctor Stillman could render himself agreeable and instructive there; but more frequently he went with him to the habitations of the poor and the chambers of the sick, and there, probably, he acquired, though imperceptibly to himself, those topics of consolation and those tones of condolence, so admirably suited to a sick room, in the use of which the deceased was so eminently distinguished. It was also of great benefit to that young student to listen to suggestions and counsels on church discipline, from one whose own judgment had been matured by the joyous and the painful experiences of a pastorate extending over a period of more than forty years. Thus trained, in connexion with the refreshing and encouraging scenes of a work of grace, which commenced during his theological pupilage, and in which he took an active and useful part, he was in a happy degree prepared to take upon himself the responsible office of pastor of a church.

'At this juncture, a few Baptists residing in Salem, but members of churches in other towns, believed it to be their duty to assemble together on the Sabbath, for the public worship of God. Among others who occasionally preached to

* He received his second degree in course, and the degree of doctor of divinity from Union College in 1824.

them, was the deceased; and on the 30th of November, 1804, the society invited him to be with them, in the capacity of a pastor, until there should be a church regularly organized. With this invitation, after mature reflection, on the 20th of December, in the same year, he complied.*

On the 24th a church was constituted of twenty-four members, including Mr. Bolles, and on the 9th of January following, he was solemnly set apart to its pastoral care by prayer and the imposition of hands.

'Mr. Bolles was just the man to go to the town of Salem, at that time, and on that errand. The Baptists were but little known, and many impressions had been received to their disadvantage. It was generally supposed that their ministers were illiterate, bigoted, and promoters of disorder. And then, the ministers of other denominations, although they might be very good men, considered themselves as preoccupants, having a right and title to the undisturbed possession of that field of spiritual culture. They feared, probably, as we should, had we been in their situation, that the good old landmarks were about to be removed; that there might be an unsettling of ancient opinions; and that some of their hearers, from the mere attractions of novelty, might be induced to forsake the temples of their fathers. With all these impressions and apprehensions, so natural, we cannot wonder that this new movement in that town of peace should have awakened a spirit of jealousy and opposition, resulting in many an unkind representation and ungenerous aspersion.

'To meet such a state of things, our departed friend was more than ordinarily qualified. He was extremely tenacious of his denominational sentiments; and yet, he was perfectly kind and courteous in his conversation and demeanor towards Christians of other sects. He was patient and gentle towards all men; and did not allow his opponents to see that his equanimity was disturbed, even when suffering from the lashes of undeserved reproach. He proceeded in the even tenor of his way; not stopping to quarrel with any one. He labored in season and out of season; and treated all with kindness who came in his way, whether they had treated him so or not.*

'In the honored, happy, and very successful relation of sole pastor, the deceased continued twenty-two years. Perhaps no one ever received more constant manifestations of love and respect from his people, for so long a period; and few have been more useful in promoting the legitimate objects of the Christian ministry.† And yet, neither the esteem which he secured for himself, nor the good which he accomplished, were so much owing to the greatness of his talents, as to their discreet and unreserved consecration to the duties of his office.

* In a reply to a communication from the Rev. Dr. Worcester, covering certain "articles relative to the Baptist connexion, adopted by the Tabernacle church Jan. 7, 1805," he states distinctly, though summarily, the points in which he and the church with which he was connected, dissented from those articles, and their "sense of obligation to maintain and defend them with Christian candor and firmness." He also exposes the baselessness of certain "insinuations," by a simple narrative of facts, and avows, for himself and his people, "abhorrence of 'intrigue' in any thing, but in religion most of all." He disclaims, however, all intention "to assume the character of a disputant, and to enter into the merits of the 'articles,'" "most cordially reciprocates all the affectionate feelings" which had been expressed towards him, and avows his "readiness to meet the church and its pastor in all those kind offices and exchanges which are common among Baptists in other towns, with Congregational ministers and churches holding the doctrines of grace."

† The accessions to the church by baptism were large and frequent. The number of its members within a year from its constitution increased threefold. The whole number added the first twenty years was 512.

He took heed to himself, to his own spirit, his words, and his deportment; giving no offence in any thing, that his ministry might not be blamed.

‘As a preacher, he was more pathetic than profound; more hortatory than argumentative; more experimental than doctrinal. He loved to expatiate on the facts constituting Christ’s mediation, rather than on those parts of Christ’s teachings, which illustrate the great moral principles of the divine government. He had little or no taste for the philosophy or the metaphysics of religion. With him, it was preëminently an affair of the heart. He loved to feel himself, and he was not satisfied with his preaching unless he had the evidence, that he had made his hearers feel. Nor was this to him an object of difficult attainment. For he generally dwelt on those themes—the guilty and lost condition of the sinner, the amazing condescension and compassion of Christ, and the peace, and hope, and joy, springing from faith in the mercy of God through a suffering Savior—which affected his own heart to tears, and gave a trembling and half broken utterance to his words, so that the soft and tender infection diffused itself through the assembly. This was instrumentally, perhaps, the secret of his power: what he said was obvious to all; and what he manifestly felt, became contagious, and, in a degree, was felt by all.’

As a pastor, he had few equals. ‘He had the happy faculty of conciliating those whose opinions and purposes were contrary to his own, and of inducing them to coöperate cordially in measures from which, at first, they stood aloof. He was able to give a direction to others, while yet they felt they were directing themselves. He would seem to be guided by them, although, by mutual consultation, and a free and confiding interchange of opinion with his most judicious brethren, he was the guiding influence. But especially did he surpass most as a pastor in the pious and sympathetic interest which he incessantly manifested for his people. He not only rejoiced with those that rejoiced, but he wept with those that wept. In his visitations to the sick, the needy, and the bereaved, he excelled. The very tones of his voice, and his whole external appearance, as well as the words which he uttered, gave assurance that there was one, at least, who felt an affectionate concern for their welfare. And let no one suppose, that this seeming pity was put on for the occasion. No! he whose looks were so tender, and whose tones were so soft and gentle, in the sick room, or the impoverished dwelling, sped himself to his more wealthy parishioners, and pleaded the cause of these afflicted ones, and procured for them timely relief. And in other modes, his invisible, but bland influence as a pastor was felt. He was emphatically a peace-maker. He healed many a breach, and brought together those who had been separated, although the friendly hand that joined them was unseen. And these affectionate attentions; this spirit of meekness and wisdom which he habitually manifested; the cautious abstinence from ever lending himself to a party; and the obvious desire by all proper means to conciliate; gave him a power and authority, even in the pulpit, which the most splendid oratorical talents merely, never yet gave to any pastor for any considerable number of years.’

The connexion of Dr. Bolles with the Baptist General Convention for Foreign Missions, as one of its executive officers, began in 1824. He was first elected Assistant Corresponding Secretary of the Board, then located at Washington, D. C.; and associated with the “Eastern Committee,” who were charged with “the general superintendence of the Burman missions.” In 1826, on the transference of the Board to Boston, he was chosen Corresponding Secretary.

‘He received the invitation with favor. He loved his people, indeed, with

strong affection; and the thought of a separation from them was truly painful. No one, however uncharitable in judging, who knew the deceased and them, could have supposed that he accepted his appointment from pecuniary motives,* or in the expectation that his social happiness could possibly be thereby increased. He had no worldly want unsupplied; and he lived in the midst of a people, who, if they did not worship him, certainly loved him with no ordinary regard.† They were always manifesting their interest in the welfare of himself and family by those generous, delicate, unexpected, personal attentions, which may be imagined, but cannot well be described. He knew and felt all this. He knew that he should withdraw himself from the sympathies of a loving and a grateful people, and engage in duties, and place himself in a sphere, which would secure for him little or no personal sympathy. For it so happens that duties, however arduous, if unseen—duties for the far distant; duties, the good effects of which are chiefly felt in another hemisphere; and duties, which, perhaps, prevent us from giving our personal attentions to those around us—fail in commanding for us general and personal sympathies. With a knowledge of all these trying circumstances before him, which he afterwards most deeply felt, as well as knew, he became the secretary of the foreign missionary board.

‘He had, certainly, several admirable qualifications for the office. He loved the foreign missionary cause, and had an undoubting faith in its progress and ultimate success. His devotion to its interests,’ exhibited throughout the residue of his life, ‘was not a new-born zeal, awakened or called into existence by his being appointed to the office.’ “The glory of God as connected with the spread of His truth and the extension of his spiritual kingdom,” beyond the limits of his own parochial charge, appears to have occupied his attention almost from the day of his induction into the pastoral office. When about to attend an annual

* For several years his pecuniary compensation was less than he had received from his people, and from the time of his removal to Boston, in 1829, till he retired from the active duties of his office, he contributed from \$300 to \$500 annually towards his support from his private property.

† The grateful affection cherished by his people, is indicated in the following letter addressed to Dr. Bolles, after an eight years’ interval, on the occasion of his dismissal to the Charles St. Baptist church.

‘Salem, August 6, 1834.

‘REVEREND DOCTOR BOLLES,

‘HONORED AND DEAR SIR,

‘It is with sentiments of no ordinary character that we now tender to you, and to your companion, the assurance of our high regards for the long and very satisfactory services you have rendered this church.

‘When we reflect upon your coming here, in our non-existence as a church; commencing under such unfavorable auspices; and upon that very great success which has attended your efforts to promote the Redeemer’s kingdom, and the eternal well-being of the souls committed to your care; and especially when we think of the self-denial and the sacrifices to which you have submitted for the accomplishment of these objects; we feel constrained to acknowledge the debt of gratitude we owe, and would forever record it as a signal favor of an ever watchful and superintending Providence.

‘In view of these considerations, this church solemnly resolve, that it is our duty to acknowledge, with devout gratitude, the valuable services of the reverend doctor Bolles, who, under God, planted, and for more than twenty years honorably promoted the growth of this church; and that, while he and his companion retire from among us to another, and, perhaps, a more useful field of labor, they have our most fervent prayers, that the same blessing which has attended their labors here, may continue to follow them, until they shall be called to their final reward in heaven.’

meeting of the Domestic Missionary Society at Boston, as early as 1806, he "could no longer refrain," he says in a memorandum of that date, "from asking something of his people for that object, although they had been so often called upon to defray their numerous expenses as a new society." And it was with warm expressions of congratulation and with prayer, that he carried to the mission treasury the avails of his personal application, given "freely and liberally," amounting to more than sixty dollars. This interest, so early felt in domestic missionary efforts, was readily extended, when the occasion offered, to foreign operations. In the autumn of 1811, he was visited by the Rev. William Johns, a missionary of the English Baptist Missionary Society, then on his way to India, and zealously seconded his exertions in procuring moneys to aid the Serampore translations.* The Salem Bible Translation and Foreign Mission Society, having the same object primarily, but proposing, also, if deemed advisable at any time, "to assist in sending a missionary or missionaries from this country to India," was formed in 1812. The following month of February, he attended the ordination of Mr. Judson and associates to their missionary work, and then, it is probable, held that interview, of which Mr. Judson reminds him from Calcutta, when he "suggested the formation of a society among the Baptists in America for the support of foreign missions," a suggestion that never was forgotten. In the subsequent measures that led to the organization of the Convention, he bore an active part. 'He could not hear with indifference, that God, in his providence, had given us missionaries, unexpectedly, in persons who were already on heathen ground. At once, with others, most of whom are now dead, he came to their aid. His time, his counsels, his influence, his money, were all generously given, to aid in the more enlarged design of providing the means for others to leave the country and join those who were already in the field. His whole soul was embarked, in this, to him, glorious undertaking, of sending the gospel to the heathen. He did what he could to bring the denomination together from every part of the union; attended the first Convention; aided in the formation of its constitution; and returned with tears of joy and exultation, that so many good men had been brought together, and induced to combine their energies to send the gospel to pagan nations, and to consult how they might best strengthen and elevate their own denomination at home. Having from the beginning manifested so profound and lively an interest in the well-being of the missions, it cannot be a matter of surprise that he should have been chosen to the responsible office of Secretary.

'But he had other qualifications, scarcely less necessary at that juncture. He was a man of uncommon discretion. And of all the virtues, this was one which was most needed at that time. There had been too little circumspection and too much action. The minds to whom had been intrusted the interests of foreign missions, saw so many things which needed to be done, that they attempted too much. They were guided rather by what was desirable, than what was practicable. There was a necessity of having, at that crisis, just such a person in the Board as Providence gave us in our deceased friend. If, before, there had been an excess of action, there was now to be the exercise of the greatest foresight and caution.'

The issue justified the choice. 'In consultation with his brethren, the newly appointed secretary surveyed and resurveyed the whole field of operations, both at home and abroad, and then acted. Whatever indiscretions were obvious in

* The subscriptions paid in Salem amounted to nearly \$1000. Google

regard to previous measures, he indulged in no manifestations of impatience or censoriousness, but meekly set himself to the work of improvement. In the hottest public discussions he would keep perfectly cool. It seemed, indeed, as if he had always at command that "soft answer which turneth away wrath." Any one who desired to quarrel with him, must have found it extremely difficult, if not impossible to do so. The necessity of adopting some more fixed principles of support and expenditure in regard to the missionaries and their operations, was seen and acted upon; the most rigid economy in the various departments of labor was established; and whatever was foreign to these objects, and belonged more appropriately to other branches of Christian benevolence, was accordingly transferred; and yet all was done, and chiefly through the prudence of the secretary, in such a spirit of candor, conciliation, and firmness, as to give little or no offence to any, but very great satisfaction to nearly all the friends of missions.'

'This prudence, for which the deceased was so preëminent that he scarcely, during his whole public life, either acted rashly or spoke unadvisedly, and which enabled him to render incalculable service to the Baptist denomination and its missions,' may have degenerated, at times, into a seeming 'timorousness.' 'Such were the habits of his mind, that, with the best intentions, he preferred evading a difficulty to meeting it, and chose to go round an obstacle, if possible, rather than attempt the ungracious task of removing it.' 'This arose, in part, from his physical organization, and partly from his feelings of kindness and his love of peace.' It was often, too, the result of sober calculation. The 'timorousness' was less in feeling than in the mode of action. 'He believed, the prudent course which he pursued was the best adapted to secure the patronage of the friends of missions at home, and to give the greatest prosperity and permanency to the missions abroad.' 'He relied on time and circumstances to set persons right.' 'Sometimes, from expediency, he might have omitted to act, when a more courageous person would have acted: yet never, from expediency, knowingly pursued a course that was wrong. He had no faith in the maxim, that the end sanctifies the means, and that we may do wrong that good may come.'

His official services as Corresponding Secretary embraced a period of more than sixteen years. The disease which interrupted his course of labor, and finally closed his life, began to develop itself in the autumn of 1841; on his return from a western missionary tour beyond the Alleghanies. He parried its attacks, at first, with his accustomed sagacity and carefulness; but its advance, though slow, was sure; and at the end of a twelvemonth constrained him formally to withdraw from public duties. The occasion was one of deep and mingled emotions; and the Resolutions adopted by the Acting Board, though highly honorary and affectionate, 'but feebly expressed the sentiments of brethren, who had sat with him in council, and acted with him on many an important decision, at the missionary board, during the whole of those sixteen years. Indeed, no resolutions could adequately express the esteem and regard of those, who had so often mingled their prayers with his; who had differed with him occasionally in opinion, but had never contended with him; and between whom, in their freest discussions, no angry or biting words had ever been exchanged, nor a shade of animosity been permitted to darken their countenances.

'Were we to terminate our sketch of the character and services of Dr. Bolles at this point, we should do injustice to his memory. He was, indeed, one of the best of pastors; and one of the most judicious and unwavering friends of

missions, that ever held an office, or occupied a seat, at the missionary board. But his usefulness was by no means limited to either of these objects. Whatever institutions, or projects, seemed likely to promote the literary or religious interests of the denomination to which he was attached, received his ready and liberal patronage. He did not so much ask, whether a seminary or a church, desiring his aid, was in his own State, or on the banks of the Mississippi, as whether it truly promised to advance the cause of sound learning and true Christian piety in his own church. Satisfied in these respects, application was seldom made, either to him or his people, in vain. He was especially the early, generous, and steadfast friend of ministerial education. As early as 1812, and in the spring of 1813, he and one or two other friends had frequent conversations on the importance of a better educated ministry. He entered into the plan with all his soul, and gave his entire influence in its favor. In concurrence with an eminent and learned theologian, the reverend doctor Chaplin, now no more, he drew up a constitution, which, with a most able address, from the former individual, on the subject of an enlightened ministry, was presented to the Boston Baptist Association, held at South Reading, in 1814.' He was one of the earliest, if not the first, in 1825, to "attempt to raise a theological school somewhere in Boston or its vicinity," and in January "went to Lynn, Boston, and Cambridge, with a view to converse with some of the ministers and private brethren upon the subject." 'Through all the changes and progress of the society for educating pious young men for the work of the gospel ministry, it has not found among the preachers, a more untiring, discreet, unflinching, and liberal friend, than was the deceased. He was the poor, illiterate young minister's friend; and by means both direct and indirect, enabled many a young man to go to college, and afterwards to acquire a respectable theological education.'

Such as had been the life of Dr. Bolles, was his last sickness and end. 'His faith was unshaken; he bore his severest pains with uncomplaining resignation; he expected his dissolution without dismay; his soul was stayed on God. The truths of Christ's divinity, humanity, and mediation, were themes on which he loved to converse. He would say, "Preach Christ, my brother. He is my only hope of salvation. I have had sweet moments in preaching Christ, and I should have had more, had I preached him more frequently." To an inquiry as to his hope in God, he replied, "As a sinner, I am without merit, but I rely on the free, sovereign mercy of God in the Savior. Such a hope I think I have. I have no other." He also remarked, alluding probably to the language of Fuller, "I have no raptures and no despondency."

In his latest conversation with one of his associate secretaries, his thoughts were more especially turned to the interests of the missions, and several messages were dictated, with an earnest, though broken, utterance. 'In reference to the secretaries, expressing his satisfaction with something stated to him, he said, "Be united, kindly affectionate one to another, courteous." And in reference to the missionaries: "As my last entreaty, I would say, '*Do with your might whatsoever your hand findeth to do.*' I would say it with sympathetic affection. They are alone, under privation and suffering. I would have this expressed to them, with tender sympathy, as from their associate in missionary labor." Of the success of the missionary enterprise, as being of God, he said, with marked animation, "I have entire confidence." As to his departure, he said, he durst not choose, or attempt to vary the divine will.'

On another occasion, conversing with one of the city pastors, 'He expressed a willingness to die, and spoke particularly of meeting the congregation of the

pious dead, some of whom he had known and loved upon earth. He mentioned the names of Carey and Fuller, and, with much Christian and parental emotion, his eyes suffused with tears of joy, spoke of the pleasure he anticipated in seeing his own dear son Lucius,* who had died in the full hope of a blessed immortality." The last day of his life was one of extreme suffering, so that, when not interrupted by the groans which the pangs of dissolution forced from him, he would audibly pray, with submission to God's will, that he might die. A little after midnight, on the morning of the 5th of January, and in the sixty-fifth year of his age, this faithful, holy, and devoted servant of Christ experienced a happy release, and entered, we have no doubt, into the joy of his Lord.'

COMMUNICATIONS FROM THE MISSIONS.

Siam Mission.

JOURNAL OF MR. GODDARD AT BANGKOK.

(Continued from p. 254, last vol.)

Our readers will recollect that Mr. Goddard is particularly devoted to the Chinese department of the Siam Mission. For a general view of the mission, see our number for October last, p. 249.

Baptism of two Chinese—Contributions and prayers not unproductive.

Dec. 25, 1842. To-day, according to previous arrangement, Peh So and Chek Kue were baptized and received to the fellowship of the church. The season at the water seemed more than usually interesting. Several missionaries of the other Board† were present, as well as a considerable collection of natives. The ordinance was administered in the Meinam, beneath a broad-spreading tamarind tree, which stands on the shore, and whose grateful shade protected us from the rays of a noon-day sun. We hope the Spirit was present, and good impressions produced. I have seldom seen more *genuine, undisturbed happiness* exhibited in the countenance of a native, than was manifested by Peh So as he received the hand of fellowship and was bid welcome to our brotherhood, and as-

sured of our future sympathy and mutual assistance. Would that those *dear friends* in America, who are laboring and praying for us, could have seen him, it would have done them good: they would have felt repaid for all they have ever done, and have been encouraged to redouble their efforts in future. Having spent more than sixty years groping in darkness, vainly endeavoring to secure future happiness by offerings to idols, which cannot profit, he has now, just as his sun was about to set in eternal night, been visited by the "day-spring from on high." Just as his soul was about to sink down to eternal wo, he has heard the voice of redeeming love, and we hope he has been drawn by that love to the Savior of sinners. Thus, during the year which is now closing, six individuals have been received to our little church by baptism; and there are two or three more very interesting inquirers or candidates. Those who have been baptized appeared quite as well as could be expected. They gave us much reason to hope that they are, indeed, the regenerated children of God,—and if so, heirs of a glorious immortality. Let me then ask those beloved friends, by whose contributions and prayers the Mission to the Chinese here has been sustained another year, Do you not feel satisfied with the results of your efforts? Would you wish to receive back your contributions, and also the avails of the

† A. B. C. F. M.

* Mr. Bolles was married in 1805 to Miss Lydia Bolles, daughter of John and Lydia Bolles, of Hartford, Conn. Rev. Lucius Stillman, their oldest son, and formerly pastor of the Baptist church at Lynn, died at his father's residence July 23, 1837. Their other children were John Edwards, William Carey, and Lydia Ann. One of these only, Wm. C., survives; the others died in infancy. The widow also lives; to attest, we will hope, in the depths of her affliction, the largeness of "the consolations of God."

time which you have spent in prayer, and leave these six individuals in the darkness and hopelessness in which they were at the commencement of the year? On the contrary, will you not during the coming year double or triple the amount of your contributions and your prayers, that not only the missions already established may be sustained, but that others may be established in all the dark places of the earth. Look at the question in the light of the judgment day, when you will see those heathen, who, taught through your instrumentality, have believed in Jesus, crowned with glory, honor, and immortality, while those for whose instruction your contributions have been *insufficient*, must, without a Savior, sink down in eternal wo.

The following is a notable specimen of Christian liberality of persons just emerged from heathenism. May it "provoke very many" of older Christians and older churches to similar good works. The plan of monthly contributions, as suggested by the missionary, *if well conducted and liberally sustained*, as in the case before us, would amply supply the wants of the mission treasury, and supersede all appeals of missionary agents. But plans, like governments, are usually best, as best administered.

31. In settling the mission accounts for the past year, I have the pleasure of setting to the credit of the Board \$6,75, the amount of the contributions of the Chinese church for the last six months at the monthly concert. This amount is small, but was contributed freely, without the least persuasion; and if all our American churches would with equal freedom contribute a sum no larger than this in proportion to their ability, there would be at once an end of agents to collect funds,—of appeals for help,—and of pecuniary embarrassment in conducting the work of missions. Our little church at present numbers nineteen native converts; three of these, however, were received during the present month, and four others have returned to their native land. Thus during the time in which these contributions have been made, there were only twelve acting members. Should all the property, real and personal, of these twelve individuals be collected together, it would not be worth more than two or three hundred

dollars. Four of the brethren have families depending on them for support; others have families in China to whom they desire annually to send something; while others still are seeking to lay by what they can, hoping ere long to return to their native land. Two of the brethren can earn nine dollars per month; the others average from two to five; out of which they must support themselves and families. Moreover, two of the brethren, on account of age and distant residence, *very seldom* meet with us, and have had no share in these contributions. In view of all these circumstances, I think it may fairly be presumed that no church in America has less ability, in proportion to its numbers, than this little church. Yet the contributions of this church have amounted to somewhat more than an average of one dollar per annum to each member; and this amount has been collected by contributing a *very small sum regularly* at each monthly concert. When individuals have happened to be unprepared at the time of the meeting, they have often handed in their gift afterwards; and as some of the brethren have been unable to contribute any thing, others have made up the deficiency. Now, if all the disciples of Christ should imitate in this respect the example of these their brethren, who have just emerged from the darkness of paganism and tasted the blessedness of the gospel, how much of labor and expense now employed in agencies, and how much of embarrassment, would at once be done away! The treasury would be filled; and it would be filled with free, *voluntary* gifts,—gifts proceeding from *praying* hearts, and, of course, accompanied with the blessing of God. All divinely called ambassadors could at once be sent forth, and they would be supported alike by the alms, the prayers, and the sympathies, of the people of God. How much better that Christians should meet together to pray for the heathen, and for those who are laboring for their salvation, and then freely unite their alms with their prayers by contributing some small sum which they can easily spare, than to wait until an agent is sent to entreat their help, and by touching appeals or persevering importunity induce them to give a larger amount; which, instead of being accompanied by their prayers and warm desires, will, as soon as the excitement of the occasion is passed, be followed by a

grudging spirit and ill-will towards the agent who has taken their money. Let the disciples of Christ, who have been bought with his precious blood, and especially any who may have been accustomed to complain of the frequent and importunate calls of agents, consider how easily they may, *if they will all unite in the work*, carry forward the cause of redemption on earth, so far at least as it depends on pecuniary support; and may God grant them all a spirit of enlarged benevolence, to labor and pray for the perishing heathen.

The origin and effects of the report alluded to in the following extract, are stated at pp. 250 and 254, last vol.

Jan. 7, 1843. Keok Cheng this day returned from Leng-kea-chu, where he has spent the past twelve days. He found the report prevailing there, that the missionaries had all left Bangkok, and that he, (Keok Cheng,) together with my teacher, had been seized, fined, beaten, and left in prison: and some officious person here in Bangkok had written to them, advising them to destroy all their tracts, which they had accordingly done. Many of the people, however, were glad to obtain a new supply of tracts, and they thought they should not again be overawed so as to destroy them. The above circumstances constitute one reason why Chek Mue did not come to Bangkok, as he formerly proposed. He would now have accompanied the assistant back, but was prevented by sickness. He proposes to come after the Chinese new year. Truth seems to be making some progress in that village, and there is every reason to hope that these false reports and persecutions will be a means of advancing the cause of Christ. Reports here are changing. It is now said that the king has no objection to tracts being circulated among the Chinese, but will not allow it among the Siamese. Hence the Chinese are beginning to take courage, while but few of the Siamese dare receive tracts. The king evidently knows nothing of these reports. They are fabricated by crafty men, who, finding tracts in any one's possession, threaten to inform against him, hoping thus to obtain a present from the poor terrified offender; who will give almost any thing rather than be informed against to those in authority.

Feb. 2. In consequence of the long absence of Chek Peo (as mentioned in

my last) from our meetings, a committee of three native brethren was last Sabbath appointed to visit him. The proposal to appoint such a committee, and the remarks which were called forth thereby, awakened much feeling among the brethren, feeling of sympathy and concern for the delinquent brother, and of anxiety that he might be brought back to the privileges of the church. I do not know whether such a committee has ever before been appointed by this church, but they readily saw the propriety of the measure. The committee have this day discharged their duties, and bring back a more favorable report than I had feared. Chek Peo said he daily cherishes a sense of the love of Jesus,—maintains morning and evening private worship,—and abstains from all heathen rites. He has for some time desired to leave his present residence, because, on account of distance and other circumstances, he could not, with his feeble health, come down to worship on the Sabbath; but there have been circumstances which rendered it difficult to change his place. He hopes, however, to change it at the close of the present month; and several of the brethren promise to assist him to get a place near us, or, if necessary, to contribute for his support.

Since the administration of baptism in December, Chek Tèa, an individual residing about four miles distant, and who had previously attended our meetings several times, has become a regular attendant, and appears to be a very encouraging inquirer.

5. Communion Sabbath. As the Chinese new year holidays occurred during the past week, and there was reason to fear that at least some of the brethren might have yielded to temptation and engaged in sinful amusements, the discourse this morning was upon the preparation necessary to a proper observance of the Lord's supper, especially self-examination, repentance, and confession of sin, &c. At the preparatory conference, held just previously to the communion, three of the brethren confessed with apparent penitence, that they did on new year's day engage in gambling. The confession, together with the remarks which were called forth, seemed to produce a good effect on the whole company. It was, indeed, a sore trial, to learn that those who had professed an attachment to the Savior, had indulged in such sins, and thus brought reproach on the cause, and, to some

extent, nullified the effect of our preaching. Still, I hope in the end some good may result, and that all will be more careful in future. Monthly concert contribution \$1.87.

For some time past, my leisure has been occupied partly in preparing Chinese maps, illustrative of scripture geography, and still more in preparing a work consisting of selections from scripture to illustrate the chief doctrines and duties of Christianity. The work is designed chiefly for the use of the theological class; and it is hoped that the study and explanation of these

pages will constitute a regular and somewhat thorough course of biblical theology. The class at present numbers four, and is occupied on the interpretation of the New Testament, having advanced as far as the 2d of Thessalonians.

15. As a ship is about to sail, I close and forward you this journal. Nothing of special interest has occurred since my last date. Mr. Davenport and family have gone to spend a time on board a ship lying at the bar,—all in *poor* health.

Miscellany.

Prospects of Christianity in Western Africa.

(Continued from p. 38.)

In the last number of the *Magazine*, a brief review was taken of the progress of Christianity in Western Africa. To every friend of missions, or even of his race, its prospects must be a subject of the deepest interest. The importance of few subjects is so vast. Something more than the destiny of the tribes now living on that coast is involved. If the present efforts made to christianize and civilize Western Africa shall succeed, the result will contribute largely in extending these inestimable blessings over the entire continent of Africa. One of the most palpable benefits would be the destruction of the slave trade; and by destroying the system in Africa, would greatly tend to the destruction of slavery in all lands. Dry up the fountain, and the channels of the *stream* will soon be dry.

Encouragement.

In no heathen country, perhaps, are there fewer obstacles to the reception of the gospel, when fully set before the people, than in Western Africa. In some parts of Africa the natives have been found to be, *apparently*, destitute of all ideas of God. Religion was found by the missionary in neither name nor form. Every thing had, in this case, to be done by the

religious teacher. In other countries, as in Asia, false religions are fortified by sacred books, by splendid temples, and by a well-organized priesthood. To this may be often added royal favor and power. Neither of these is the fact among the tribes of Western Africa. There are religious ideas, and, in some cases, ceremonies. Their religious notions, however, are inculcated by no sacred books. They have neither idols, nor temples, nor priests. There is nothing in the antiquity of their religion to excite veneration and so enslave the mind; no present splendor to act upon their pride; nothing in their rain-makers or devil-worship, which must not readily become contemptible under the light of the gospel. The success that has attended missionary labor has corresponded with this view. Though the natural heart is always opposed to the humbling doctrines and holy precepts of Christianity, yet rarely does the missionary of the cross find this natural aversion of the heart strengthened by so few external influences.

A serious obstacle.

There is, nevertheless, one serious obstacle to the introduction of Christianity, or of civilization, into Western Africa. The climate is unfavorable to Europeans. In that part of Western Africa where the missions are, so much of the coast has an

eastern and western direction, that nearly 2000 miles of it lies within ten degrees of latitude,—and those in the vicinity of the equator, a vertical sun, a rich soil, together with large tracts of marshy land often covered with stagnant water, generate a miasma, the fatal influence of which, few European constitutions have been able wholly to withstand. The colored emigrants are less affected by it,—the natives, rarely. There are instances of Europeans having withstood the effects of the climate equally with the natives. One European, a minister, lived there a half century. The Rev. Mr. Clarke, a missionary of this Board to the Basas, though from the State of Maine, has, ordinarily, enjoyed good health. The unhealthiness of the country, has, however, been a serious obstacle to missionary success.

The Niger expedition.

The opinion was long entertained that the interior was more salubrious than the coast. This opinion was founded on the fact, that the surface of the back country was high and more broken; that there were fewer marshes, and that the soil was less fertile. An occasion fully to test this opinion had long been desired. This was afforded by the Niger expedition; a brief account of which, in this place, we trust will not be uninteresting, while the results will aid us in forming an opinion as to the best methods of christianizing Africa.

In 1840 Lord John Russell addressed a letter to the Lords of the Treasury, in which he not only stated the magnitude and appalling evils of the slave trade, as still carried on in Africa, but detailed a plan for its more effectual suppression. He says,—

The state of the foreign slave trade has for some time past engaged much of the attention of her Majesty's confidential advisers. In whatever light this traffic is viewed, it must be regarded as an evil of incalculable magnitude: the injuries which it inflicts on the lawful commerce of this country, the constant expense incurred in the employment of ships-of-war for the suppression of it, and the annual sacrifice of so many valuable lives in this service, however deeply to be lamented, are not the

most disastrous results of this system. The honor of the British crown is compromised by the habitual evasion of the treaties subsisting between her Majesty and foreign powers for the abolition of the slave trade; and the calamities, which, in defiance of religion, humanity, and justice, are inflicted on a large proportion of the African continent, are such as cannot be contemplated without the deepest and most lively concern. The Houses of Lords and Commons have, in their addresses to the crown, expressed, in the most energetic terms, the indignation with which Parliament regards the continuance of the trade in African slaves, and their anxious desire that every practicable method should be taken for the extinction of this great social evil.

I find it impossible to avoid the conclusion, that the average number of slaves introduced into foreign states or colonies in America and the West Indies, from the western coast of Africa, annually exceeds 100,000. In this estimate, a very large deduction is made for the exaggerations, which are more or less inseparable from all statements on a subject so well calculated to excite the feelings of every impartial and disinterested witness. But, making this deduction, the number of slaves actually landed in the importing countries affords but a very imperfect indication of the real extent of the calamities which this traffic inflicts on its victims. No record exists of the multitudes who perish in the overland journey to the African coast, or in the passage across the Atlantic; or of the still greater number who fall a sacrifice to the warfare, pillage, and cruelties by which the slave trade is fed. Unhappily, however, no fact can be more certain, than that such an importation as I have mentioned pre-supposes and involves a waste of human life, and a sum of human misery, proceeding from year to year without respite or intermission, to such an extent as to render the subject the most painful of any which, in the survey of the condition of mankind, it is possible to contemplate.

After having answered the inquiry, Why the costly efforts in which Great Britain has been engaged for the suppression of the slave trade should have proved ineffectual,—the reason assigned being the *vast profit*,—"such is the difference between the price at which a slave is bought on the coast of Africa, and the price for which he is sold in Brazil or Cuba, that the importer receives back his purchase money tenfold on the safe arrival of his vessel at the port of destination," he adds;—

Under such circumstances, to repress the foreign slave trade by a marine guard, would scarcely be possible if the whole British navy could be employed for that purpose. It is an evil which can never be adequately encountered by any system of mere prohibition and penalties. Her Majesty's confidential advisers are, therefore, compelled to admit the conviction, that it is indispensable to enter upon some new preventive system. To this end, the queen has directed her ministers to negotiate conventions or agreements with native chiefs or powers; the basis of which would be, first, the abandonment and absolute prohibition of the slave trade; and, secondly, the admission for consumption in this country, on favorable terms, of goods, the produce or manufacture of the territories subject to them. Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is, therefore, proposed to despatch an expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or any other stations which may be found more favorable for the promotion of a legitimate commerce, it is proposed to establish British factories; in the hope that the natives may be taught that there are methods of employing the population, more profitable to those to whom they are subject, than that of converting them into slaves, and selling them to slave traders.

The object of this expedition, as it regards the English government, was the suppression of the slave trade, and to open an honorable and mutually profitable commercial intercourse between Great Britain and Africa. Government fitted out for this purpose three iron steamers, the *Albert*, *Wilberforce* and *Soudan*, thirty-five horse power each. These vessels were equipped with every possible care to comfort and health. To the expedition the African Civilization Society attached a scientific corps, at an expense of more than £1000. The Church Missionary Society also obtained permission from government to allow two members of the Sierra Leone Mission to join it, Rev. J. E. Schön, and Samuel Crowther, a captured slave, who has, since the return of the expedition, received ordination. This expedition passed the bar at the mouth of the river Nun

(Niger) 18th of Aug. 1841. The last steamer, on its return to the sea, reached Fernando Po on the evening of the 17th of October, having been absent up the river only two months and four days. In this short space, the expedition lost one-eighth of the whole number of whites composing the crew,—one of the captains, (Trotter,) and several most estimable officers. This, fearful as it was, is a less destruction of life than has attended any previous similar attempt. Park's whole company perished; Capt. Owen lost nearly two-thirds of his; others have met with a similar fate. The expedition ascended the river only about 300 miles. The sickness began early, and first, one of the steamers returned with the sick of all on board; and then a second, and, lastly, the third abandoned the enterprise in despair. It is painful to read such passages as these in the memorandum of Rev. Mr. Schön. "I feel grieved to add that several new cases of fever occurred to-day." (This was written on board the last steamer). "There are now eighteen on the sick list, and only four or five of the Europeans of the ship's company able to do duty." And then a few days later. "All our engineers are ill; Capt. Bird Allen is by no means out of danger;* and there are not three of the ship's company, the blacks excepted, able to do duty." Soon after, all were on the sick list but one engineer; and, finally, he taking the fever, the duty of engineer was performed by one of the surviving surgeons.

No one can avoid sympathizing with the writer when he penned the following sentence in his journal; "Nothing that I have hitherto seen or felt can be compared with our present condition. Pain of body, distress of mind, weakness, sorrow, sobbing, and crying, surrounded us on all sides. The healthy, if so they may be called, are more like walking shadows, than men of enterprise. Truly Africa is an unhealthy country! When will her redemption draw nigh!"

And as the object of the missionaries in

* He died soon after the ship's arrival at the mouth of the river.

joining the expedition was to find healthier locations for the missions than the coast, the following quotation will be read with painful interest. It was written about the time of the return of the last steamer. "Having now advanced upwards of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence,—*I have seen none*,—I feel no small portion of grief and sorrow, specially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts."

Results of the expedition.

Treaties were concluded with two influential princes, Obi of Ibo, and Attah of Egarrah, for the entire abolition of the slave trade and of human sacrifices within the limits of their tribes. It was an object of great solicitude to reach Rabba, the residence of the king of the Fulatahs, one of the most powerful kings of Western Africa, back from the coast, and whose people prosecute the slave trade with great vigor and cruelty. God, however, had otherwise ordered.

A tract of land was purchased on the right or eastern bank of the Niger, some 200 miles above its mouth, sixteen miles in length and four to six in width, on which it was intended to cultivate a model farm. On this, experienced farmers (blacks) were left. The present prospects of the farm are not known.

An impression was made on the minds of several princes and a large number of the natives, in favor of civilization and Christianity. This impression was made, not only by the conduct of the Europeans, which was marked by great Christian courtesy and benevolence, but also by the presence of several natives, recaptured slaves, who stood before their degraded countrymen as examples of the elevating influence of a Christian education.

The following occurrence given by Mr. Schön in describing his interview with Obi, king of Ibo, will furnish some idea of the

impression which was made by witnessing the ability of one of their countrymen to read. He says, "I opened the English bible and made Simon Jones read a few verses to him and translate them into Ibo. The verses he read were some of the beatitudes of our Savior, in the fifth chapter of St. Matthew. Obi was uncommonly taken with this. That a white man could read and write was a matter of course; but that a black man,—an Ibo man,—a slave in times past, should know these wonderful things too, was more than he could ever have anticipated. He seized his hand and pressed it most heartily: 'You must stop with me! You must teach me and my people!'"

Much important information was also obtained as to the languages which must be acquired in order to sending the gospel back into the country through means of a native agency.

So far, however, as missionary operations are concerned, the great result, unfavorable as it may seem, is the conclusion to which it brought the missionaries on the coast and the conductors of the missions at home, of all denominations, that the interior is not more favorable than the coast. It may not be less so, but it does not appear that the interior is healthier than the sea-board. This, of course, settles the question, that a large number of European missionaries can never be expected to be employed in evangelizing Western Africa. Some are indispensable; and for this the older settlements on the coast are increasing, it is hoped, in salubrity. The agency most to be relied on, however, for this great work, must be such of the natives found on the coast, who belong to tribes in the interior, as shall be converted and educated, and then sent home to their own tribes. In the forty languages spoken by the mixed population on the coast, made up as it is of recaptured slaves and emigrants from the interior, drawn to the coast by the prospect of trade or labor, there are already numerous converts, some of whom are receiving an education preparatory to future usefulness.

The Church Missionary Society (Eng.) has a school of an elevated character at Sierra Leone. Every Missionary Society ought to sustain one such. It is not enough to have common schools for the children of the natives in the vicinity of the missions, but a special effort should be made by every Missionary Society, thoroughly to educate a select number from as many tribes as possible, who shall thus be able to carry the gospel effectually into the heart of that vast country, where white missionaries are not to be expected, in any great numbers, ever to go.

Biography.

The subject of the following brief, but interesting memoir, was a young man of some rank in the tribe to which he belonged, and the narrative shows the obstacles which most of the native converts meet with.

MEMOIR OF POROAKE,

A New Zealander, connected with the Church Missionary Society, (Eng.)

Poroake first became introduced to the missionaries by a visit to the Bay of Islands, when he united himself to Mr. R. Davis's household, and continued with him more than two years; returning home, however, without any desire for better things. An axe, thrown to him by a friend across a narrow river, inflicted a serious wound on his thigh. On his recovery, he again pursued his former courses, and joined a fight against Tauranga.

On his return from this fight, he received a letter from a baptized woman of Hokianga, named Catherine, calling on him to reflect. Upon the receipt of this, he visited Catherine; and, on his return, at once enlisted among the professors of religion at this place, and continued steady in his probation until his death, which happened about seven months afterward. When he was first taken ill, his nearest relatives came to him, and used all the persuasion in their power to induce him to cast away his belief. "No," said he, "I will never turn again to lies;" adding, with much simplicity of faith, "There are no true deeds that are supernatural, save those performed by Jesus Christ." His relatives again returned, saying, "You insist upon your belief in this new religion, and think much of the miracles about

which you talk: who knows whether they are true or not?"—He answered, "I have read, and believe; and Christ's first miracle was the turning of water into wine."—They answered, "You were not born in this religion: this was not your first belief." He replied, "That is true; but I now believe that our first parents were Adam and Eve."—They answered, "Tiké was your first father." "Yes," he answered, "Tiké was indeed our first father, according to our genealogy; and he told us much about the body, but nothing about the soul. Besides, we have had many fathers who were after him; but all were without wisdom, and all are gone to their own place. Leave me to die in this new faith of Jesus Christ."

A native friend, who had heard that his relatives had been using means to draw him away from his faith, visited him, and inquired of him if he had yielded to their entreaties. "No," said he, "not at all."—"Is, then, your belief good to you?" "Yes."—"And is Christ really the Physician whom you desire?" "Yes; He only is the Physician good for me." He then said, "My wish is now to go to the missionary station, in order that I may hear words of instruction, and know more of Jesus Christ."—His friend said, "And what have you got there, physic?" "Yes; but this is for my body: I want physic for my soul, that I may be cured of sin, and prepared for the day of judgment."—His friend replied, "Hold on in this: let it not go." "No," said he, "I will hold on in this till I die."

Up to this period I knew little or nothing of him. He now came, and obtained much relief from the anodyne medicines given; but his disorder—consumption—received only a temporary check.

After some time I recommended him to go to the hot springs inland from our station. Poroake went; but had not been there long before a relative came to him, and so unceasingly importuned him to cast away the profession of his faith, that Poroake, finding he could not prevail upon his relative to desist, suddenly returned to our station.

During the few days that he remained at our settlement previously to his finally leaving, a relative called to see him, urging him to cast away his belief. Much conversation took place between them. Poroake said, "Shew one who has performed miracles like unto Christ, and then —." As for your superstitions and feasts, in which you glory so much, you feast a tribe, but Christ will feed an assembled world." His brother called to see him, and was very urgent with him to go to

two great priests, his near relatives. "I go not," said he: "I have a friend here: his name is, The love of God. I have life here: his name is, The love of God. Whatever I want, I have here: his name is, The love of God."

The heavy winter rains having made the house in which he was, damp, he returned to the island: and many of his relatives hearing that he was daily becoming worse, visited him—most of them to distract, and a few to comfort him.

Some time after this, a native friend, who called to cheer him, assured him, that as Christ raised Lazarus, so He would raise his body, if it pleased Him. "Fear not for the body: leave the care of that to God, and fear not its pains: we also shall follow; and if all our belief and trust is in Christ, we shall see heaven."

The night following this visit, he dreamed that he had seen God, who desired him to be strong in prayer, and he should be delivered; remembering also, that he had an Intercessor in heaven. This dream appeared to comfort him. After he had related his dream, he said, "I shall now soon die, and my last words to you all are, 'Be strong in your faith, and in your exhortations one to another: be steady, and put away all deceit.' " He was asked where he should like to be buried, the missionary station being mentioned. He replied, "When I am dead, I know that my heathen relatives will try hard to obtain my body; but be you all strong to keep it, lest it be defiled by their prayers and ceremonies. Yet bury me not at the missionary station. I desire to be buried here: lay me near that old house; and build your chapel near where I am laid, that my body may hear your footsteps going to the house of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first chapel over (near) my body; a remembrance of you to me, and me to you."

Some time after this, a relative came to see him, and said, "Is your belief in God sincere?" "It is sincere."—"Who, then, is your spiritual guide in this your faith?" "The Holy Spirit."—"And who the Way?" "Jesus Christ."—"And who the Door?" "Jesus Christ."—"And who alone can open the door?" "Jesus Christ."—"And where shall you be in heaven?" "At God's right hand."—"Is all this true?" "It is true."—"Let your words be true." "They are truth."

Poroake was now drawing near his end.

A friend asked him to give him his last words. He feebly answered, "I have no words."—"Come, be strong, and give us your last words." He said, in a very low voice, "The multitudes return to the earth."—"You are wavering," said his friends. "No," he answered, "I am not wavering."—"What, then, do you mean? You are implying that there are none in heaven." "Yes," said he, "there are."—"Beside Christ?" "Yes."—"Where, then, did you get those words, The multitudes return to the earth." He could just articulate, "*Many are called, but few are chosen,*" and fell asleep.

Ministerial responsibility in the Cause of Missions.

[Extract from the Princeton Review, July, 1843.]

Those whose very function it is to be constantly intimate with the subject in all its bearings, and whose situation gives them most complete information of the acts and wants of missionary bodies, may naturally be expected soonest to catch and most readily to propagate any good influences which may be abroad in society. So we have generally observed the fact to be. Notwithstanding some striking exceptions, the pastor has usually been the agent in bringing up his people to the work.

Those churches which have done nothing have usually been those in which the pastor has cared nothing; and those which have largely bestowed (we, of course, mean in proportion to means) have been those in which the pastor has been a very missionary himself, all alive, and talking in every house on the all-absorbing topic. If pastors, from any obscure regard to policy, for fear of losing, or for fear of offending, keep this subject from their flocks, resist all awakening approaches from without, and make common cause with the avarice of their people instead of assaulting it with the sword of the Spirit; not to speak of the reaction upon their own temporal discomfort, by the results of selfishness thus engendered, the consequences will, undoubtedly, be the congealing of the mass in unproductive, hopeless parsimony, and the eventual decay of vital religion. As ministers of Christ, we must act out our principles. We must proceed on the belief, that he that watereth shall be watered, and that such giving is lending unto the Lord, and that we and our people shall be abundantly richer and happier for all that we bestow on the perishing heathen. And we have the testimony of some who have the best right to speak on such a subject, that

they and theirs have never so prospered as since they began to act on these principles. It is our pastors—we must repeat it, and earnestly and most respectfully ask attention to the remark—it is our pastors, with whom the work of missions must rise or fall. Under God, it is they, who must bid it live or die. Let a thousand ministers arise to their feet, and join shoulder to shoulder in this work, and no man doubts, that the whole land would be moved, and more than our brightest dreams realized. No man doubts, that in the hand of Divine Providence and grace, the ministry is the lever which moves the whole church to every great combination of effort. And what we have already seen of renewed endeavor in the last generation, has been owing chiefly to the animating words and example of a few men. Even a hundred, having the mind of Carey or of Mills, would be like the host of Gideon. The cause of Foreign Missions claims such animation of our ministry. It is too late in the day to regard the work as suitably

done by a small deputation, sent abroad to distant lands. It is the whole church, and eminently the whole ministry, who are bound for the evangelizing of mankind. Considering the proportion of unevangelized millions, the *prima facie* call on every minister is to go himself. The question is not, Why should I go, but Why should I stay? And many of us, when casting about for excuses for parsimony, or sloth, or indisposition to vex our people with so unwelcome a topic, ought rather to be bewailing, before God, our sin in leaving other brethren to go and bear the burden and heat of the day, while we have stood all the day idle. In a word, if Christianity is what it purports to be, if the danger of blinded heathenism is such as the New Testament declares, and if Christ's dying command has such a latitude and force as has been affirmed, then is it the plain, imperative, immediate duty of all among us who bear the ministerial name, to lay ourselves out in carrying forward this very work of Foreign Missions.

American Baptist Board of Foreign Missions.

Maulmain Mission.

OBITUARY NOTICE OF MRS. CAROLINE H. SIMONS.

By a letter from Mr. Simons under date of Maulmain, July 14, we have received further particulars of the decease of his lamented wife. She died on the morning of May 1, on board the ship Candahar, in which she had taken passage from Bombay for Calcutta, while lying at anchor off Tellicherry. Her remains were interred in the burial ground of the English church, the services being performed, on board and at the grave, by one of the German missionaries stationed at that place. The funeral was attended by the officers, surgeon, and gentlemen passengers of the Candahar, and by the civilians and military gentlemen resident at Tellicherry, and many of the native population.

"The last letter that I received," says Mr. Simons, "was written with a trembling hand at Bombay about April 15th, as she was going on board ship. This

alarmed my fears, and prepared me, in some degree, for receiving the intelligence of her death. I indulged the hope, however, that the sea air might possibly effect a favorable change, as it had done before. And such, at first, was the result. She was much better at sea than she had been at Bombay, and Dr. Sinclair, who attended her on board, cherished the hope that she might so far recover as to reach Calcutta and thence embark for America."

The letter alluded to, after describing the severity of her illness, and stating the improbability of her ever seeing her husband again in the flesh, gives suggestions in regard to the departure of her children for America, and her solicitude that they may be placed "where they will be brought up in the fear of God." It speaks, also, as well as previous letters, "of the kind attentions received from the missionaries of the American Board at Bombay, Rev. Mr. Allen, Rev. Mr. Hume and Mrs. Hume," at whose house she and Mrs. Howard had been entertained. And

commending herself "to all the dear brethren and sisters, [at Maulmain] each by name," she added, "I hope my highest desire is, that Christ may be magnified in my body, whether by life or death."

The following was addressed by Mrs. Simons to Mrs. Howard, on the 28th of April, when attacked with the symptoms that shortly after terminated in death. "God only knows how much I have suffered for four months past. How you and I have been cast off from every dependence, to trust entirely in the Lord. We cannot be reconciled at once, but since I left Maulmain, I have had deep religious experience, such as I never before had. Tell Mr. Simons how I wish he was here, to pray with me. Tell him I try to look to Jesus, and I have not now any fears about dying." Her thoughts then adverted to her sons, calling them by name, with most affectionate yearnings.*

Mr. Simons alludes, in the course of his letters, to the circumstances attending Mrs. Simons's embarkation from Maulmain. "It was expected by us that the ship in which my dear wife embarked, Oct. 19, would return in three or four months. Everything seemed at the time in favor of her going. The season of the year was the best; the cholera was raging here, and carrying off multitudes of the natives; Capt. Wilkinson and his lady were professors of religion, and the charges quite moderate. Nearly nine months have now elapsed, and no doubt the long absence from her family, and the great expense incurred with little prospect of recovery, were the cause of much anxiety, and contributed to prevent the anticipated results. How true it is, 'The way of man is not in himself; it is not in man that walketh, to direct his steps!'

* Mrs. Simons was the daughter of Mr. Amos and Mrs. Ruth Harrington, of East Brookfield, Mass. She left this country for Burmah in December, 1832, in company with Messrs. Brown and Webb and their families, and was married to Mr. Simons at Maulmain in June following. Of her children four were living at the time of her decease; three had died.

"I trust I have found succor, in this time of bereavement, in committing myself and family to *Him* who has never failed to fulfil his promises to me. Thus I have been enabled to encourage myself in the Lord my God, and to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!' 'Not my will, but thine be done.'

'So Jesus slept:—God's dying Son
Pass'd through the grave, and bless'd the bed.
Rest here, blest saint! till from His throne
The morning break, and pierce the shade.'

'O what a blessed thing it is to be a Christian.' These last words were used at family worship nearly twenty years ago by the late venerable father Mercer, near Phillips's Mills, Ga., and they made a lasting impression on my mind, coming from the depths of his heart."

"My dear brother," continues Mr. Simons, "I wish to open to you the feelings of my heart. If I know any thing of them, nothing gives me greater pleasure than to hear that the kingdom of Christ is increasing, and that all who profess allegiance to the Savior, whether in Christian or heathen lands, are *faithful to their engagements*. By the same vessel which brought intelligence of the death of my beloved wife, we heard that sister Comstock and sister Dean were no more. Here, then, are *three*, who were endeavoring to *fulfil* the engagements they made with the Lord when they espoused His blessed cause, whom he has been pleased to remove in *one month* from their scenes of labor to their rest. And there are *others* hard at work, under similar engagements, but nearly worn out, who may also be called home before any will be on the ground ready to take their places. In your letter to the mission you seem to speak discouragingly: that although the funds are in a more promising state than they were, they are far short of the immediate wants of the stations now occupied, and that men are wanting. When I hear these things, and see so much to be done, I am at a loss to know what is the nature of the *ENGAGEMENTS entered into with the Lord Jesus Christ* by the

members of the thousands of Baptist churches spread through the States of the Union; who can bear the cry again and again, 'Come over and help us,' and not exert themselves to the *extent of their ability* that the Lord's treasury may be full; nor stand *waiting* as laborers, for their Lord's command, 'Go work in my vineyard.' My feelings, and I may say the feelings of all engaged in the missionary field, are strong on this point. We wish to hear that the friends of the Redeemer at home are doing *more* and praying *more*, that the kingdom of the Lord Jesus Christ may speedily come."

Receipts of Money.

The receipts of the Board reported in the Magazine for February, were \$2645,50, the corresponding month of last year \$2258,41, making an increase of \$387,09. The receipts reported the present month, \$6011,95, the corresponding month last year, \$3227,72, making an increase of \$2784,23.

Recent Intelligence.

MAULMAIN.—Our last advices from Maulmain are to Sept. 25. The state of religion was more encouraging than it had been for some time previous, with indications of the presence of the Spirit of the Lord.

A society called The Children's Friend Society, had been formed in the place, which had taken up several Eurasian children (children of European fathers), and placed them at the school under the care of Mr. Howard. From ten to fifteen children would, probably, be thus supported: their food to be the same as that of the Burmese, but their style of dress European.

Mrs. Howard arrived at Maulmain from Bombay, *via* Calcutta, Aug. 10, after an absence of ten months.

Prayer for Burmah.

The following remarks were occasioned by inquiries made of the Maulmain Mission as to the practicability of reoccupying Burmah Proper. Mr. Howard writes,—

My health is not an objection in my own mind to my going back to Burmah. My mind does not revolt at the thought of bearing my last testimony against the worship of idols there, and of laying down my frail body in the midst of them, to moulder to its native dust. I think it is the general opinion of the brethren here, that an attempt to enter Burmah *now* would prove an utter failure.

The Burman government never seemed more intolerant to Christianity, than at the present time. Burmah seems to have enclosed herself with walls of iron and gates of brass, and to be prepared for a desperate effort to defend her idols. I have no hope that we shall be able to prevail against these, without the *aid of much prayer*. If Christians in America would have a rational ground of hope that our labors for this people will be blessed to their salvation, we trust they will *all* bear this in mind; and that the *united, fervent prayers of the church will be offered for Burmah's immediate subjugation to Christ*. A defect in this duty, I consider the greatest defect in my missionary life. We do not, I think, depend on God for direct, immediate aid through the divinely constituted means of prayer, as did the primitive Christians; and, therefore, we do not obtain it as they did. I fear the proportion of time that Christians are accustomed to spend in this blessed employment, is vastly too small. If American Christians are turning their eyes again to Burmah Proper, will they not think much on this subject, and assure us of the aid of their prayers?

The moral prospects of Burmah were, perhaps, never more dark and cheerless; her conversion, to human appearance, never more hopeless. Yet there are some bright spots in her dark horizon, on which the eye of faith can rest. Bibles and men are ready. We need only that direct divine aid by which we may be enabled so to preach that multitudes may believe.

DENMARK.—Renewed persecution.

The following statements in regard to a renewal of persecution in Denmark, are contained in a letter addressed to Mr. Oncken by Mr. Mønstær, as published in the London Patriot of Jan. 11, and dated at Copenhagen, Dec. 5, 1843.

I will now inform you of the present condition of the Baptists in Denmark.

The authorities have commenced proceedings against the brethren in the provinces and places without the gate of the city. They have not yet begun in Copenhagen, but our turn will come. At Aulbrey, br. Foltwed is sentenced to pay fifty dollars; br. Damgdon, thirty dollars; br. Wedfall to be imprisoned ten days and to be fed on bread and water, without the power of appeal. At Langeland, br. Wielehsansen, eighty dollars; br. Anders Maddsen, eighty dollars; br. Rasams Jer Gensen, forty dollars, and his wife five dollars. All who have been baptized since the decree of the 27th of December, 1842, are sentenced to fines; and if this decision should apply to those who have been baptized before as well as since the decree, the amount will be many thousand dollars. The magistrates know very well what punishment will most distress us. They see that no effect is produced by imprisonment or bodily infliction, and, therefore, they seek to ruin us in our circumstances. We expect that the persecution in Copenhagen will break out again even with greater severity than ever. All the Baptists within the provinces and without the gates have already been cited before the police. With the presence of our Lord, we are prepared for the conflict. Our motto is, "The Lord reigneth." The children of the Baptists are taken by the police, by force, to the State Church, to be sprinkled, and the parents are obliged to pay the fees and expenses of the same, in default of which their goods are seized upon. Notwithstanding all this, our public meetings are more numerously attended than ever; and we have, in consequence of the crowding, been obliged to discontinue them for the present. Although the police (without our instruction) keep order in the street, and seek to drive the populace off, many force their way into the house, and thus, from the denseness of the atmosphere, many are ill and faint away; so that the congregation is disturbed, and the service interrupted.

We are sometimes visited by Pharisees in spectacles and long robes, who watch for our words to ensnare us; but the greater part of our hearers belong to the plain and simple-hearted. I assure you, if we had a saloon which would contain a thousand persons, it would soon be filled. The desire to see the true light, which for so many years has been hid under a bushel in Denmark, is daily increasing; and

though the gospel is only preached by a poor sinner, in great weakness and much trembling, the people gladly hear it, and the Lord gives us daily proof of his power and love.

CREEKS. Since the publication of our January number, we have received from Mr. Tucker a narrative of a second tour among the Creeks and neighboring Cherokees. He writes as follows :—

I arrived here on the 9th of January, having been gone twenty-six days, and travelled in going and returning, 413 miles. During the tour, I preached twenty times, attended four covenant and church meetings and five prayer meetings, preached two funeral discourses, administered at one communion season, and married two couples. Baptized one in the Creek Nation, a native female; and four among the Cherokees, two males—all colored. Those in the Cherokee Nation are united with the Creek church. There is a prospect, however, of a church being gathered in that section of the Cherokees soon. The people are considerably awakened to the subject of religion. Many are inquiring, and seemingly under great concern of mind. The people have built a meeting-house twenty feet square, with a good chimney, convenient seats, and a preacher's stand.

In my present tour I have frequently preached in the Creek Nation. None appeared to molest. However, I had the consent of the principal chief, Rolly McIntosh. I also read to him your former letter to me, together with my credentials and certificates of good character, and asked for permission for myself, and others that might be appointed. He told me that he should make no objections; that they were to have a council this week, and that he would lay the matter before them and endeavor to obtain the consent of the nation, and inform me of the result. I saw a number of the influential men of the nation, both professors and non-professors, who assured me that they would use every lawful means to effect the passage of a law to admit the free preaching of the gospel. In the event of a refusal, they say they will build houses in the Cherokee Nation adjacent to the line, at their own expense, if the Board will send them missionaries; and the Cherokees say they will give permission.

MEETING OF THE GENERAL CONVENTION.

The Eleventh Triennial meeting of the Baptist General Convention for Foreign Missions will be held at Philadelphia, in the meeting-house of the First Baptist church, on the last Wednesday (24th) in April next, at 10 o'clock, A. M. The Rev. S. W. Lynd, D. D., of Cincinnati, Ohio, is appointed to preach the Convention sermon; the Rev. Barnas Sears, D. D., of Newton, Mass., his alternate.

Baptist Missionary Rooms, }
February 14, 1844. }

Individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, become entitled to a seat or representative by the payment of \$100. Those who have been members heretofore, are entitled to one representative for every \$300 paid at one or more payments since the last triennial meeting.

Donations,	
FROM JANUARY 1 TO FEBRUARY 1, 1844.	
<i>Maine.</i>	
For. Miss. Soc. of Penobscot Association, John Hunting tr., per E. Parker, as follows:	
Newport and Stetson, Bap. ch., (and ring,) 6.57	
Levant, Bap. ch. 3.62	
North Bangor, Bap. ch. 3.25	
Mr. and Mrs. T. B. Robinson 5.00	
Garland, Bap. ch. 2.50	
A sick female friend 1.00	
Corinth, Male and Female Soc. 13.58	
Collected at Penobscot Association, 24.67	
	60.19
Portland, Federal St. Sewing Circle, Elizabeth W. Cammett tr.,	
for Burman Mission, 13.50	
do., Federal St. Bap. ch. 23.50	
per Rev. S. F. Beecher, 37.00	
do., Free St. Bap. ch., per H. B. Hart, 100.00	
Winthrop, Bap. ch., per Horace Parlen, as follows:	
Mon. concert 27.00	
Miss Jerusha Wadsworth 9.00	
	36.00
	233.19
<i>New Hampshire.</i>	
Effingham, Bap. ch., per Rev. J. M. Coburn, 9.00	
<i>Vermont.</i>	
The following sums were received by Dr. Pattison, at a Mass Meeting held at Saxton River,—	
Saxton River, as follows:	
Daniel Mason 10.00	
Benjamin Smith 10.00	
A friend 10.00	
R. R. Cobb 2.00	
D. R. Cobb 1.00	
I. Severance 2.00	
Nancy Cobb 2.00	
S. Tuthill 1.00	
Mr. and Mrs. Wilcox 2.00	
W. L. Wiley 2.00	
James A. Willard 2.00	
Asahel Wilder 1.00	
D. Richards 1.00	
J. F. Mason 1.00	
Rev. L. Hayden 2.75	
Mrs. Hayden 2.00	
Lucien A. Hayden .25	
A friend 5.00	
	57.00
Rutland, as follows:	
Samuel Griggs 10.00	
Rev. Daniel Haskell 5.00	
Rev. J. M. Rockwood 5.00	
	20.00
Ludlow, as follows:	
Rev. B. Burrows 5.00	
Asa Fletcher 5.00	
E. L. Benton 5.00	
Levi Adams 5.00	
P. Pettigrew 5.00	
	25.00
Windsor, as follows:	
Rev. E. Hutchinson 5.00	
J. P. Skinner 10.00	
	15.00
Chester, Rev. C. H. Green 5.00	
Jamaica, as follows:	
Rev. N. Cudworth 5.00	
Mrs. Maria Cudworth 1.00	
Mary Howard 1.00	
	7.00
Brattleboro', Jacob Esty 5.00	
Londonderry, as follows:	
Rev. Rufus Smith 3.00	
Mrs. R. J. Horton 1.00	
Mrs. Thompson .12	
	4.12
Wilmington, Ansel Adams 1.00	
Townsend, 2d Bap. ch., as follows:	
W. B. Bunnell 2.00	
Samuel Gray 1.00	
	3.00
Grafton, as follows:	
Abisha Stoddard 3.00	
G. W. Drury .50	
Amanda Blodgett .25	
	3.75
Putney, N. C. Joy 1.00	
Perkinsville, B. Bigelow 2.00	

Brookline, F. Merrifield	1,00
New Fane, as follows:	
L. Sherwin	1,00
A friend	12
	1,12
Windham, Phineas Fisher	2,00
Windsor, Bap. ch. and	
cong., mon. con. for three	
months,	17,50
Mrs. Stickney	25
Owen Spaulding	1,00
Bosom pin.	
Public col. at Mass Meet-	
ing, Saxton River,	14,58
	186,32
Berkshire, per Wm. Clapp, as	
follows:	
Mrs. Abigail A. Minor	1,00
Mrs. Abigail Abell	50
	1,50
	187,82

Massachusetts.

A friend to missions	4,00
Cambridge, Juv. Miss. Soc. of	
1st Bap. Sab. school, Henry R.	
Glover superintendent, for sup-	
port of an African boy at Edina	
school, Africa,	9,26
West Cambridge, Sab. school,	
for schools in Assam, to be	
expended under the direction	
of Mr. Cutter,	14,00
Boston, Miss Elizabeth Wetherby	5,00
do., Sophia Cary Gould, contents	
of mission box, for heathen	
children,	1,00
do., Helen Malcom Lincoln, con-	
tents of "Savings Bank," for	
bible for do. do.,	1,14
do., Charles Henry Lincoln, con-	
tents of do. do., for do. do. do.,	66
do., Federal St. Bap. ch. and	
soc., mon. con. for January,	18,45
do., Harvard St. do. do. do., mon.	
con. for do.,	24,47
do., Harvard St. Bap. Fem. For.	
Miss. Soc., Mrs. Charles S.	
Kendall tr., for support of a	
Karen native preacher,	37,75
do., do. do. do. Young Men's For.	
Miss. Soc., S. T. Cushing tr.,	
for support of a Karen assist-	
ant,	50,00
do., Bowdoin Square Bap. ch.	
and soc., mon. con. for Janu-	
ary, per Benjamin Smith,	35,42
do., do. do. do. do. do., in part	
of annual subscription, per Wm.	
Blake,	50,00
do., Baldwin Place Young Men's	
Miss. Soc., J. W. Merrill	
tr., including col. at mon.	
con., to be appropriated as	
follows:	
For support of Rev. Wm. Dean	
for year 1844,	400,00
" general fund	154,95
	554,95
Newton, 1st Bap. ch., mon. con.,	
and other donations.	60,00
do., a friend, for German	
Mission,	5,00
do., Mrs. S. F. Smith	10,00
per Rev. S. F. Smith,	75,00
Wendell Baptist Association,	
Isaac Woodbury tr., per Na-	
than Hosmer,	4,50

New Bedford, Rev. Henry Jack-	
son	100,00
Lanesborough, Bap. ch., per T.	
Goodman,	7,68
Florida, Mrs. Freelove Drury,	
per Edmund Badger,	5,00
Westfield Baptist Association,	
Ebenezer Wright tr., per T. S.	
Morgan,	118,92
Beverly, 1st Bap. ch., per Rev.	
C. W. Flanders, as follows:	
for African Mission,	14,00
" general fund,	30,00
	44,00
Berkshire County Baptist Asso-	
ciation, Austin Hayden tr.,	
per T. Goodman, as follows:	
North Adams, Bap. ch.	4,20
Miss Esther Dean	1,00
Egremont Female Mite	
Society	19,75
West Stockbridge, Bap.	
ch.	16,00
Sandisfield, do. do.	33,71
Hinsdale, do. do.	9,41
Savoy, 1st Bap. ch.	15,50
Miss Olive C. Wad-	
worth	1,00
Miss Lucy C. Francis	5,00
	105,57
Raynham, Bap. Miss. Soc.,	
Enoch King tr., per Morrill	
Robinson,	14,25
Lowell, Worthen St. Bap. ch.	88,00
West Amesbury, a friend, towards	
support of a child in Mr.	
Clarke's school, Africa,	5,00
Weston, Sab. school, Edwin	
Hobbs superintendent, for	
giving the New Testament	
to heathen children as fol-	
lows:	
From Mrs. George Upham's	
class,	75
" Miss Sarah Upham's	
class,	75
	1,50
West Dedham, Fem. Mite Soc.,	
Mrs. Betsey Baker tr., per	
Wm. Draper,	10,50
	1386,02

Rhode Island.

Rhode Island Baptist State Con-	
vention, V. J. Bates tr., as	
follows:	
Providence, 1st Bap. ch. and	
soc., mon. con. for Janu-	
ary,	34,43
do., do. do. do. do., in	
part of annual sub-	
scription for 1843, per	
Prof. Wm. Gammell	156,00
do., do. do. Sab. school,	
R. E. Eddy superin-	
tendent,	13,03
do., do. do. Fem. For.	
Miss. Soc., Mrs. Sarah	
Bolles tr.,	189,35
Warwick and Coventry,	
Mrs. Ann Titus, per	
Sanford Durfee,	10,00

402,81

Connecticut.

Pomfret, Bap. ch and soc.	23,00
West Woodstock, Bap. ch.	
and soc.	35,50

Ashford, 2d do. do. do.	22,25
do., 3d do. do. do.	17,07
Miss C. A. Coats	1,00
Willard Speffield	1,00
Tolland, Bap. ch. and soc.	5,09
Canton, Edmund Case	25,00
do., John Case	,25
Colebrook, 1st Bap. ch.	
and soc.	18,00
do., 2d do. do. do.	50,82
Norfolk, do. do. do.	50,00
Torrington, do. do. do.	20,47
Cornwall, do. do. do.	32,25
Gaylord's Bridge, do. do. do.	25,50
New Milford, do. do. do.	23,48
Danbury, 1st do. do. do.	33,00
do., 2d do. do. do.	95,40
do., 2d Bap. Fem.	
Miss. Soc.	15,50
—	110,90
per Rev. Joseph B. Brown,	
agent of the Board,	499,58

New York.

S. Burton, for Burman bible, per	
E. Thompson Gale,	20,00
Black River, Bap. Miss. Soc.,	
John Potter tr.,	188,00
Catskill, Bap. ch., for China	
Miss., per Rev. C. G. Som-	
mers,	10,00
Jersey city, Bap. ch., for	
China Miss., per Mr.	
Holyland,	22,00
per Wm. Colgate,	32,00
Chenango Baptist Association,	
C. Randall tr.,	154,76
A. G. M., a friend to the	
cause,	9,00
Turin, M. Higby	20,00
Friends in Scuyler	1,50
Franklin Bap. Association,	
Wm. Stilson tr.,	139,00
Evans's Mills, Mrs. Adelia	
Root,	1,00
Cortland Baptist Associa-	
tion, C. H. Wheaton tr.,	649,64
Homer, col. at Mass Meet-	
ing,	28,00
Onondaga Baptist Associ-	
ation, James Hough tr.,	
as follows:	
Fayetteville, H. Ed-	
wards, towards the	
support of a Karen	
preacher,	20,00
do., Mrs. S. Ed-	
wards, for Mrs.	
Wade's school,	5,00
for gen. fund,	202,33
—	227,33
Elbridge, Mrs. H. Munroe	3,00
Cayuga Baptist Associa-	
tion, A. Case tr.,	153,46
per Rev. Silas Bailey,	
agent of the Board,	1386,69
Broome and Tioga Baptist As-	
sociation, per Rev. A. B. Ma-	
son,	40,00
Munroe Baptist Association, per	
Wm. N. Sage,	294,38
Oneida Baptist Association,	
Ephraim Palmer tr.,	262,27
Stephentown Baptist Associa-	
tion, per Rev. Dr. Cone,	51,66
—	2275,00

Pennsylvania.

Northumberland Association, as	
follows:	
Muncy, Bap. ch.	5,00
Williamsport, do. do.	5,50
Lock Haven, do. do.	1,33
Milesburg, do. do.	11,00
John Lewis	5,00
E. S. Lowe	10,00
White Deer, Clinton and	
Union	16,25
Missionary meeting, col.	20,10
Milton, Bap. ch.	44,89
Northumberland and	
Sunbury,	5,04
per Rev. E. Kincaid,	—
—	124,11

Virginia.

Richmond, 2d Bap. ch., for sup-	
port of a Karen preacher,	50,00
do., 2d Bap. Fem. Miss.	
Soc.	65,00
per Mrs. S. M. Magoon,	—
—	115,00

South Carolina.

Savannah River Association,	
George Rhodes tr., per Wil-	
lingham and Lawton,	191,75
State Convention of the Baptist	
Denomination in South Caro-	
lina, Alex. J. Lawton tr., as	
follows:	
for Cherokee Indians,	5,00
" Burman bible,	5,00
" general fund,	291,97
—	301,97
—	493,72

Ohio.

Bedford, Bap. ch., H. Durham tr.,	
per J. P. Robinson,	7,00

Michigan.

St. Mary's, Miss Harriet H.	
Morse, for Karen Mission, to	
be expended under the care	
of Mr. Brayton,	25,00

Legacies.

New Bedford, Mass., Zephaniah	
Eddy, deceased, per Rev.	
Henry Jackson,	200,00
Eastham, Mass., Polly Smith,	
deceased, F. Mayo executor,	
per Miss Thankful F. Smith,	30,00
Coventry, N. Y., one year's in-	
terest on bequest of Wm.	
Spencer, deceased, E. K. Car-	
penter executor,	21,00
—	251,00

Sale of silver spoons,	2,70
—	36011,95

The Treasurer has also received from the American and Foreign Bible Society, for the revision, publication and circulation of the holy scriptures, as follows:

In the Siamese language, 1000,00
 " Karen do., 1000,00
 —————
 \$2000,00

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

APRIL, 1844.

NO. 4.

American Baptist Board of Foreign Missions.

France.

COMMUNICATIONS FROM MR. WILLARD.

Our last published accounts from France may be seen at p. 294, (November no.,) last vol. Letters of recent date indicate no material change from the state of things there presented, if we except certain measures to secure before the Chamber of Deputies a favorable consideration of the question respecting freedom of religious worship; and, in connexion with these measures, and the vexations and oppressive procedures which make them necessary, a more public and formal announcement than has heretofore appeared, of the missionary agency sustained in France by the General Convention. It appears that a petition has been prepared on the part of our Christian brethren in the north of France, containing also the signatures of the brethren in Picardy, and embodying details of some of the unrighteous vexations to which they had been subjected by the civil authorities the past year. The petition was addressed to the President of the Chamber of Deputies, and would be followed by another bearing the signatures of all who might choose to sign, whether members of churches or otherwise. The result is yet to be seen. A Committee was appointed by the Chamber to report on petitions of this character, and much was to be hoped from the kind consideration and zealous efforts of a most worthy member of the Chamber, of "distinguished character and influence," and a member of the Committee, Count A. de Gasparin.

The following letter from one of the native preachers, addressed to Mr. Willard under date of Dec. 18, 1843, exhibits in a very clear light the nature of the proceedings alluded to, affecting religious liberty in France. It is also interesting for the manly independence which breathes through it, not inconsistent with the manifestation of all due respect to the authorities, as may be seen in the communication to the mayor of —, appended to it. Mr. Willard, in speaking of the course pursued by the writer, remarks, "I am glad our brother has taken this ground; not that I think his vexations are near being terminated, but because it seems to me honest and fair. I choose to have the decision brought to this point, viz., whether foreign religious societies shall be tolerated in their efforts in France, or not." "In view of all these things," he adds "is there a Baptist, is there a *Christian*, in the happy land of my nativity, who will refuse to lift up his soul unto God in behalf of his brethren here!"

LETTER OF A NATIVE PREACHER TO MR. WILLARD.

Continued hostility, and its origin—Evasive proceedings of the magistracy—Letter to the mayor of —.

I am never more embarrassed than when I write the report of my labors. In the time of suffering in which we are, what can you expect from us? from us, so often intimidated by insurmountable obstacles? from us, so often cast down by the feeling of our own weakness and incapacity? What we do, is, to languish, wait, hope, and pray. The government, the Catholic

church and the Protestant one, rise up in turn against us. Assailed from every quarter, it is all we can possibly do, not to yield to discouragement. Smitten by the government, calumniated by the papists, and torn by pretended evangelical friends, we should rest without the hope of prosperity, did we not know that the cause we serve is the cause of God, and that he wills its success. The natural result of the present state of things is, that our progress should be slow; almost imperceptible. We are scarcely ourselves formed to the discipline of the gospel; we have to combat in ourselves and in our brethren, the prejudices of either the Catholic or the Protestant church, or again the contagious influence of that argumentative cynicism which so decidedly characterizes our time, and France in particular. Without, we have innumerable difficulties to overcome; and those which the policy of the government, in regard to dissenters, creates for us, are not the least.

Indeed, the manner in which our charter has for several years past been interpreted, has occasioned indecision every where. We are sent to the authorities to claim our share of liberty. But to what authorities? Is it to the mayor? But the mayor no longer thinks himself competent, and we must go to the *procureur du roi*, to the *sous-préfet*, to the *préfet*, to the *ministre des cultes*. If we apply to them, they send us back to the mayor. For if we do not know to whom to apply; they, on their part, do not know or will not know, whether or not it belongs to them to grant our request. You know that Mr. — declared that it was not the province of a *procureur du roi* to meddle with affairs of worship; it was the mayor's business. But now, if I call upon a mayor, he will do nothing,—it belongs to the superior authorities to take cognizance of our claims. This is the fact that I wish to point out to you in proof of that spirit of indecision with which the government is studious of occupying all minds; and this course is very politic; the charter is retained, it is true, but it is rendered, so to speak, a perplexity, in order that nothing may be granted. The legislation respecting worship, is equivocal; but this is characteristic of the system; they are careful not to do it away.

Ever since I have been at —, the people have talked continually about religious meetings, which they would like to attend. Whether from curios-

ity or not, has little to do with the question. Our duty, our business, is, to gather assemblies for the purpose of instructing them. I went to the mayor; he received me very civilly; he was liberal, he desired liberty for all, he would not thwart ours, but he durst not take upon himself to authorize us. He sent me to the superior authority; but I had read at the house of Mr. —, in the village of —, a letter from the superior authority, which recommended to the said Mr. —, mayor of the village, to hinder me from exercising my ministry. Thus nobody will grant me my right, and if I hold meetings, it is at my peril. In three villages the mayors have referred me to the minister, or to his subordinates, the *préfets*. The thing is truly ludicrous; for there I shall be asked if I am a Protestant. If I say yes, I am referred to the consistories, which will call for a diploma from Geneva, or Montauban. If I have none, the answer will be, that they have no prerogative touching dissenters, that the government does not recognize them. In a word, this is our real condition. Liberty is granted us provided we will go and demand it of the authorities, which nowhere consider themselves competent to grant it. Yet all these authorities, which dare grant nothing for fear of being reprimanded, consider themselves competent to hinder. A mayor is never afraid to send us a *garde champêtre* with a sabre under his arm; a *procureur du roi* never scruples to send us a piquet of *gens d'armes*, in order to seize or disperse us.

But why do I remind you of these things, already so well known to you? It is, dear sir, to engage you to convey to your brethren on the other side the flood, the excuse which is found in the difficulties met with on this side, for the little progress we make in the cause which their liberality has committed to our hands. Your conviction is, that by perseverance we shall gain the victory. And who of us is not decided to persevere? Therefore, we hope still, and we pray always. Wait, therefore; let your friends in America also wait; let us all wait, and continually, even though we may never see those happy days which will not fail to come. We shall have sown in tears; but others, who will enter into our labors, will reap with joy. The promises of God are sure; he will overcome all his enemies and ours.

The *garde champêtre* has just been at

my house—his sabre under his arm. After having put on his spectacles, and taken a position suited to his mission as public crier, by order of the mayor of the commune, he read, with some difficulty, but still in a loud and intelligible voice, a paper of the following import. Mr. — must present to the mayor of the commune the written declaration of the request which he has made to the said mayor for permission to open a place of meeting for his worship in —. He must besides and especially, produce a voucher of his title of pastor, and declare to what consistory he belongs.

The following is the letter of our brother to the mayor of —, requesting leave of holding public religious worship, and announcing his missionary connexion as an agent of this Board.

“To the Mayor of —,

“Sir,—Certain persons of the same communion, of whom several now belong to your commune, are desirous of edifying themselves by meeting together for the celebration of their worship, which consists in prayer, the singing of hymns, the reading and expounding of the gospel, and in the administration of baptism and the supper. As a pastor of that communion, I present myself before you, sir, for the purpose of obtaining, in your commune, the share of liberty and protection which the 5th article of the constitutional charter of 1830 guaranties to us.

“You know, sir, that the government of our country, while it grants religious liberty to all, furnishes vouchers presentable to the subaltern authorities, only to the pastors of three communions, whom it salaries. As a Baptist dissenting pastor, I have, therefore, no voucher furnished by the government to present to you. I can only furnish you the proofs that I belong to a religious Society, whose Board is my consistory. That Society has its seat in America, under the name of the American Baptist Board of Foreign Missions. It salaries in France a number of pastors under the direction of the Rev. Mr. Willard, American agent at Douai. I have been one of those pastors for three years. There are in your commune several English persons who will be able to read to you in the reports of that Society during the last four years, that, in 1840, I was at — as assistant of the French Mis-

sion; in 1841, at — as pastor; in 1842, at —, &c., as pastor; in 1843, still at — as pastor. (See Baptist Missionary Magazine, article, France, year 1840, p. 130; year 1841, p. 178; year 1842, p. 162; year 1843, p. 143.) I send one report with this letter.

“As for the certificate of my ordination to the sacred ministry, I present you that which was given me by two of the pastors from whom I received the imposition of hands; one of the two is the Rev. Mr. Willard, our director in France.

“I have no need to tell you, sir, that our instructions are purely religious, that they are foreign from all politics. Besides, the inspection which you will cause to be exercised over us, will convince you that we have no other view than to teach the doctrines and the morality of the gospel.

“Receive, sir, the assurance of my profound respect,

“— — — — —,

“Protestant Baptist Pastor.”

OBITUARY OF ALEXIS MOUTEL.

We are indebted to Mr. Willard for the following obituary of Mr. Moutel, late member of the French Mission; his decease was announced in the last annual report.

Alexis Moutel was a native of Antwerp. He became a subject of renewing grace about twenty years ago. He entered the service of the Board in 1835, residing then at Orchies, *Dept. du nord*. He conducted the public worship of the little church in that place, and made excursions in the neighborhood for the purpose of conversing upon religious subjects with such as should be willing. In the spring of 1839, while contemplating a removal to another department, he had a copious hemorrhage. In speaking of it some time after, he told me that he had vomited a great quantity of blood; but that he was fully recovered, and ready to commence operations for moving. I could not, from the account which he gave of himself, form any opinion in regard to his disease; and as he repeatedly affirmed that he was perfectly well and was desirous to be gone, he obtained my consent. The fatigue of moving occasioned a second hemorrhage; others followed at pretty long intervals; yet to the utmost of his ability, often

beyond it, he labored for the salvation of his fellow-men.

As he was located, after his removal, in a place where there were no Christians, and few, if any, Protestants, and where vice and immorality were universal, he had a good opportunity to exercise his conversational talent, which was of a very happy order. The result of his ministry in that region is yet to be seen, as he met with little apparent success. It appears that he was universally respected, and beloved by some; for he occasionally fell in with a sober person.

He received an invitation to be present at the ordination of the brethren Lepoix and Dujardin, which took place at Baisieux, May 22, 1842. He failed of reaching Baisieux, but arrived at my house at Douai the evening previous to the ordination, having walked from Cambrai, a distance of fifteen miles. On my return from Baisieux I found him at my house, very much emaciated, and with a respiration so short as to allow him to utter only four or five words without interruption. Yet he did not consider himself sick, and had no idea of speedily finishing his course; he said he suffered nothing, and wanted only a little more strength, to be perfectly well again. Providence so ordered that the proposition of sending for his family and of again fixing his residence at Orchies, received his entire approbation; thus he was placed in the midst of Christian friends. He was not able to conduct the public service after his return to Orchies, but he conversed much, wrote many letters, and lost no opportunity to do good.

The following paragraph from his journal will give a better idea than any thing else, of his state of mind during the latter part of his sickness.

"Aug. 10, 1842. I had a crisis of an extraordinary character last night. Never had such a thing happened to me before. I had been well for several days, and was forming plans for the work of God. Having waked in the night after several hours' sweet repose, I was giving thanks to God for his kindness in restoring me to health, and requesting him to grant me grace to employ my returning strength for the advancement of his kingdom. I felt a desire to cough, and threw up a little blood,—I coughed again, but instead of expectorating, I experienced a feeling of suffocation,—I could not breathe. I arose making every effort, but all in vain. I felt that I was going to die. I

cried, 'Lord!'—I immediately discharged about half a pint of blood, and my respiration was free. My family was standing around my bed, with the daughter and second son of P——, the father and elder son being absent. I bade them all farewell, for, though calm, I thought I was going to die. At that moment I thought of D——, and asked those around me if they believed he would be saved. They could not answer satisfactorily. 'O,' cried I, 'could I but see him once more, to talk to him of his salvation.' Brother P's son said he would go and fetch him. D—— was not at home, but was expected during the day; and his wife said she would come and see me as soon as it was light. D—— came home in the afternoon, and, though greatly fatigued, came directly to my house. He asked me at once what I had to say to him. 'My brother,' said I, 'I have a serious question to ask you; do you believe in the Son of God, have you put all your hope of salvation in Jesus, have you a firm assurance of entering into heaven after this life?' Recovering from a momentary surprise, he said, 'I have no doubt of my salvation; I believe that I have put my hope in Jesus.' 'It is a serious affair, my brother,' said I, 'very serious; "for it is a fearful thing to fall into the hands of the living God." One may have preached to others, and still not be received. One may have wrought miracles in the name of the Lord, and yet go away into the lake that burns with fire and brimstone, and that forever, to all eternity. O, my brother, think seriously of it; you must look death in the face if you would appreciate the happiness of the true Christian.'

He had several crises similar to the preceding, and always manifested the same confidence, the same heavenly disposition. It was near the close of the month of January, 1843, that br. Dujardin, of Orchies, informed me by letter, that Moutel was near his end, and wished to see me. I made no delay, but set out early the next morning. I got down at Dujardin's in order to learn the state of things, and then went with him to Moutel's; he was pleased to see me, having almost despaired of my coming on account of the weather. He conversed with difficulty, his respiration being very short, and his weakness extreme. Sitting down by his bed, I took the hand which he proffered me, and observed to him that he, probably, had no longer any hope of

getting well again. "Yes, yes," replied he, "the doctor says that as my bleeding has ceased, there is nothing in particular to prevent my recovery." He noticed my surprise, and immediately said,—*"You do not think I can recover? Tell me what you think, I am not afraid of death, the Lord is with me."* Being assured that there was very little hope of his recovery, after a moment's silence he conversed of different things, spoke of having arranged his temporal concerns as far as possible, that his wife might not be embarrassed with them after his death, and recommended his family to my kind remembrance. He was quite exhausted, and I left him.

A few minutes previous to setting out on my return, I went to take leave of him. I asked if he had any thing to say to me. "Only to recommend anew my family to you,—also assure the Board that if their mission in France has not made greater progress, it is not *their* fault, nor that of several of their agents." He gave me a farewell for Mr. Willmarth and his wife, for several of the brethren in France, whom he had not seen recently, and then added;—"It is not probable that we shall see each other again on earth, but we will meet in heaven,—yes, I will expect you there,—farewell,—I will await your arrival." His face was irradiated with joy, and I bade him adieu with the fullest conviction that the righteous hath hope in his death, and that none could avoid desiring to pass away like him. As I reached the door, he spoke again,—I turned and heard him for the last time repeat,—*"Adieu! auprès du Seigneur—auprès du Seigneur,"*—with the same expression of peace and joy glowing on his countenance.

On the fourth day after this visit, 1st of February, our brother went up to receive his reward. The closing scene is represented as very affecting. The last night, a few hours before his exit, he sang aloud three verses of a hymn beginning thus,

"O my soul, I must die,
My departure is nigh;
From this dwelling I rise,
From this earthly abode,
To my home in the skies,
To my Savior and God."

He continued to the last moment full of hope, and passed away triumphantly.

In regard to him we have nothing to regret, except that he is no more with us. He was a good man, faithful until death, and we doubt not has received a crown of life. His widow and fatherless children should be remembered in the prayers of all.

Siam Mission.

JOURNAL OF MR. GODDARD AT BANGKOK.

(Continued from p. 60.)

Various inquirers—Case of oppression.

Feb. 19, 1843. Sabbath. Three strangers attended worship. One of them, Chek Bun, is a young man from Sando-way-sea, where the weekly Wednesday meeting is held. He has often attended worship there, but has not before been down here. I have often called on him at his house, and been interested to find that he would converse on the truths of Christianity more intelligently, freely and cordially than any other individual with whom I have ever met, who had not enjoyed special advantages for instruction. He promised to come again next Sabbath. I hope he may obtain the salvation of his own soul, and then assist many others to find the way of life. Chek Kue Lin (mentioned some time since as repeatedly having requested baptism) has not attended worship for some time, and is engaged in gambling, in which way it is said that he has become rich. I fear lest, after having been led to the gate of heaven, and made to see the importance of entering, yet, because the gate is too narrow to admit of all which he wishes to take along with him, he will continue to walk the road to death. Thus our hopes are often blasted; but God will, nevertheless, take a great multitude from this people, who shall glorify Him on earth and enjoy the bliss of his presence hereafter.

26. Chek Mue, from Leng-kea-chu, was present at worship to-day, having come from his distant home for this purpose. He appears *very well*, and wishes to be baptized; but as he must return to-morrow, it could scarcely be deemed advisable: he promises to come again about the time of our next communion. He speaks of others in that village who daily worship God secretly, but there is reason to fear that it is ignorantly or insincerely. One or two other strangers were present, while

several, who usually attend, were absent.

March 3. Have to-day been called to witness another instance of oppression among this injuring and injured people. Yesterday about 5 o'clock, P. M., Chek Haw came down and informed us that our aged br. Peh So had been seized and carried off to prison. After inquiring about the circumstances, thinking that the old man would, probably, get nothing to eat, I immediately sent Keok Cheng with another brother, to carry him food, and inquire about his situation; and to-day have been myself, and after much discussion have procured his release by promising to be responsible if any thing shall be proved against him. I have not often thought proper to make myself responsible for any one, but in this case the circumstances seemed fully to justify such a course.

It appears that, sometime since, a neighbor of Peh So was imprisoned for debt, but made his escape. The officers, according to Siamese custom, not being able to find him, sought to seize any one connected with him whom they could find. It so happened that a man in some way connected with him, was sitting in the house of Peh So, engaged in social conversation, when the officers came. The officers had considerable talk with the man, but (for some reason unknown to Peh So, as they talked Siamese,) they went away without apprehending him. They then went to a spirit shop, got drunk, and strolled about the streets for some time, during which time this man left the house of Peh So. The officers afterwards returned, and as the man was not there, charged Peh So with concealing him or aiding his escape, and threatened that if he did not deliver the man they should take him. But he could not deliver the man, for he knew not whither he had fled. The officers promised not to apprehend him on condition of his paying them six ticals; this, too, he could not do, as all his property, real and personal, would scarcely surpass that amount. They, however, went away without apprehending him, and the matter passed on about three weeks, till yesterday, when they came and took him, offering, nevertheless, to release him for a present of three ticals. But as he could not raise that amount, it would not be a stranger thing than has happened, if he had died of starvation in confinement, except for the bro-

therly hospitality of the disciples of Christ; as he, like many of his countrymen here, has no family friends to minister to his wants. When I called this morning, I was plainly told that he could be released only on the payment of ten ticals; but as the leaders in the affair were driven from one pretence after another, they at length seemed glad of some plea on which they might release him without confessing their wrong; and were willing to accept my offer to be responsible for him. The only question on which they finally made his guilt to rest, was, whether the person sought was an inmate of Peh So's family or not; a question which a few moments' inquiry might easily have answered. I requested them to send a man over at once with me and inquire, but they refused, requesting me to let him remain four or five days, until they could ascertain. I asked if they would give him rice in the meantime. They would not promise to do so, but recommended me to give him one or two ticals wherewith to purchase food. I hope it will ere long be understood here, that imprisoning Christians for nought, is no very lucrative employment.

Examination of Chek Gnee Seng—Leng-kea-chu as an out-station.

26. Sabbath. Congregation somewhat larger than usual. The discourse, on the words "By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," was listened to with much apparent attention. The afternoon meeting was occupied in the examination of Chek Gnee Seng, as a candidate for baptism. The examination proved quite satisfactory, and he is expected to be baptized next Sabbath. He is a person of good education, fifty-five years of age, and has professed to believe in Jesus for three or four years. He was formerly examined and approved, but for some reason never came forward for baptism. He has been living for some years past at Patrew, a distant village. He recently declined the lucrative office of supercargo of a junk, rather than submit to the idolatrous rites which it involved. He has also abandoned the use of ardent spirit, which he had long been in the habit of using with his food. When informed to-day that the brethren voted in favor of his reception, he said, with

joy sparkling in his eyes, "Thanks to God for his infinite mercy,—thanks to Jesus Christ for his mediation and atonement,—thanks to the Holy Spirit,—thanks to the teachers and to the brethren of the church." God grant that he may be faithful unto death.

After meeting, had some conversation with two inquirers, who said they wished to come forward, but had not quite sufficient courage to ask for baptism. Exhorted them to give all diligence that they might speedily become prepared. Large numbers of wounded and sore came to-day, as, indeed, they now do daily, for medicines. It is a privilege to allay somewhat the temporal as well as spiritual miseries of this poor people.

28. Keok Cheng returned to-day from a visit of eleven days to Leng-kea-chu. He reports nothing of special interest, except that the truth is slowly, but evidently, advancing. Evil reports have again gotten abroad there, which deter many of the people from receiving tracts. Things have now reached that point in which it is exceedingly desirable to occupy a house and have some one constantly there, to conduct worship and converse with the people. I cannot doubt that very happy results would follow such a course. But whom shall we send? It scarcely seems possible, in view of my lonely condition and the numberless duties connected with this station, to spare the assistant; and those of the other brethren who have made much attainment in knowledge, are young in grace, and it is, therefore, impossible to place entire confidence in them. It seems more prudent to keep them near me for a time longer. In these circumstances I asked Keok Cheng if he knew of any person proper to send, and was much pleased with his answer. He said, "I have but little knowledge of the gospel, and am very easy to fall into temptation, and have not succeeded heretofore in living according to the will of God. Yet if I should rely on the assistance of Christ, and he should keep me, perhaps I might labor there a few months successfully." In this reply he did not exhibit that false humility which would lead him to suggest some other person whom he knew to be less qualified than himself, nor that high estimate of himself which would lead him to consider his services here indispensable. It is not yet decided what shall be done. We humbly pray the Lord to look on these

whitening fields and send forth laborers, and we earnestly beseech the people of God to arise and come up to the help of the Lord.

A day of trial—Baptism of Chek Gnee Seng.

31. In the morning visited Chek Peo, but got very little satisfaction. I fear we shall be obliged to drop him from the number of disciples. Nothing is indeed urged against his moral character; but he manifests scarcely any interest in religion, and his conversation shows that he thinks much more of serving his employer and obtaining his wages than of serving God and securing eternal life. He had even forgotten which day is the Sabbath. He made promise of amendment, and seemed somewhat affected by the pointed admonition which I felt obliged to administer.

Returned home about noon, and at 3 o'clock was informed that a Chinaman appeared to be dying in the room occupied by one of our hired men. I immediately went to see him, and was told that he had, *probably*, taken a large dose of opium with the intention of destroying life. I gave him a powerful emetic, which, however, produced no effect. His wife, who had been called, also gave him an herb which the natives use for emetic, which failing, they cut off the head of a duck and caused the blood to flow warm down his throat for the same purpose. But all failed, and he died in about three-quarters of an hour. He, probably, took the opium in the morning, and knowing that I was gone with my hired man, quietly took possession of his room and bed. He was insensible when I first saw him. He was a barber by trade, and had for some time been employed by almost all the natives in the employment of the missionaries here. Of course, he had been often here, and had for some time attended meeting on the Sabbath. The only known reason for the suicide was, that he yesterday lost a large amount by gambling. It is possible that he might have taken the fatal dose by mistake. As soon as he died, his wife and another friend who had been present, left him stretched on the floor, saying they would call his friends to come and take him away. We waited some time, but no one appeared. Keok Cheng then went to inquire, and found that his wife had run away, for fear of being taken and sold by his creditors, and his other friends

all said they had nothing to do with him. Thus he was liable to be left without burial or burning. I, therefore, had men called, whose business it is to burn the dead, who for \$1,50 took him away.

To add to all the trials of the day, I have heard suspicions intimated that one or two of the members of the church, who live in our compound, are in the habit of using opium. Nothing is proved; but the trial seems almost insupportable. May the Lord purify his church, and preserve his real children from the temptations to which they are exposed.

April 2. Sabbath. Congregation full. The discourse on the words, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel," was listened to, I think, with more than ordinary attention. The countenances of some who are not members of the church seemed to indicate strong reasonings of mind. The season at the baptism was pleasant, as usual. The morning had been rainy; but as the appointed hour arrived, the sun gently looked through the parting clouds, as if to smile on the scene.

13. The weather is now excessively hot, but the missionary company are all enjoying comfortable health. We are expecting rains soon. A letter from br. Chandler, received a short time since, gives us reason to expect him soon. There having been no arrival from Singapore recently, we have not heard from home for a long time; but a ship is now daily expected, by which we anticipate the pleasure of receiving letters, and, if not of welcoming new fellow-laborers, at least of hearing that they are on their way hither. God speed them in his good time.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR. WADE.

Wathau, wandering habits of Karens— Four baptized.

1842-3. New Village, or Wathau, now contains sixteen families, or married couples. A part of the villagers commenced a settlement two years ago much nearer town; but finding their vicinity to the Burmans a source of constant annoyance from that people, they resolved on moving higher up the

river. This they did last year, and in their present location they have been joined by others from Toung-byouk and Mata. The village promises permanency. It has all the advantages which a Karen settlement requires; the soil is good and easily tilled, bamboos plenty, access to market easy, &c., and were it not for past experience of Karen habits, we should not hesitate to say it would become a permanent and populous village. But such are the *wandering habits* of Karens, that we feel unable to form any opinion of its future destiny. A *single untoward* event might be sufficient to make them desert the place at once, without the least regard to the loss of property, or to any inconvenience such a step would occasion them. Karens place little value on property; we have seen many instances where fine gardens of areca, plantains, and other valuable trees, which had been planted and nurtured with great care and trouble for six or seven years, until the plants began to be productive, and would thenceforward supply the owners with all the comforts of life, sold for a mere nothing, or abandoned entirely, just because the owner fancied to go and live in some place where bamboos or thatch would be more plenty, or he would be near some relative; or because, perhaps, the small-pox, cholera, dysentery, or some other disease, had appeared. So it may be with our New Village.

When we left Tavoy to visit this village the cholera had commenced its ravages in town, and, as it came from the north, we feared it had visited our Karen villages on the river. We are happy and thankful to find it otherwise. No cases have occurred in either village; but we still feel extremely anxious for them, though this pestilence passed by them in its progress from Maulmain to Tavoy, inasmuch as we find it visiting the Burman villages on the river; in which, as well as in Tavoy, many, very many, are carried off by it. We earnestly pray, that, if God will, our poor Karens may be spared.

At Wathau we found that a temporary *zayat* had been erected as a place of worship, in which Mrs. Wade and myself took up our residence for a week. During this time we held daily evening lectures, and went through with the usual examination of the church members preparatory to the communion, which was administered on Sunday. Four applicants for baptism were also

examined, received, and baptized. One couple was married. Every thing relating to the church and their temporal affairs, was, on the whole, pleasant and encouraging; except that their rice crop was much injured by the sudden breaking up of the rains, as is the case throughout the Tavoy province. It is to be hoped, however, they will have enough for their own consumption.

*Exemplary character of the church at Ya—
Additions by baptism.*

At Lurtvo or Ya, we spent two weeks, during which time we held daily religious meetings, for preaching, examining the church members preparatory to the Lord's supper, and attending to applicants for baptism. The members of this church have, from the first, been remarkably steadfast in their profession of Christianity, and punctual in the observance of Christian duties, so far as their knowledge extends. The church was constituted in 1836, and from that time to this not an individual has been excluded, or has deserved to be, so far as their conduct has come under our observation, for any immorality. This season, however, we judged it necessary to suspend four members from a participation of the sacrament of the Lord's supper; one for a disregard of the Sabbath in travelling; two for ill-treating their wives; and one for unkindness to a sick daughter; (the last, however, does not belong to this church.) These individuals professed penitence; and we hope the discipline of the church will have an effect, through the blessing of God, to deter them and others from the like conduct in future.

This church has just completed a very neat, commodious, and substantial place of worship, which cost them eighty rupees, or about three dollars and a quarter to each family, in cash, besides considerable personal labor. This we deemed as much as they were able to do this year, particularly as their rice crop came in very light; and we did not, therefore, solicit any aid from them to the funds of the Tavoy Mission Society. If each of the 700,000 Baptists of America would do as much each in a year, the aggregate would amount to more than two millions of dollars. Yet when some of these individuals saw in the "Karen Star" what other churches had contributed, they expressed their regret that they had not some money left for this object also.

The new chapel, which they have built, has a recess on one end, designed as a sleeping apartment for the missionary while visiting them. The chapel was opened and dedicated to the service of God on the last Sabbath, and the last day of our visit. The subject treated in the discourse on this occasion, was the spiritual building of God; by which is sometimes meant the church, sometimes the body, the temple of the Holy Ghost, and sometimes the building of God, an house not made with hands, eternal in the heavens. The consecration prayer used by Solomon, at the dedication of the temple, with a little alteration to accommodate it to present circumstances, was also read, the whole assembly uniting, as in some parts of the Episcopal church service.

On the same day two were baptized, and the Lord's supper administered.

Those baptized at Wathau will, for the sake of convenience, be considered as members of the Ya church; which will make the addition, this year, six, and the present number forty-six.

(To be continued.)

Shawanoes.

**EXTRACTS FROM THE JOURNAL OF REV.
F. BARKER.**

Indian burial—Increase of religious interest—Hopeful conversion.

Dec. 22, 1843. To-day I was sent for to preach at a funeral gathering. This was among the Indians who have hitherto rejected the preaching of the word. Some had been induced to inquire, and had occasionally listened to divine truth; others had scarcely heard of the name of the Savior. Without delay I proceeded towards the place. By reason of the distance, it was rather late when I arrived; but I was fully in season. The people had but just begun to collect together, and, according to custom, they did not all arrive until after dark.

The corpse was that of a young woman. It was laid out upon a bark prepared for the purpose,—the bark was placed upon the ground in front of the house. There was a fire at its head, around which the women gathered as they arrived; and another for the men, at a little distance, by its side. It was neatly wrapt in grave clothes, over which was spread a quilt of a bright red. I seated myself in a favorable

position for observing the various offerings made to the spirit of the dead. By the time they had all collected together, there was quite a pile at the head of the corpse. Some brought pieces of nice calico; some, broad-cloth; some, riband, &c., &c. These were for a burial offering. And then were the meat offerings; by some a pan of bread, by others, a pail of cooked beans, others soup, &c. All were designed to modify the condition of the departed spirit, or so to appease it that it might not afterward molest any one of them. After the food had remained a sufficient time for the spirit to be satiated, it was then passed round to the guests. As it happened, none was brought to me, for which I was thankful. I should have felt constrained to refuse it, lest I might be eating what was sacrificed to demons; and this might have occasioned some inquiry, which would have drawn some of their minds from the services about commencing.

We began the service by singing a hymn in the Shawanoe language; then followed prayer, then preaching; afterwards exhortation, singing, and prayer. I was happy in the opportunity of presenting the way of salvation to lost men. The most of those present paid good attention. One I noticed, however, a son of the "old prophet," as he was called; with whom I had in former time expostulated in private, but all to no purpose; who was ever busy, when an opportunity presented, in preventing others from hearing the word. He stepped about from one to another, on this occasion, with surprising agility. His tall figure shooting backward and forward, as the light of the fires mingled with the surrounding darkness, made quite a picturesque appearance. Occasionally, as he addressed one and another, he would lift a piercing glance at me, indicating, as it would seem, that he had found himself behind the times in preventing my speaking that night.

Jan. 18. The religious interest among the Indians has much increased of late.

We have found it desirable to hold four evening meetings, instead of two, during the week. Our room to-night was well filled. It could not but have delighted Christians in an enlightened land, to have heard, although in an unknown tongue, the songs of praise, and the effusions of the heart in prayer. The name of the Savior, by these lips attuned to the praise of God, sounded sweet to my ear. I could especially rejoice in the case of one who has ever, until of late, refused attention to the word. He gives satisfactory grounds for hope that he will enter into the work of doing good, as fast as he is able to find the way, with that fulness of purpose which formerly has characterized him in other things. He ranks among the first in the nation in talent and influence. We trust he is a chosen vessel to be filled with divine fulness, for the glory of God.

19. It is a matter of joy that another neighborhood is opening to hear the word of life. To-night we have held the second meeting that has ever been held there; hitherto they have rejected all attempts for holding religious service among them. At an early hour in the evening all was in preparation for the service. There was the aged man, the father of the family, around whose steps had fallen the leaves of many an autumn, and before whom a generation had passed away; and his aged companion, whose locks were blossoming for the grave; children, grandchildren, and neighbors. They had mingled with the world in a great variety of forms, but the name of Jesus had scarcely fallen upon their ears. It was to us a matter of wonder, as well as gratitude, to witness the eagerness with which every word was taken.

26. We are encouraged to hope for success in the temperance reform. Never until this winter, have we found the way so open. The prophet's son, mentioned above, is no more. The news of his death has just fallen upon my ears.

Miscellany.

The Responsibility of Christians in regard to the state of the heathen.

The document which we here lay before our readers, is worthy of being most

seriously pondered. It is the REPORT, as will be noticed, of a Committee appointed to inquire into the extent of the responsibility of the Christian church respecting

the character and condition of the uneven-gelized parts of the earth, and also into the grounds of that responsibility. It is from the pen of the Rev. Dr. Chapin, late President of the Columbian College. He writes, manifestly, from deep conviction, and with the affectionate solicitude of a father. Long may his voice be heard among us ; and long may the influence of his character and efforts be felt in all the churches.

REPORT.

In attending to the duty assigned us, we have been led to believe that the church is, to a great and affecting extent, responsible in regard to the present moral condition of pagan nations, sunken as they are in ignorance and wickedness. Our reasons for this belief are founded,

1. On the character and qualifications of the church. The savor of grace was not given her to save a few from putrefaction. The light of life was not put into her hands to chase away darkness from a narrow circle. But she is "the salt of the earth." She is "the light of the world." Her founder made her the depository of the great truths and motives of the gospel. He reared up in her midst heralds of the cross ; directed her, whenever she needed additional numbers of spiritual laborers, to pray to him for them as the great Lord of the harvest, with assurance that she should be supplied ; and promised her the omnipotent aids of the Holy Spirit, to render their labors successful. Thus furnished, he assigned her only one work, the conversion of the world, and commissioned her to enter upon it and to continue in it, until it should be completed. "All power," he proclaims, "is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world."

2. On the general maxim that "to him

that knoweth to do good and doeth it not, to him it is sin." To this maxim every enlightened conscience readily responds. Upon it, parents, guardians, magistrates, and judges, always act. If the Lexington had taken fire within hailing distance of other vessels furnished with means to afford her prompt relief ; and if they had not done whatever they could to save her passengers and her crew, at whose hands would their lives have been required, and at whose door would have lain the evils of a catastrophe, which has sent a pang of unutterable anguish and horror through the heart of millions ?

Now the church has long known the way which God has settled for the removal of the darkness and wretchedness which now rest upon the idolatrous world. And she knows, too, that she has been furnished with divinely appointed means to effect their removal. Will not, then, the above inspired maxim apply in this case, that to him that knoweth to do good and doeth it not, to him it is sin ?

Suppose that a piece of ground produces nothing but poisonous plants, and is continually sending forth a fatal miasm, spreading disease and death around ; and suppose that the inhabitants in its neighborhood know of a process of culture upon it, which they could easily pursue, and that they have in their possession a kind of seed, which, when sown over it, would not only prevent this noxious growth and the rising of this pestilential vapor, but would produce the most valuable grain, and give rise to a pure and healthy atmosphere.—If they neglect these means of correction, would they not be justly held responsible for all the evils arising from such neglect ? When God planted his Jewish people in Canaan, he removed every thing that might hinder their fruitfulness, and largely supplied them with means to render that land the garden of the Lord. But they failed to do what was required of them. And what were the consequences ? In view of the fruits of their disobedience and neglect, God says to them, "What could have been done more to my vineyard that I have not done

in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste. It shall not be pruned nor digged; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it."

That the church is responsible for the consequences resulting from the destitution of the means of salvation among idolatrous nations, is evident, also,

3. From more specific passages of scripture. "The word of the Lord came unto Ezekiel, saying, Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if he see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Paul, at Corinth, being pressed in spirit, "testified to the Jews that Jesus was the Christ; and when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean." In his address to the elders of the church at Ephesus, he said, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." These texts evidently refer to the passage last quoted from Ezekiel; and in them

Paul meant to say, that if he had neglected to preach Christ to the Jews and to the Ephesians, he could not have been pure from the blood of all men, but their blood would have been required at his hands. To require, in scripture, sometimes means to hold accountable, or to hold censurable for disobedience or neglect of duty, and as liable to be punished for it. Though David was pardoned in the matter of Uriah, yet he viewed himself guilty of the blood of that innocent man, and liable to reproaches and punishments for it through the remainder of his life. So the church will be called upon to account for neglecting her duty in regard to the unnumbered millions of pagans who are perishing in their sins. And what can she say? Has she not fully known her duty to publish to them the way of life through the blood of Christ? And has not the Lord promised her all needed help, even his presence, in her labors to supply them with the means of salvation? It is true that she is not required to renew and sanctify their hearts, or to inspire them with a love of truth and holiness; for this she cannot do. But she has been required to make known among them the word of God,—the great doctrines and motives of the gospel; and she has been promised that, whenever she does this, God will shed down his Spirit, and render her labors in sowing the good seed productive of an abundant harvest.

What then, in general, has been the fruit of heathenism in past ages, and what is it now, but the grapes of Sodom and the clusters of Gomorrah? Nor can we expect any thing better where idolatry prevails. For this system is but little better than atheism. Nay; in by far the greatest portion of the world where it is practised, it is, in fact, but atheism itself. Under such a system there is nothing to console the heart while suffering the evils of life; nothing to lift up the soul out of guilt and pollution, and to infuse into it life and blessedness. What has the atheist to comfort him, when all his prospects of temporal good are blasted? To what can he fly for relief, when suffering under the keenest anguish?

To what but the cup of poison, to the halter, or to the precipice? Arise, walk through the idolatrous world, in the length of it, and in the breadth of it. Study its religion, so cruel and so polluting in its rites; a religion which quite hushes the voice of conscience, and dwarfs the noblest powers of the mind; and then reflect that in this world of paganism more than twenty millions die every year, without ever calling upon the Lord for salvation. The final doom of each we would not venture to pronounce. But, judging in the light of scripture, and of reason, and of well ascertained facts disclosing the actual sinfulness of the great mass of the unevangelized, we have cause to fear the worst,—to fear that they are lost forever. It is now more than eighteen hundred years since Christ commanded the church to give them the means of spiritual life. And yet they have been left destitute of those divinely appointed means, polluted and enslaved by sin, and passing, throughout these long ages, to the retributions of eternity.

4. That the church is thus responsible is implied in the holy grief which God expresses in view of her delinquency. There is no sin, perhaps, over which Jehovah himself so frequently laments as he does over this delinquency in his people. And there are adequate reasons for it;—the magnitude of the good which it prevents, and the magnitude of the evil which it entails.

Why has not the church, long since, subdued her enemies? Why has not her peace been as a river, and her righteousness as the waves of the sea? Why have not her name and her glory been untarnished, and ever flourishing before the Lord? Why has the greater part of the world remained so long under the empire of sin and death? Let the bible answer these questions. “O that my people had hearkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him. He should have fed them also

with the finest of the wheat; and with honey out of the rock would I have satisfied thee.” “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof: his name should not have been cut off nor destroyed before me.”

With what heavenly pathos do these scriptures express the benevolence of God, and the consequences of obedience and of disobedience! And if such be the consequences in respect to the secular and spiritual interests of ancient Israel, how much more emphatically does the same great principle hold in respect to the true Israel, the church of Christ, summoned to the arduous enterprise of making their light shine throughout the world, and bringing all the nations to the purity and the blessings of the gospel.

Religious and Charitable Institutions in Hongkong.

The following notices of religious and charitable institutions in Hongkong—churches, chapels, colleges, hospitals, &c., are extracted from the Chinese Repository.

Now that Hongkong has become a colony of Great Britain, it ought to imitate and emulate the Queen of the Isles, and exhibit a picture of all that is truly good and worthy of commendation. The future character of the colony must depend,—in no small degree, under God,—on “the powers that be,” its rulers; “for they are God’s ministers,” ordained of him to execute wrath upon those that do evil, and to encourage those that do good. As Christian rulers, charged with the government of this new settlement, they hold a very weighty trust; and their administration will have a powerful bearing, not only on this colony, but on all the states and kingdoms of the East. Since things are thus, they have, if we rightly judge, a strong claim to all the support and encouragement which can possibly be given by those whom they govern. Moreover, it ought never to be forgotten, by Christian residents especially, that not only are respect and obedience due to these rulers, but that for them they ought daily to offer “supplications, prayers, and intercessions,”

to this end, "that we may lead a quiet and peaceful life in all godliness and honesty."

To this point,—duty to rulers,—we beg to call, for a moment, the attention of our readers. Much blame has been cast upon the authorities, very unjustly we think, for the evils that have existed here. For the improvements made, and for the securities and immunities enjoyed under their auspices, there is abundant cause for grateful acknowledgements. Having had almost daily opportunity, during the whole of the last twelve months, of observing the conduct and character of both rulers and ruled, we must say, that the latter have far less cause of complaint than the former. Righteousness exalteth a nation. Let *godliness and honesty* be maintained, and both the government and the people will be safe and prosperous. On the contrary, if they be not maintained,—if the divine code be not respected and wholesome laws be not executed, all civil society must deteriorate, and all prosperity and security come to an end. We are not ignorant of the malversations of "lying natives;" yet dark as their conduct is, its turpitude has been far exceeded by the irreligious and wicked conduct of some who are called Christians. Irreligion and lawlessness usually go hand in hand. When men have ceased to fear God, they will soon cease to regard man. Under a Christian government, those who are careful to keep the divine laws, will not be likely ever to dishonor any human authority. God's laws are all supreme as well as good, and he who violates them does harm to society, and merits reproof as an injurious person.

Religious and charitable institutions, conducted according to Christian principles, will do much to combat and remove evils and mitigate suffering of all kinds. To institutions of this kind we shall always be anxious to draw the attention of our readers. Chief, and first of all, ought to be maintained the *sacredness of the Lord's day*. The Former of our bodies, the Father of our spirits, surely knows far better than we do what is most needful for his children. He, the King of kings, the Lord of lords, hath declared to us, by his Son, sent from heaven, that "*The Sabbath was made for man*." He, Jehovah, God of hosts, hath declared, "Remember the Sabbath day to keep it holy. Six days shalt thou labor," &c.

Churches and chapels, with able preachers appointed for the ministration of the word, will help to promote and maintain the sacredness of the Sabbath. Besides the Roman Catholic church and the Baptist chapel, which we have before noticed,

there is a temporary building, in which divine service has been performed, for several months past, by the chaplains of H. B. M.'s navy. The Rev. Mr. Stanton,—who suffered imprisonment under commissioner Lin's administration,—has been appointed colonial chaplain in Hongkong, where he is expected to arrive in October next. A site, we believe, has been selected for a new church, for which funds, to a considerable amount, have been provided.

A chaplain is much needed for the seamen in Hongkong. This place will have more advantages, and fewer difficulties than Whampoa, for such a chaplain. Could there be also a colonial chaplain, apart from the one appointed by the government, his labors could be turned to the best account. It is of great importance, in every point of view, that the foreign community, in the new colony, exhibit a religious character, honorable to those who compose it, and acceptable to that God whom they worship. It is pleasing to know that for many months past, respectable congregations of natives have been assembled from Sabbath to Sabbath, to whom the gospel has been preached, and with good results.

A Chinese church, called "The Tíechiú Church of Hongkong," was constituted on the 28th of May last, under the pastoral care of the Rev. William Dean, consisting of three members; two recently baptized, and one received from the Baptist church in Bangkok, Siam.

The school of the Morrison Education Society is the only one of any note yet established in Hongkong. There are a few native schools,—perhaps eight or ten, in various parts of the island, chiefly in Victoria. To these schools,—and all that may be established for native children,—we would respectfully, but most earnestly, call the attention of the local government. A school committee will, ere long, be desirable. We will not dwell on this subject, for we have reason to know that it will not be overlooked.

Several hospitals have been established on the island. The following short account of the Medical Missionary Society's hospital, is good evidence both of what may be done, and of what is needed among the Chinese.

"The house and hospital of the Medical Missionary Society being completed, by contract, in the month of May, it was opened by Dr. Hobson, for the reception of patients on the 1st of June last. Since that time to the present date, Aug. 24th, there have been 1831 new cases entered on the books.

"In June, there were admitted 455 out-patients, and 31 in-patients; in July, there

were 598 out-patients, and 48 in-patients; in August, there were 283 out-patients, and 21 in-patients; making a total of 1331 out-patients, and 95 in-patients.

"These consist of men, women, and children, affected with a variety of diseases, both medical and surgical, belonging to this island, and to the numerous hamlets, villages, and towns in its vicinity. Until the dispensary and waiting-rooms are built in a locality readily accessible, the out-cases are, at present, prescribed for in one of the wards of the hospital from 9 to 11 o'clock each day, in the order in which they come. Those who require admission are then taken into the hospital, but urgent cases are received at any time. It is expected that when the disease is of a dangerous character, in order to avoid unnecessary trouble and expense, the individual, or those attending him, will provide some friend and relative to attend upon him, and, in case of death, to remove and bury him.

"Several severe cases of continued intermittent and remittent forms of fever have been taken in, and discharged cured; also several cases of cataract, and acute and chronic ophthalmia, have been recovered from either partial or total blindness to good sight. All that reside in the institution enjoy the advantages which a healthy locality, comfortable accommodations, and regular medical inspection and treatment can impart; and, consequently, with rare exceptions, the practice is extremely successful.

"In the management of the patients, excepting in inducing them to maintain cleanly habits, there is no difficulty. They readily acquiesce in the rules of the hospital, and manifest an almost stoical indifference in submitting to the course of treatment adopted; and their confidence once insured, is usually permanent. The moral improvement of the sick is not omitted; a native Christian, baptized by the late Dr. Morrison, resides on the premises, and, at stated seasons, conveys to them religious instruction.

"For the information of those interested in its operations at a distance, we may observe that the house and hospital are united in one building of 190 feet long by 50 wide; and consists of one large committee room and library 35½ by 20 feet, with two rooms on either side for bed-chambers, and a reading-room for pupils and teacher, with a verandah at the back, and a terrace with small rooms below to the eastward.

"The hospital portion consists of six wards, capable of accommodating from 36 to 40 patients, with verandah, cooking house, and rooms for servants and native

assistants. The whole expense, including the leveling of the ground, did not exceed 4200 dollars: and the incidental expenses of the dispensary, with servants and native assistants' wages, and the support of needy patients, does not exceed fifty dollars per month. It is, therefore, hoped that on the consideration of a humane institution of this nature, conducted at so small an expense, and conferring the blessing of health so gratuitously and extensively among the Chinese in this colony and its vicinity, the Society will continue to meet with that liberal support which it has hitherto enjoyed, to enable the committee to carry out their intentions of establishing a hospital in every open port on the coast of China."

Seamen's Hospital. The hospital for seamen is now ready to receive patients. This institution is situated near the preceding, in an elevated and healthy position.

Sir Henry Pottinger's Proclamation regarding the opium trade in China.

The following proclamation of Sir Henry Pottinger exhibits the sentiments of the British government and its officers regarding the opium trade.

PROCLAMATION.

It having been brought to my notice, that such a step has been contemplated, as sending vessels with opium on board, into the ports of China to be opened by treaty to foreign trade; and demanding, that the said opium shall be admitted to importation, in virtue of the concluding clause of the new tariff, which provides for all articles not actually enumerated in that tariff, passing at an *ad valorem* duty of five per cent.: I think it expedient, by this proclamation, to point out to all whom it may concern, that opium being an article, the traffic in which is well known to be declared illegal and contraband by the laws and imperial edicts of China, any person who may take such a step will do so at his own risk, and will, if a British subject, meet with no support or protection from Her Majesty's consuls, or other officers.

HENRY POTTINGER.

Chinese Repository.

Hon. J. Robert Morrison.

Mr. Morrison was a member of the legislative council at Hongkong, and Chinese secretary to Her Majesty's government in China. Being the son of the late eminent Dr. Robert Morrison, the distinguished

scholar and Christian, whose literary labors in China have laid a broad foundation for the successful efforts of future missionaries,—he enjoyed every advantage as a Chinese scholar. But the following extract from the funeral sermon on the occasion of his death, by the Rev. S. R. Brown, shows that he was distinguished both for native talents and for eminent piety.

Mr. Morrison possessed great maturity of mind, for one of his years. I am informed by those who knew him in boyhood, that this amounted almost to precocity ; so that it was remarked that he had the body of a child, and the mind of a man. It must have been so, or he would not have acquired the requisite knowledge of the Chinese language, and other kindred matters, to qualify him for the service he performed in Cochin China, at an early age,—much less to bear alone the office made vacant by his father's death, and which he assumed at the age of twenty. To this early development and growth of mind, he added a remarkable degree of activity, and a facility for turning off work rapidly from his hands in a nicely finished state, and it was by this rare combination of accuracy with despatch, that he was enabled to do much in a little time. Bustle and confusion too, about him, did not prevent him from concentrating his thoughts upon whatever work he might have in hand : and thus, though he was almost constantly moving from place to place during the last five years of his life, he did more in that period, even with his pen, than he had done, perhaps, in twice the number of years before.

He performed the laborious duties of Chinese secretary to H. B. M. plenipotentiary, and of treasurer to the superintendents of trade, at a time when many millions passed through his hands, with more accuracy than one could have supposed possible : while in the mean time he was steadily gaining the confidence, and I may say, affectionate regard of those over and around him. At the same time he maintained a very extensive private correspondence, both in and out of China, so much so, that his friends have often wondered how he could find time, in the midst of the busy and exciting scenes through which he passed, for so much epistolary writing.

He was, besides, one of the founders, and from the first, the recording secretary of our three local Societies, viz.—the Medical Missionary Society, the Society for the Diffusion of Useful Knowledge, and that

which bears his father's name, the Morrison Education Society, to all which he devoted time, labor, and money without grudging.

He was a man of prayer. He loved the calm retreat where he might pour out his soul before God. And when this privilege was denied him, as it often was in the latter part of his life, he retired within himself, to hold communion with the Father, the Son, and the Holy Ghost. He delighted, moreover, to withdraw into the quiet of some Christian family, where prayer was wont to be offered at the household altar.

He was a man of enlarged and consistent benevolence. This I consider his most striking feature. He loved the people of God, of whatever name, "out of a pure heart fervently," and sought to promote their welfare and usefulness, by all means in his power. I may say more,—he loved all men, and gave the most substantial proofs of his good will. He aimed not to lay up treasure upon earth. He has frequently remarked, that he did not desire to hoard up money, but preferred rather to distribute it for such purposes as he chose, while he lived. Accordingly every humane and benevolent association have found him its liberal supporter, and the amount of his private benefactions was very great. The needy and persecuted knew at least one heart that would pity, and one hand that would relieve them, while he was in life ; and there were numbers among the Chinese who shed tears of unfeigned love and sorrow at his death. There are thousands, too, of this people that never, perhaps, had been his beneficiaries, whose countenances have changed at the news of his decease, and who have exclaimed, "Alas ! we have lost our best friend !"

Nor they alone,—for he rendered many important services to those who needed not this world's goods. His pen, his influence, his counsel, were ever ready to be employed in aid of others. Hence it is that the foreign community in China mourns for him, as at the grave of a brother. But how came he to have this place in the affections of men ? I answer again, that all who hear me, may mark and remember it. He drank at the fountain of that "wisdom that is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." [Ib.

Memor of Ganga Narayan SIL.

The native convert whose name stands at the head of this article, died at Cal-

cutta, Aug. 19, 1848, after an illness of only five days. Why God should remove such a promising native assistant from a field of labor where so much needs to be done, is, and must be on earth, a mystery. The following sketch of his religious experience and character will be read with both profit and interest. Will not pastors read it at the monthly concert? It is hoped its length will not be an objection.

Gangá Naráyan Sīl was baptized in the Circular Road chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:—

His conversion.

“As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

“It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu śāstras (for then it was I began to feel the importance of religion, through the instructions I daily received in the school), and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favorably impressed towards Christianity; but knowing that there was another foreign śāstra, namely, the Qurān, I, therefore, borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Muhammedanism as I had previously of Hinduism. I returned with greater interest to the study of the bible, and, by the blessing of God, I soon found the truth which in vain I had searched for in the Hindu and Musalman śāstras; and, feel-

ing its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbors, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavoring to observe the precepts of the bible. But at length satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

“The first thing that I began to question on Christianity was the divinity of Christ, and afterwards, by degrees, the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and, therefore, I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye ‘hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil.’ But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, ‘He that hardeneth his neck, being often reprov'd, shall be suddenly cut off, and that without remedy.’ I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's *Rise and Progress of*

Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me ; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in bending my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it : and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Savior, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Savior of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

His Christian character and usefulness.

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to temptation. He was a diligent student of the word of God ; a meek and patient guide of inquirers ; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death ; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmans, Roman Catholics, and native Christians. When in Calcutta, he usually went out several times in the week to proclaim the gospel to his benighted countrymen, some-

times in the Jan Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengalis, especially those of the lower classes, are notoriously given to quarrelling ; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peacemaker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner ; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him ; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church, which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for sev-

eral days, and although not violent, yet reduced him to a state of great weakness.

His death.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavored to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disap-

probation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.—*Baptist Miss. Herald, (Eng.)*

American Baptist Board of Foreign Missions.

Recent Intelligence.

KARENS AT MERGUI.—In a letter dated at Mergui in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of "God's glorious presence."

The first indications of the divine presence were seen in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink from the multitude of labors crowding upon me, the Lord sent brethren Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages.

The new commissioner of the Tenasserim provinces, Major Broadfoot, had arrived at Mergui on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Karens, many of whom flocked to the place from all parts of the province. Mr. Ingalls writes, Oct. 21,—

Great changes have been taking place; all the measures of the new commissioner are those of a Christian ruler. I could not have adopted plans, had the government been in my *own hands*, better calculated to advance the interests of the people, or of religion. The Karens feel that God has visited them, and seem to be turning in a *mass* to the living God. Native officers, who have oppressed and opposed the advance of the gospel, are now in disgrace, and come to us for help.

A new impulse has been given to education among the Karens:—they are placed on a level with the Burmans, and are eligible for any office now held by the latter; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Karens to the north of Mergui, as far

as Tavoy province, with a salary of twenty-five rupees *per mensem*; a writer at fifteen rupees; and two peons; wholly exempt from Burman influence. The Karens will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read.

A demand is thus made on us, and we must comply. Should this state of things continue, which we pray may be the case, a great enlargement of means will be demanded, both of *men* and *money*. I do not write all I feel as it respects the future prospects of the church;—I will only say, a large door is open, and the harvest seems to have come, and the Board *must* sustain us.

Should the work prove, as we trust it will, to be of God, we shall need to make larger drafts than you have calculated upon;—will you not justify such a measure? If there is a church, or a Christian, who would refuse bread and water to the reapers, when the great harvest has come, *others* will feel, and open their treasures, and enter in and work for God.

He repeats it,

A good day seems to have dawned upon us, and you *must* sustain us: the day for which we have so long prayed; and we are willing to work till released by death, but you *must* hold up our hands.

ARRACAN.—*Ravages of the cholera—Ongkyoung, Magezzin and Baumees depopulated.*

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandoway, Sept. 15.

In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung they had erected a large and beautiful chapel; eighty dwelling-houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with a fatal rapidity. *One hundred and thirteen persons died*

in a few weeks. Whole families were swept away;—a panic seized the poor people, and parents caught up their little ones in their arms and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

Another colony of forty families had settled at Magezzin. The cholera appeared there also. Fewer died, in proportion to the number of people, than at Ongkyoung; but the village is entirely broken up. The small villages around Baumees chapel are dispersed, and that spot, rendered sacred by so many tokens of God's presence, and by the recollection of so many hallowed seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim of the pestilence,—an active, useful man,—young and of fair promise,—one of those who I had hoped would become pillars in the house of God now being built among his countrymen. I had hoped to see those Christian villages *settled*,—having schools, and chapels, and pastors,—enjoying the means of grace, and religious liberty, beyond the reach of the cruel arm of persecuting tyrants. I had hoped to witness a state of things indicating permanency and perpetuity to the institutions of the gospel among that long-oppressed people. "My thoughts are not as your thoughts," saith the Lord God Almighty; and though dark clouds may gather over the visions of the righteous, the bow of promise appears, and the soul takes fast hold on the "true sayings of God." We still labor in hope. He who cometh, will come, and his kingdom will triumph.

Distressing mortality among the Karens in Burmah.

In Burmah the cholera prevailed for a year, and was particularly fatal among the villages in the jungle. More than *five hundred* Karen Christians were swept off with that disease during the last year!

CHINA.—Letters from Hongkong are to the 23d of October. Dr. Macgowan had left for Chusan a month previous, in the

"Valparaiso," and arrived Oct. 11. Mr. Roberts, who had also taken a voyage to the north on account of ill health, returned about the middle of October, with health partially restored.

Sickness at Hongkong.—Considerable sickness had prevailed at Hongkong in July and August, and the mortality had been great among the military and the other residents. It was called the Hongkong fever. Dr. Macgowan says of it, "The brain is the first to suffer, and autopsies, if made, would, no doubt, show that in these cases

it is from first to last the sole seat of the disease. The most powerful remedies fail in producing any effect on the patient; he is hurried away in a very short time." Dr. Macgowan ascribes the sickness to *imprudence*. Every case that had come to his knowledge "was occasioned by exposure to the sun, or undue exertion of body or mind. The topography of the island precludes the idea of its being insalubrious. There is no *pabulum* (nourishment) for the supposed malaria."

MEETING OF THE GENERAL CONVENTION.

The Eleventh Triennial meeting of the Baptist General Convention for Foreign Missions will be held at Philadelphia, in the meeting-house of the First Baptist church, on the last Wednesday (24th) in April next, at 10 o'clock, A. M. The Rev. S. W. Lynd, D. D., of Cincinnati, Ohio, is appointed to preach the Convention sermon; the Rev. Barnas Sears, D. D., of Newton, Mass., his alternate.

Baptist Missionary Rooms, }
February 14, 1844. *}*

Individuals, or religious bodies, of the Baptist denomination, *not* heretofore represented in the Convention, become entitled to a representative by the payment of \$100. Those who *have been* represented heretofore, are entitled to one representative for every \$300 paid at one or more payments since the last triennial meeting.

Donations,

FROM FEBRUARY 1 TO MARCH 1, 1844.

Maine.

Bath, John Masters, per Rev. H. G. Nott,	5,00
Oxford Miss. and Bible Soc., J. B. Thayer tr., per Rev. C. B. Davis, as follows:	
Col. at the Association	8,85
Paris, Bap. ch.	25,00
Livermore, Young Men's Miss. Soc.	13,08
Buckfield, Bap. ch.	2,11
Bethel, do. do.	6,96
Two females	,50
	57,50
	62,50

Vermont.

Thetford, Silas Follet	140,00
Clarendon, Mrs. Geo. W. Bul- lard, to be expended under the direction of Rev. E. B. Bul- lard,	2,00
	142,00

Massachusetts.

F. B. C., a friend to missions,	100,00
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Beverly, 1st Bap. ch., per Rev. C. W. Flanders, as follows:	
for African Mission,	10,00
" general fund,	20,00
	30,00

Worcester, Isaac Davis, for support of Rev. Mr. Binney, per Rev. S. B. Swain,	400,00
Boston, Harvard St. Bap. ch., mon. con. for Feb., per John Putnam,	14,00
do., do. do. Young Ladies' For. Miss. Soc., Miss White tr., per Miss Barker, toward the support of a child named Anna Turnbull,	6,00
	20,00
do., a friend, for the spread of the gospel in Burmah,	50,00
do., Charles St. Bap. ch., mon. con. for Feb., per Rev. Dr. Sharp,	14,43
do., do. do. do. do., from a member,	50,00
	64,43
do., Federal St. Bap. ch., mon. con. for February,	12,34

do., do. do. do. do., Mrs. M. D. Baldwin and sev- eral other ladies, for the support of a native teach- er in Burmah.	100,00
do., do. do. Infant Sabbath school, per Mrs. Mary H. Newcomb,	5,62
	117,96
do., Bowdoin Square Bap. ch., mon. con. for Feb., per Ben- jamin Smith,	66,58
do., do. do. do. Infant school miss. box, Miss Margarette C. Smith teacher, per Mr. Simp- son,	1,62
	68,20
Cambridge, per Levi Far- well, as follows:	
Miss C. Howe	5,00
A friend, a silver watch.	
A friend	1,00
	6,00
do., 2d Bap. ch. and soc., per Rev. Mr. Leverett, as fol- lows:	
Mon. con. for year 1843,	32,66
Miss Boutelle and others, for Choctaw Miss.,	5,50
	38,16
Chelsea, per Southworth Bryant, as follows:	
Bap. ch. and soc.	88,63
do. Sabbath school	11,37
	100,00
Framingham, Female Mite Soc., Mrs. Mehitable Wilder tr.,	17,00
Somerset, Bap. ch. and soc., mon. con., per Rev. B. C. Grafton,	6,60
Somerville, N. P. Morrison, for Karen Mission,	3,00
Newton Centre, Bap. Sab. Sch. Miss. Soc., per N. B. Cook, superintendent, to be expend- ed under the direction of Mr. Stevens. Burmah,	32,15
do., students in Theol. Inst., J. S. James tr., mon. con. for Jan. and Feb.,	14,00
Townsend, Bap. ch., Levi Ball tr., per Levi Warren,	16,58
Littleton, do. do., per Benjamin Raymond,	9,50
Fall River, Meh-Shway-ee Soc. of the Infant Sabbath school,	11,00
Taunton, 2d Bap. ch., mon. con.,	22,00
Dedham, 2d do. do., do. do., per Silas Livermore,	1,79
Chelmsford, a lady in the Bap. church,	15,00
	1143,37

Rhode Island.

Providence, Mrs. Sarah Thomp- son	5,00
Fruit Hill, Sabbath school, Lu- cius Holmes superintendent, for Burman schools,	8,00
Rhode Island Baptist State Con- vention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., mon. con. for February,	50,14
do., do. do. do. do., in part of annual	

sub. for 1843, John C. Brown,	50,00
do., do. do. do. do., in part of do. do. for 1843, John Wilder,	18,00
do., do. do. do. do., Rev. Dr. Way- land,	150,00
	268,14
do., 4th Bap. ch. and soc., per Gorham Thur- ber, tr.,	22,87
	291,01
	304,01

Connecticut.

Saybrook, 2d Bap. ch., per Rich- ard P. Williams,	100,00
Suffield, 1st Bap. ch., per Rev. A. M. Torbet, as follows:	
David Hanchett	5,00
Lois Hastings	,25
Narytte Remington	,25
E. S. Taylor	1,00
Anna Taylor	,75
Mary Hastings	,25
Betsy King	,50
Charlotte Taylor	,50
Alvin Lewis	1,00
Laura Remington	1,00
Samuel Sheldon	1,00
Sabbath school scholars	,15
Rev. A. M. Torbet	1,35
	13,00
Weston, Bap. ch. and soc.	121,20
Stratfield, do. do. do.	56,50
Norwalk, do. do. do.	64,00
Reading, as follows:	
Bap. ch. and soc.	42,00
Mr. and Mrs. Sam- uel D. Olmstead, for Indian Miss.,	10,00
	52,00
Bridgeport, Bap. ch. and soc.	75,18
Milford, do. do. do.	17,06
Meriden, do. do. do.	33,56
per Rev. J. B. Brown, agent of the Board,	419,50
	532,50

New York.

Seneca Bap. Assoc. For. Miss. Soc., James McLallen tr., as follows:	
for China Mission,	1,00
" general fund,	91,00
Farmersville Femi. Karen Soc., for Karen Miss.,	16,00
	108,00
Schenectady, Bap. ch. and soc., mon. con., per Rev. Leroy Church,	18,00
Ontario Baptist Association, T. Ottley tr., per Rev. Silas Bailey,	126,58
Solomon Reynolds, per Rev. Al- fred Bennett,	5,00
Hamilton, a friend, per Rev. Dr. Kendrick,	18,60
Lockport, per Rev. Dr. Maclay,	58,85
	77,45
per Wm. Colgate,	335,03

New Jersey.

Rev. J. Todd, per I. E. James,	2,00
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Cape May, 1st Bap. ch.	15,00
do do., 2d do. do.	30,12
Bridgetown, Bap. ch.	24,53
Mr. Harria's children	,67
Cohansey, Bap. ch., with three rings,	40,12
Canton, do. do.	5,73
Salem, do. do.	33,80
Rev. S. C. James	3,00
Pitt Grove, Bap. ch.	16,33
Woodstown, do. do.	18,00
Miss Rebecca A. Griffiths	3,00
Jewelry sold	,50
Two hats sold,	1,00
Haddonfield, Bap. ch.	21,88
Pemberton, in part of sub.	32,84
Vincetown, Bap. ch.	7,00
Mrs. Mary J. Coates	1,00
Marletton, in part of sub.,	12,25
Medford, do. do.	3,42
Moonestown, Bap. ch.	15,25
per Rev. Alfred Bennett, agent of the Board.	— 285,44
Nottingham Square, Bap. ch., for Burman Mission, per Rev. B. R. Loxley,	13,00
	— 298,44

Pennsylvania.

Philadelphia, 11th Bap. ch., per L. Knowles, jr., as follows:	
Thomas A. Myers	5,00
David E. Brower	5,00
Mrs. Asaph Terry	5,00
Miss Jane Hanna	3,00
Miss Elizabeth P. Brower	1,00
Miss Elizabeth Behring	1,50
Mrs. Elizabeth Rowland	1,00
Mrs. Margaret Hassall	,50
David Vanneman	2,50
William Yerger	1,00
Charles Beavers	1,00
Peter H. Willett	1,00
George W. Whitaker	3,00
Miss Phoebe Vanneman	5,00
Miss Maria Williams	5,00
Miss Elizabeth Cole	5,00
Collection	4,50
	— 50,00

West Abington, col. at mission- ary meeting	26,54
Bethany, Bap. ch.	17,82
Honesdale, do. do.	15,41
per Rev. Alfred Bennett, agent of the Board,	— 59,77
Blockley, Bap. ch., per James Miller,	19,00
Central Union Associa- tion, J. Reed tr., as follows:	
Willeston, Bap. ch.	9,67
Hatboro', do. do.	11,25
Vincent, do. do.	7,12
Beulah, do. do.	3,00
Frankford, do. do.	5,43
Holmesburg, Sab- bath school, as follows:	
for tracts in Bur- mah,	8,00
" gen. fund,	8,00
	— 16,00
	— 52,57

Newton Square, Fem. For. Miss. Soc., per D. Al- exander,	21,00
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Harriensburg, Bap. ch., mon. con.,	20,63
do., E. Elder	,50
M. Mowry	1,00
M. Murray	,50
Jane Mowry	5,00
Margaret Kun- kle	,50
M. Chapman	,25
C. Dorsey	,50
M. Jones	,50
S. Bear	,06
M. Blackley	,06
C. Wood	,25
J. Clark	,25
S. Gimckle	,85
	— 9,72
per Rev. Mr. Semple, —	30,35
Dover, Bap. ch., per Rev. Mr. Semple,	4,88
Lower Providence, Bap. ch., per G. McLeod,	5,06
Roxboro', Bap. For. Miss. Soc., per Rev. Thomas Winter,	31,00
Schuylkill Falls, William Simpson	1,00
Easton, Bap. ch., per Rev. M. M. Everts,	4,00
Huntington, Rev. T. C. Massey	1,00
Mead's Corner, Rev. Jus- tin Dewey	1,00
	— 170,76
French Creek Association, per George E. Tucker,	10,00
	— 290,53

Delaware.

Wilmington, 2d Bap. ch., mon. con., per Rev. M. J. Rhees,	26,60
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District of Columbia.

Washington, 3d Bap. Juv. Miss. Assoc., Obadiah B. Brown, jr. sec., for the education of a Karen youth to be named George Whitfield Samson,	25,00
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Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham, acting tr., as follows:	
for African Mission,	5,00
" the people under the Mountain Chief,	44,56
" general fund,	501,21
" do. do., received from Rev. Thos. W. Sydnor, agent of the Board,	700,06
	— 1250,82

South Carolina.

Edgefield Baptist Association, per Rev. Dr. Johnson,	125,75
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Georgia.

Macon, Fem. Miss. Soc., per Mrs. Isabella Kendrick, for support of a native teacher among the Karens,	50,00
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Kentucky.

Miss. and Bible Soc. of the Bethel Association, Nimrod Long tr., per Rev. A. M. Allen,	46,45
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Ohio.

Elyria, Lorraine Co., 1st Bap. ch., per G. W. Chapman,	5,00
Euclid, Bap. ch., mon. con., Rev. Lyman Wilder pastor, per S. Currier,	2,00
Norwalk, do. do., do. do., Rev. S. B. Webster pastor, per Gould, Keniall & Lincoln,	34,00
Portage Baptist Association, John E. Jackson tr., as follows:	
Hiram and Troy, Bap. ch.	2,78
Brimfield, Bap. ch.	4,20
Streetsboro', Fem. Miss. Soc.	9,50
do., Bap. ch.	5,47
Mantua, Mrs. Thomas	,25
Mrs. E. Garrett	3,00
S. W. Clark	1,00
Garrettsville, Bap. ch.	,21
	26,41
Grand River Association, per George E. Tucker,	16,75
	84,16

Illinois.

Alton city, as follows:	
Bap. ch. and soc., mon. con., S. G. Starr treasurer,	26,00
Col. after sermon	10,21
Stephen Griggs	10,00
Bap. Fem. Karen Soc., Mrs. Marsh tr.,	12,50
Mrs. B. E. Viall, second half-yearly payment for support of a Karen preacher,	15,00
	73,71
Upper Alton, as follows:	
Bap. ch. and soc., mon. con., Prof. W. Lev- ert tr.,	3,00
Col. after sermon	2,56
Oliver Olcott	10,00
Rev. H. A. Gardner, gold ring sold,	1,50
Mrs. Wilder	,25
Juv. Miss. Soc., Miss W. Freeman tr., for China Mission,	1,13
Soc. of Enquiry, Shurtleff College, mon. con., J. Benjamin tr.,	2,50
	20,94

Woodburn, as follows:	
Col. after sermon	,87
Jonathan Huckling	,15
T. B. Holton	,05
Mrs. E. Rider	,50
Mrs. Long	,10
Miss Elizabeth Long	,10
	1,77

Brighton, as follows:	
Col. after sermon	,71
John Clark, for German Mission,	2,00
J. D. Coombs	2,00
Heman Griggs	1,00
A. A. Hilliard	1,00

Thomas Squire	,25
J. G. Crandall	,25
J. W. Crabb	,25
Thomas Jones	,25
E. Paris, for Bur- man Mission,	,25
Mrs. Nancy Paris	,25
Mrs. H. F. P. Townes	,50
Miss A. M. Thomas	,50
	9,21
Salem, Otter Co., col. after sermon	4,11
Cane, as follows:	
Col. after sermon, for Indian Mission,	3,72
Mrs. Eliza Perry, for do. do.,	,50
	4,22
White Hall, Bap. ch. and soc., mon. con., Edwardsville, do. do. do., col. after sermon	,91
Bethel, as follows:	,47
Bap. ch.	6,86
Robert Lemon	,50
James Neason	,25
B. F. Lemon	,12
	7,73
Bellville, col. after sermon	4,12
per Rev. B. F. Braybrook, agent of the Board,	—
	127,19

Missouri.

St. Louis, as follows:	
T. C. Morrison,	,50
Mrs. Lorinda Street	2,50
Miss A. M. Perkins, for Karen schools,	,75
Miss L. E. Perkins, for do. do.,	,50
African Bap. ch. and soc., for African Mission,	4,06
	8,31
Fefee Creek, as follows:	
Bap. ch. and soc., for German Miss.,	8,32
Henry Walton	1,00
Mrs. Rebecca Wal- ton	1,00
	10,32
per Rev. B. F. Braybrook, agent of the Board,	—
	18,63

Michigan.

Michigan Baptist Convention, per Rev. L. H. Moore,	22,25
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Legacy.

Russellville, Ky., John L. Norton, deceased, Geo. W. Norton executor, to be appropriated to the China Mission, per Pressley E. Norton,	500,00
Sale of watch	3,50
	503,50
	553,88,73

The Treasurer has also received from the American Tract Society, to aid the China Mission,

\$500,00

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

MAY, 1844.

NO. 5.

American Baptist Board of Foreign Missions.

China.

EXTRACTS FROM LETTERS OF MR. DEAN.

Communications have been received, from time to time, from Mr. Dean, including notices of excursions made by him or his Chinese assistant, portions of which are of general interest, and will be given in the following pages. The map of Hong-kong island and vicinity is also furnished by him. The name of the chief town on the island has been changed, as will be seen, from Hongkong to Victoria.

Visits to the main land—Superior advantages of stated worship.

Victoria, March 13, 1843. I have recently visited Sum-Sui-pu, Mong Kók, and several smaller villages on the main land, containing from twenty to fifty houses each. The people here mostly speak the *kéh*, or *hák-ka* dialect, which is not familiar to any of the missionaries now in China: but having with us a teacher who speaks it readily, and who has been some time with br. Roberts, some truth was communicated through him. The people were assembled in each village by a curiosity to see the foreigners; which afforded a good opportunity to present to them the only Savior. They everywhere received us with marks of friendship, giving us tea and cakes; and listened with as much attention as the novelty of the circumstances would allow. In most cases, the group which gathered around us, included a number of women and children, to whom the gospel was preached, as alike adapted and equally designed for all.

We found two schools of Chinese boys, one with twenty-four pupils, and

the other of ten. Some of the boys were reading a geographical work, with a map at the beginning representing China as the centre and substance of the world, and America, England, and Siam on the margin, as an ornament to the picture. Others were reading Sam Kók, the Four Books, etc. The boys were well dressed, and after listening to our story, with their parents and friends, who had collected with them at the school-house, they took us by hand and conducted us through the village; and at the close received each from us a Christian tract, with which they appeared much pleased. In the heart of the village, under the spreading branches of a tree, we held another meeting.

In front of the village were anchored, in a line, forty or fifty fishing boats. We passed from one to another of these, leaving books, and speaking to such as understood our dialect. Here, as on shore, we were treated with the utmost kindness. On reaching the last boat, and there being no means of reaching the shore without wetting our feet, the Chinese volunteered and took us to the shore on their shoulders.

On the island of Gnong-shun-chaou we found four or five small villas with ten or fifteen houses in each. The people are mostly employed in cutting stone. Some of the excavations in the hills here, are more than a hundred feet deep. Their method of procedure is to drill a line of holes into a solid granite rock; and then, with a short iron wedge driven into each, by driving alternately upon each with a sledge, a piece of the rock of several tons weight is split off as regularly as if it had been sawn; and this is broken into slabs of suitable size for building purposes, in the same way. In this

manner they split out pillars used for door and window posts, and for covering their streets and bridges, instead of plank. On this island we found a school and some well-built houses with gardens of vegetables, and from the highest land on the island, we enjoyed a fine view of the surrounding country and a line of villages along the coast.

The people were eager to see us, and made some inquiries about the subject of our remarks to them. We hope some good will result from these miscellaneous efforts, by bringing in persons to a more connected and protracted course of religious instruction. It is surprising to notice that persons who listen for half an hour with fixed attention to one of their own countrymen while speaking of Christianity, will, at the close, ask some question which proves that they have received *no correct* idea of the subject. Their thoughts have so long been accustomed to flow in one channel, that it requires time and much effort to turn the current. Hence we are more and more convinced of the necessity of a *regular* course of systematic religious worship at stated times. There is much in the *forms* of divine service to favor the object for which we labor. On this head we are much encouraged; for we have now generally about thirty Tiéchiú men, who meet at the bazar chapel and listen for an hour in the morning and as long in the afternoon, each rising in singing and kneeling in prayer, and paying a silent attention (generally) while we speak.

Obsequies of Chek Yet—Chinese robbers.

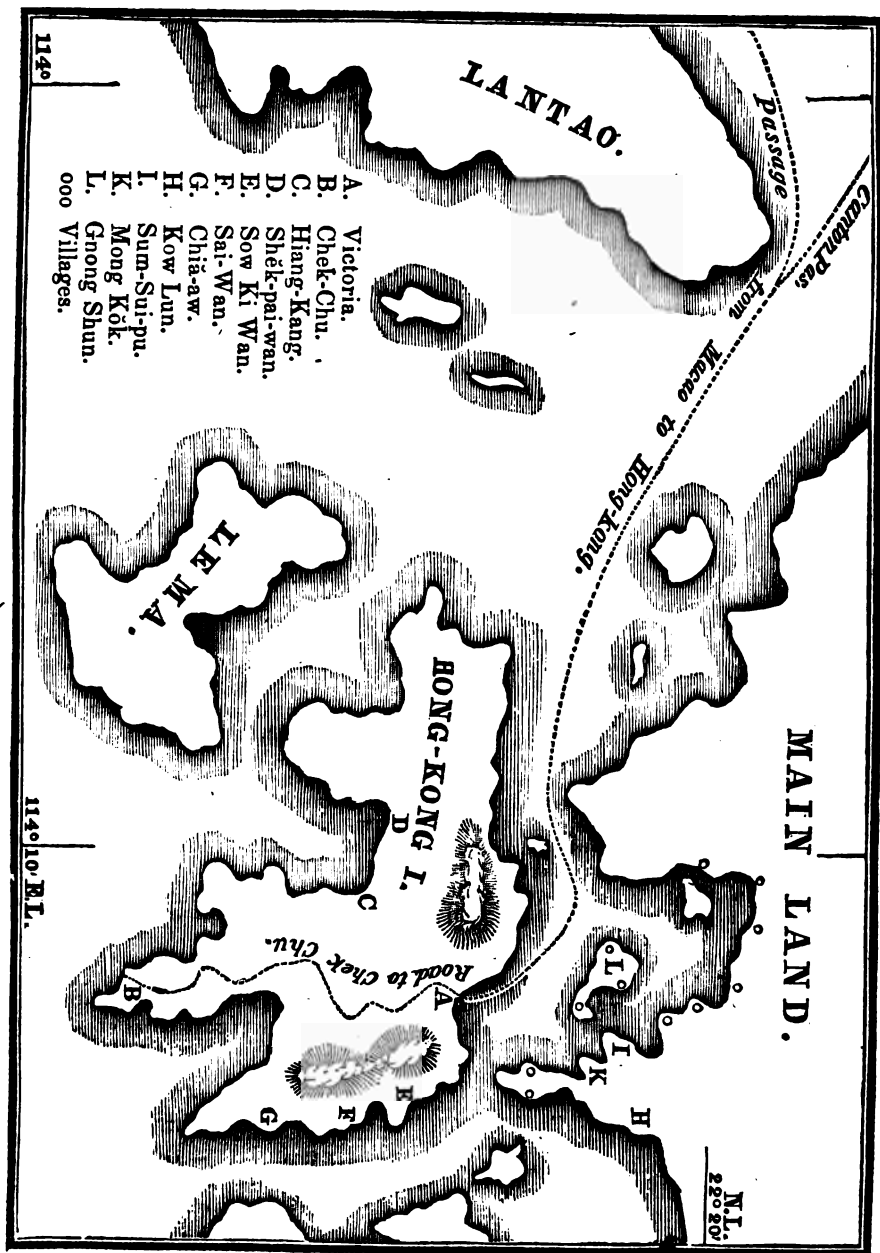
April 27. Within a few days I have baptized two Chinese, and yesterday performed the funeral services for Chek Yet, a Chinese brother who came with us from Bangkok. He died in consequence of a wound received from one of two contending parties, whom he endeavored to reconcile. The man who perpetrated the deed was a Chinese of his own dialect, who had sometimes acted the part of cooley, and at others that of the beggar; and when coming to the house in the latter capacity, Chek Yet had repeatedly given him money and rice, and that but a few days ago. This induced him to think that he might have some influence in reconciling him to his antagonist, or in convincing him of his wrong; but the beggar taking offence at his interference, drew his knife and stabbed him

in the left shoulder, which soon resulted in his death.

Chek Yet had for four years been a member of the Chinese church in Bangkok, during which time he had maintained a consistent Christian life; and had proved himself a valuable aid in communicating Christian truth to his countrymen. With an independent mind and a good share of common sense, and by daily prayer and reading the scriptures, he was prepared to take strangers into his own room and read and pray with them, and to give them the first principles of Christianity in a manner more likely to prove successful than could be done by a foreigner, or even by a teacher of their own nation. He had, in some instances, taken men into his employ when it was evident, from the circumstances, that his only object was to give them an opportunity to attend daily our seasons of Christian worship. He was a man of economical habits, but, differing from his countrymen generally, he laid up his money to do good with. He was always ready with his bounty for the poor, and never failed, when an opportunity offered, to contribute liberally at the monthly concert. At his death about \$30 were found in his chest, which, after defraying the expenses of his burial, is to be devoted to the instruction of his countrymen in Christianity. He was a special favorite with Mrs. Dean, and at her death mourned like a son for his mother; and after her removal, he showed a Christian solicitude for the welfare of her surviving child.

A large number of his countrymen assembled with us at his grave, where the scriptures were read and explained, and prayer was offered in their own tongue. Many of the Chinese also speaking the Canton dialect were present, to whom br. Shuck addressed the exhortations of the gospel to be prepared for the solemnities of death and the judgment. It is proposed by the brethren to erect a simple tablet to mark the resting place of the departed disciple, with an appropriate inscription in Chinese. This is but another admonition to us to be in readiness for the coming of our Lord, the time of which we know not.

May 8. The house of the Morrison Education Society was entered by twenty or thirty Chinese robbers, who, after the family had fled, broke open boxes, trunks, and cases of drawers, destroying or carrying away the con-



tents and doing much damage to the house. After leaving with the first fruits of their spoils, they returned and occupied the house for two or three hours. The Rev. Mr. Brown, principal of the Institution, received a slight spear wound, but the rest of the family and friends, then residing in the house, escaped unhurt except by the night air, to which they were exposed for hours with no protection but their night clothing. The known defenceless state of the family, together with the remove of the dwelling from other houses, probably emboldened the desperadoes, who came from the main land in boats, with the prospect of easily effecting their retreat.

Tié Chiú church constituted—Medical Missionary Hospital.

23. This afternoon, in accordance with the recommendation of the mission, was constituted the "Tié Chiú Church of Hongkong." A code of articles, expressive of the sentiments and proposed practice of the church, had been prepared, and was read before the meeting composed of the church worshipping at the "Queen's Road Chapel," and the members of the mission. This constitution was signed by Hok Heng, who came from the Bangkok church, Tang Tui and Koe Bak, who had recently been baptized, and myself. We were then, with appropriate services, recognized as a Christian church.

The number of Chinese speaking this dialect who meet on the Sabbath for divine service, amounts to from thirty to fifty, twice a day; and a few of the more thoughtful among them meet at my study every morning for prayer and reading the scriptures. This little handful of men, poor, ignorant, and shrouded by the darkness of idolatry, yet feebly striving to come to the light, will, I trust, secure an interest in your prayers and call the attention of the church of Christ to this needy people.

June 2. Met to-day in concert with our Christian friends here, for prayer dedicatory of the Medical Missionary Hospital, under the care of Dr. Hobson.

The building just completed for the accommodation of this Institution, occupies a commanding and beautiful eminence in the eastern part of the town, looking down upon the harbor on the north, and commanding a distinct view of Kow Lun and the neigh-

boring villages on the main land, while on the south lies the pleasant valley of Wang-nai-chung. The house for the accommodation of the superintending surgeon, and the patients, and assistants, is 190 feet long and 50 feet wide. That portion occupied by the family resident at the hospital, is 90 by 50 feet, divided into a drawing and committee room, 35 by 20 feet, and four rooms for study and domestic purposes, each 17 by 24 feet; besides three others 10 feet wide and varying from 5 to 28 feet in length. Over these smaller rooms is a terrace, 48 by 12 feet, and on the south side of the house is a veranda, 76 by 10 feet. The patients' rooms are each 18 feet square, affording comfortable lodging for 31 patients, with a veranda for their special accommodation, 46 by 10 feet, and a cook house attached to the hospital, 17½ by 16 feet. The walls are of beaten cement 2 feet thick, except the front wall, which is 2½ feet thick. The entire expense, including materials, masons, carpenters, glaziers, painters, etc., amounts to three thousand six hundred dollars.

July 22. My assistant, Hok Heng, has commenced visiting regularly once a week Chang Chu and Su Kun-tu, and preaching to the people. The former has 1000, and the latter 400 or 500 Tié Chiú men. One of these towns is situated on an island N.W. from Hongkong, and the other is on the main land; and either can be visited in a single day, leaving several hours to spend with the people. They appear, thus far, interested to hear, and we hope to establish some permanent out-stations of this kind.

26. Visited Chekchú to-day, where several old acquaintances among the Chinese gathered around for conversation. I had not seen them before since Mrs. Dean's death, and some of them appeared very sincere in their expressions of condolence. One family in particular, who had placed a little girl under Mrs. Dean's care a few days before her death, appeared much affected while relating what the little girl said on her return home.

Several Tié Chiú boats are now in the harbor, perhaps twenty of the larger kind. The residents remain much the same as when I was last here, with the exception of a few new houses and a repair of some of the old ones. The English have nearly completed a large two story brick hospital, and a still larger building for the accommodation of the officers of H. M.'s 98th

Regt., to which an accession of 700 men is expected from England.

We have to-day circumnavigated the island of Hongkong, being seven hours in our boat, at about five miles an hour. The island is longer from east to west than from north to south,—Victoria being on the north and Chekchú on the south.

Monthly concert contributions—Unwonted liberality.

Oct. 3. In entering upon the book the contributions made by the Tié Chiú church, to aid in preaching the gospel among their countrymen, I was reminded of a fact which has often presented itself to my mind. The fact is *this*; a Chinese, who one year ago was a worshipper of idols, and, then, had never heard of the gospel, has joined us for the last seven months in observing the monthly concert of prayer, and has given, *monthly, one dollar* to the cause of missions. This he commenced when he was a day laborer, and when his entire income amounted to less than *twenty-five cents* per day; out of which he furnished his food and clothing. He is in no way employed by the missionaries, but works upon the public road; at first, he labored as a cooley, but has since been promoted to the superintendency of a class of men with whom he labors during the week, whom he influences to meet at the chapel on the Sabbath for divine worship. We know not the end of his course, but thus far it has afforded us encouragement to hope that he is a Christian.

The following are extracts from

Hok Heng's journal.

9th day of the 6th Moon (July 6). This morning went with Mr. Roberts and his teacher to Chang Chu.* On landing, many persons speaking Tié Chiú came around us, and after going up the hill a short distance they surrounded me, and I taught them who Jesus Christ was, and why he came into the world. I can't say whether they believed the doctrine or not, but they listened with careful attention. At the close I gave them some books; and in their eagerness to obtain each a book, two began to fight; and I stop-

ped distributing, and commenced telling them that I came here not to teach them to fight, but to love and protect each other. They listened, and the two men appeared much ashamed of their conduct. Then Mr. Roberts went to the shade of a large tree in front of a temple, and taught the people who understood his dialect,—many gathered around to hear; after which we commenced again distributing books, but the people were so rude and hasty in pulling them from each other and from us, that it was concluded to spend the time in speaking to the people till sundown.

12th day. Explained Genesis, 17th chapter, to about forty men, and in the p. m. Mr. Dean spoke to forty-five men from the 1st chapter of Timothy.

14th. Went in a boat to Kow Lun (a town on the main), and at a village near by found a few hundred men speaking my dialect. I explained to a multitude assembled, the true doctrine; gave an account of the creation, the fall, the first man, the coming of Christ, and how man could be saved. Then explained to them that idols are of no use, (and many of them agreed with my ideas,) then knelt down and prayed. Then a man asked me to go to his house and take tea; and soon I went to the shade of a tree, and many, of men, women, and children, came to hear, who all appeared pleased, and afterward received books. At 3 p. m., I returned home.

17th. Saw several junks come into the harbor, and took some books and went on board three Hokeên junks and five Tié Chiú junks, loaded with sugar from Hainan and bound to Shang Hai, where sugar sells for a high price, and is used in dyeing silks. To these men I explained the doctrine of the true God, and gave some books, and they said if their junks did not sail before Sunday, they would come to worship. After tea one young man said, "We all depend upon heaven and earth, and enjoy their favors." I replied, "Heaven and earth is the *dwelling* of Jehovah, and we all receive his favors, and it is well for you, seamen, when you enjoy a fair wind, to inquire whence it came. But the favor of God ends not by sending fair winds and fruitful seasons, but He sent his Son to die on the cross that we, poor sinners, might be saved. Therefore you ought to thank Him for his mercy, and to worship Jesus with all your heart." One inquired, "How can we do this?" I said, "This know-

* An island N.W. from Hongkong, ten miles distant, with four or five thousand inhabitants, including those occupying the junks in its harbor. About one fourth or one third of the whole, speak the Tié Chiú dialect. W. D.

ledge is not of myself, but the teachers have come from the country that bears the "flowery flag" (America), who daily, and especially on the Sabbath, teach men how to do this." Afterward I visited five Tié Chiú junks and four from Nammo, and conversed with all.

19th. Sabbath. In the morning thirty, and in the P. M. more than fifty men were present to hear the gospel. I explained the 19th of Genesis, and Mr. Dean the 18th of the 1st chapter of Romans.

21st. Went with Chow Sin-sey (Mr. Dean) to Chang Chu, and on landing in front of an idol temple, I first explained to the people, (who came in great numbers to meet us and receive books,) that their *made* gods could not protect them,—"for they cannot protect *themselves*, and how can they protect you?" Afterward I enforced upon them the obligation to believe in Christ and worship God, who made the heaven, and the earth, and all things. They listened attentively, but when we began to give books they became riotous. We were afterward invited into a house to take tea, and while I discoursed in the house to a few who had assembled, Chow was speaking to those of his dialect under the shade of a tree not far distant. When the sun reached the hills we returned home.

22d. Two tea merchants called to-day, one of whom said that he and his ancestors for several generations were Roman Catholics. I explained to him that there were very many important differences between us and the Catholics, and that they had many customs not derived from the Word of God. He said that he would come to worship next Sunday.

20th. Sunday. I explained in the morning the promise of a son made by Jehovah to Abraham—about thirty men present. In the P. M. Mr. Dean explained the calling of Matthew to fifty men, after which I took a part in Mr. Shuck's services at the other chapel, and then visited several Tié Chiú junks with books. These junks, ten in number, are bound to the north with sugar (used in dyeing silks), and they bring back in return *koe*.*

27th. This morning I visited several junks, and distributed books and spoke to the people. Some proposed

coming on shore to see the foreign teacher if the winds did not allow them to sail during the day, and said they should be sure to call when they returned. (These junks have each from thirty to forty men.)

7th Moon, 1st day. Went with Chow Sin-sey to Chiang Chow, where he first addressed the people in his dialect; after which I was invited by an old man to enter his house, and he inquired what were the customs of those who worshipped Christ. I told him that they used no offerings or ceremonies, and that they worshipped *any where*. After explaining, at some length, the doctrines of Jesus to a number that had assembled around the door, one man, about thirty years old, began to dispute, and say that China is truly the celestial kingdom, since her ancient wise men have published doctrines worthy the observance of all future generations, and that no foreigners, whether the eastern *hunters*, the western *sheep*, the northern *dogs*, or the southern *insects*, could prepare any thing to them. "And as for these English and Americans, who live quite on the side of the world far beyond the seas, how can they know any thing of the beauties of Chinese literature? But you are a Chinaman, and how dare you presume to teach us to reject the doctrines of our own country and follow the fanciful doctrines of foreigners?" I replied, "How is it that we should receive the *productions* of foreign countries, such as opium, which destroys men's bodies, and reject their *doctrines* that save men's souls?"

Tavoy Mission.

JOURNAL OF MR. WADE.

(Continued from p. 81.)

Ravages of cholera—Kwa-thah—Cases of discipline.

We were prevented from visiting the region of Mata this year at the usual season by the prevalence of cholera among the Burmans, which made the Karens afraid to come into town, and led them to adopt every means in their power to prevent the Burmans from coming among them. Whether it is to be attributed to these precautions, or to some other cause, is uncertain, but it is a fact, for which we feel grateful to the great Disposer of all events, that up to the present time, (1st of March,)

* This is what remains of the ground nut after the oil is *expressed*, and is used for manure. It constitutes an article of considerable commerce among the Chinese.

this dreadful scourge, which has carried off great numbers in Tavoy city, and well nigh depopulated many villages of Burmans, has not yet reached the Karen settlements east or north. These precautions of the Karens prevented us from going among them, not only by cutting off communication with the town, but by rendering it improbable that we could do any good among them while they were in such a state of excitement. And, particularly, if the cholera should actually appear among them, every Karen would be sure to flee at once to the uninhabited jungle. Nor could we blame them for so doing, after what they suffered from this pestilence a few years ago. Though we do not think the disease infectious, we should ourselves advise them to flee the spot where it is known to be, so as, if possible, to avoid a cholera atmosphere.

In our journey to Mata we found several of the Burman villages quite deserted, indicating too plainly to be misunderstood, that the angel of death had been there. Which way had he departed, was the anxious inquiry of our minds. Had the Almighty looked on the desolations he had wrought? Had He heard the lamentations of those whom he had made widows, and said unto him, Stay thy hand; it is enough? Or had the destroyer left these Burman hamlets to hunt out the poor Karens in their retired jungles, among them to prosecute his work of death, and there also raise the wail of mourning and despair? Or was he still lurking in the atmosphere of these deserted hamlets, ready to seize as his prey any who might pass through them?

With these melancholy thoughts, mingled with some anxiety for ourselves, we pursued our tiresome journey on foot through the lone jungle to the village of Kwathah.

There we saw the footsteps of an enemy which destroyeth souls as well as bodies. "She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Prov. v., 26, 27. Saudee, about four years ago, was one of our most promising young assistants. His good natural abilities had been improved by education. He was perfectly at home in the Sgau, Pwo, and Burman languages; and, to all appearance, was zealously devoted to his work, as an assistant; but his feet were caught in the snare of the strange wo-

man. He was proved guilty of imprudences to an extent which made his exclusion from the church necessary. He subsequently made an effort to reclaim his lost character and wipe off the reproach he had brought upon the cause. Year before last he was restored to the fellowship of the church, his conduct from the time of his exclusion having been irreproachable, and the signs of his repentance satisfactory to all concerned. But, alas! his conduct lately has proved, as that of thousands of others, the general application of the wise man's remark, "None that go unto her return again, neither take they hold of the paths of life." On meeting him, we soon discovered that he was in a state of mind far less favorable to a successful reformation now, than at the time of his previous fall. Then the heart was susceptible of compunction; tears accompanied confession; but now, though guilt was confessed, and the final effects of apostacy freely admitted, there were no signs of contrition; conscience was seared and the heart cold. He had given himself up for lost, and the will had ceased to struggle against temptation. Such is the hardening, soul-destroying effect of this vice; whoever entereth this path, "goeth as an ox to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." He that can rescue a victim, who has once been taken in this snare, must needs be "stronger than the strong man armed."

As we pursued our journey to Mata, we passed the house of Pauga, the man who was excluded last year for fornication. He came out and begged pardon for his offence, but we have not, as yet, sufficient confidence in the genuineness and permanency of his reformation to recommend to the church to restore him to membership.

Mata, ten baptized—Liberal contributions for missions—Celebration of the Lord's supper.

Our first Sabbath in Mata brought together an assembly of more than two hundred; a very fair collection, considering the present scattered state of the population. Twelve individuals applied for baptism. Nine of these requested the ordinance last year and were received by the church, but illness prevented my administering it to them. Three were entirely new cases.

The pastor of Mata, and some others,

at the time of our arrival had gone down the Tenasserim, to preach to a number of Siamese Karens who had come over to that stream. These brethren have since returned, and report, that the Karens whom they went to see had been recalled by the Siamese authorities, and they failed in the object of their journey.

March 11. We have just returned from a visit among the Pwos, mentioned in my journal of last year. None among them have yet become decided converts to Christianity, but they have made some advance that way. Of several it may be said, their judgment is convinced, though their hearts are not changed. The old Karen prophet himself was ill of a fever, so that we saw but little of him; but his family, particularly his wife, listened attentively to the gospel, and bowed with us in prayer, which none but those who are favorable to Christianity do.

The three new applicants for baptism have been examined by the church. Two were rejected, for want of satisfactory evidence that they had passed from death to life. One was unanimously received.

This week we made an attempt to quicken the intellects of the Karens by showing them the action of a small water wheel, with an apparatus for pounding rice. After looking attentively at its movements, one or two expressed a conviction that something might be constructed on some such model, which would actually pound rice, and be useful to man. We told them that in our country paddy was ground, pounded, and cleaned, throughout, by water power. And more than this, that spinning, weaving, and a great variety of other things, were also done by the same power. But they could form no conception of the subject; terms were wanting to their language, to convey ideas of things which they have never seen. They are entirely unacquainted with all kinds of machinery, hence we could avail ourselves of no comparisons to supply the want of appropriate terms in their language. This may be a familiar illustration of the nature of our difficulty in attempting to comprehend some of the subjects treated of in the divine revelation; things that are beyond our comprehension, merely because we have never seen or experienced any thing of the kind.

12. Two hundred and thirty at worship; ten baptized. During the suc-

ceeding week the church members were examined, one by one, relative to their walk since our visit among them last year. A few, we found, had transgressed the pledge of total abstinence; these were all debarred from coming to the sacrament, with two others who had beaten their wives. They all professed penitence, and pledged themselves not to commit these faults any more; time alone can show whether they were truly sincere.

A contribution to the funds of the Tavoy Mission Society having been proposed, nearly all the members of the Mata church, several not members, and numbers of children, some in their mothers' arms, threw their respective mites into the box. We were particularly gratified to observe that in almost every instance, each member of a family contributed his or her mite separately; as it showed that the parents had instructed their children upon the duty of benevolence, and had furnished them the means of carrying their instructions into practice. The sum contributed was forty-seven rupees and a few pice; nearly equal to the amount which we pay to the Mata pastor for a year.

The sacrament of the Lord's supper was administered on the last Sunday which we spent in Mata. The congregation numbered two hundred and fifty, and the communicants one hundred and fifty. This number may seem small in proportion to the whole church; but it must be remembered that the church consists of several branches, distant from Mata, one a day's journey, another eight miles, and another (at the New Village) three days' journey. Some were present from all these branches, but, of course, many were absent. The body of the church, too, is scattered over an area whose extremities are at least twelve miles apart. Some were ill, some females with small children. Under these circumstances, the number certainly does credit to their efforts to come together on the occasion. All these, a few years ago, were sunk in the vortex of vice and superstition; but the gospel has extricated them. A few years ago they were the children of wrath hastening on to perdition; now they are heirs of salvation, pressing forward to the mark for the prize of the high calling of God in Christ Jesus. To God be all the glory now and evermore.

In my tour to Mata, I was accom-

panied, and assisted in my labors, by br. Bennett, Mrs. Wade being unable to perform the journey.

Maulmain Mission.

EXTRACTS FROM THE JOURNAL OF MR. VINTON.

A late arrival has brought to hand Mr. Vinton's journal for a part of 1842-3, and we take the earliest opportunity to lay some interesting portions of it before our readers.

Visit to the Rangoon Karens—Dilapidated appearance of the city.

Our first extract relates to a visit made to Rangoon by Mr. and Mrs. Vinton in November, 1842. Mr. Vinton had intended to spend a few weeks in that vicinity the year before, but was prevented by the coming of the king to Rangoon, about the time of his proposed visit. "The Karens had for a long time been left without a guide or counsellor, and the assistants had frequently written, urging him to come; they feared that the hearts of the Christians would be discouraged, unless some one came to look after them, that the wicked would come in like a flood, and every thing retrograde to ruin." It was found that the contemplated intercourse with Mr. Abbott at Sandoway, could not be maintained. The distance was too great, and the jungle through which communication was to be made, too unhealthy. "Nearly all who had been to Sandoway, had returned ill; and some had died." Similar representations were made by Mr. Abbott. It became necessary, therefore, that the station should come under the supervision of the Maulmain missionaries, and especially of Mr. Vinton. Mr. Vinton and family accordingly left Maulmain Oct. 28th for Rangoon, where they arrived Nov. 6, after a most tedious and uncomfortable passage, having been compelled to sleep, at night, on the exposed and crowded deck of the ship.

Rangoon, Nov. 5. On coming ashore, Capt. Crisp, an English gentleman and merchant, whose daughter-in-law is the

only English lady in the place, politely invited us to his house, where we are as pleasantly situated as we could well be for the little time we expect to remain. Since I was here in 1836, great changes have been effected. Almost the entire town has been destroyed by fire. The old mission house, as also nearly every brick building in the place, is a mass of ruins. The order of the king, requiring the people to settle in the new town, prevented them from rebuilding their houses upon their old sites, so that Rangoon now appears like a place fast going to ruin. So much for the ignorance of kings. The new town will stand a splendid monument of royal folly, while the old will regain its former splendor, and will stand a convincing proof that the people were wiser than their rulers.

Trials of the native Christians—Duplicity and intrigues of Catholic missionaries.

9. Yesterday and to-day the Karens have come in, in considerable numbers. They mention no cases of apostacy among those who have been baptized, but state that some who formerly united with them in worship, and who had repeatedly expressed a desire to receive the ordinance of baptism, saying that they were resolved to live and die in this religion,—have turned back, and walk no more with them. "Your teachers," say they, "have forsaken you, which is a clear evidence that this cannot be the true religion; and why should we jeopard our lives, and the lives of our families, for that which can do us no good?" The Christians are, therefore, greatly rejoiced to see us, "for," say they, "we can now return, and tell the people that, according to their own reasoning, this is still the true religion, for the teachers have not forsaken us." The great thing that seems to interest them more than all others, the assistants particularly, is, that the word of the Lord should have free course and be glorified. They are very anxious that we should remain, if not permanently, at least for a few months. They say, though it might not be best for us to go into the jungle, we might see many of the impenitent, and converse with them in town, encourage the hearts and strengthen the hands of the disciples, and be in circumstances to solve the doubts and answer the theological inquiries of the assistants. The Christians have recently been placed in peculiarly trying

circumstances. Forsaken by their teachers,—persecuted by the Burmans,—proselyted by the Catholics; they have been, emphatically, “persecuted, but not forsaken (of God), cast down, but not destroyed.” Is it not clear that the arm of the Lord has been stretched out for the deliverance and protection of his people? And is He not saying to the American churches, in language too plain to be misunderstood, “You shall still be allowed the distinguished privilege, if you will but avail yourselves of it, of being the medium through which I will convey the choicest blessings to that most interesting of all people.” The Catholics, as I before intimated, have been making special efforts to proselyte the Christians to their own sect; but, hitherto, with an isolated exception, (and he does not yet acknowledge that he has formally joined them,) they have labored in vain. Their efforts, for a time, were confined almost exclusively to the native assistants. At first, they attempted to bribe them, offering them three and four times the amount we were accustomed to give them. Failing in this, they professed great regard for them, offering them the use of money without interest. At last, they threw off the mask, and attacked us openly. They assured the Christians that ours is not the true religion,—that we are apostates from the only true and infallible church,—that we have no connexion with Christ and the apostles,—that the head of our church was Luther, who was a great general, and was excluded from the church for the sins of polygamy, and embezzling the funds of the church; and who immediately got up a sect of his own, which has continued to the present time. They next attacked our personal characters, assuring the assistants that we are a set of evil and designing men,—that we intend to make slaves of them, and that, even more, we required things of them, while they were with us in school, that they ought not to do. The assistants replied, however, that they had lived with the teachers, and, therefore, had the best means of knowing that what they said was not true, and that, if they would tell such lies about the teachers, they could not believe any of their statements.

On the 19th Mr. Vinton returned to Maulmain, on account of the cholera, which was then prevalent in that vicinity; and shortly afterwards proceeded to Chet-

thingsville. At this place eighteen of the church members had died of cholera, beside children.

Chethingsville—“Cast down, but not destroyed.”

Nov. 25. On my arrival here this afternoon, I was most cordially received by the Christians. They came flocking around me as they would around some long-absent relation, whom they had expected never to see again. “God,” say they, “has severely tried us; we began to think, for a little time, that none of us should escape, that we should never see you again till we met you in heaven; but God has permitted us to meet again on earth.” On account of the joy of our meeting, they, for a time, almost forgot that all were not there; but I observed it, especially when the gong was rung for worship. There were the seats, the vacant seats, of many, very many, which I never knew vacant before. It was, however, a source of great comfort, notwithstanding the multiplicity of painful emotions that came crowding in upon me, to reflect that they had gone at the bidding of their Savior, and that, too, to occupy mansions in the heavens. A day in the courts of the Lord used to be regarded, by many of them at least, as better than a thousand elsewhere; but now they are gone to spend their eternity in the courts of God’s upper sanctuary. It has been a time of trial to the Christians such as they never knew before; but they appear to have gone through it unharmed. I have no language to describe the feelings I had, when I heard them say, “Cast down, but not destroyed;” and in answer to my inquiry, whether they had not been tempted to apostatize,—“Apostatize!” say they, “why God has taken our husbands, our wives, our fathers, our mothers, our brothers, our sisters, and they are gone to heaven; their last injunction was that we should follow them; and shall we now apostatize and go to hell!”

On returning to Maulmain (Dec. 5.) Mr. Vinton called at a village of Karen Christians on the Burman side of the river, who had fled from Rangoon the preceding year, but had not been able to reach the British provinces. They were intending to make another attempt, as soon as they

could take "their paddy and buffaloes with them."

Mr. Vinton's next visit was to Newville, accompanied by Miss Vinton. But a short time, however, had elapsed, before the receipt of a letter from Mrs. Vinton, stating that the cholera had again appeared in Chetthingsville, whither she had gone Dec. 6; and he repaired to that village immediately.

Fatal procrastination—Death of Naw-Lerpaw.

Dec. 14. Three have died already, and a number of others are ill. Two of the three were not Christians. One of the two had, for a long time, professed to believe in the truth of the Christian religion; and had repeatedly almost made up his mind to offer himself as a candidate for baptism. The other, a female, had repeatedly told me that she should enter this religion before she died; but that she could not think of being a Christian just yet. When pressed with the consideration that life is uncertain, she would say, "But there is no danger of my dying for many years to come." When attacked with cholera, she was exceedingly terrified, and said to her children, "Go to *mama* for medicine; I cannot die,—I WILL NOT DIE."

15. The means that were used have been blessed, so that those who were ill are fast recovering.

16. Naw-Lerpaw, a woman that has taken care of our children ever since they were born, was attacked most violently with cholera this morning. There is every reason to think she must die; for medicines produce no effect. Mrs. V., too, is ill, so that we have decided upon her leaving this evening for Maulmain. Her complaint does not yet appear to be cholera, though it is impossible to say how it will end. I am in great doubt as to the path of duty. Ought I to accompany Mrs. V., or remain to comfort the bereaved and attend upon the sick and the dying? O Lord, assist me in deciding this question.

17. Mrs. V. left last evening as proposed, and I remain. It was a severe trial for me to consent to her leaving alone, but, as her symptoms did not appear immediately alarming, and as she will receive every attention the moment she reaches Maulmain, we both concluded that duty to these afflicted ones demanded that I should remain.

It is safe to trust in God while in the path of duty. I have been separated from my dear family more than three-fourths of the time every dry season since we have been in the country; and yet nothing material has been allowed to happen during our separation; so that we have almost persuaded ourselves that we are subjects of God's special watch care, during these little seasons of privation for his name's sake.

Naw-Lerpaw died last evening about 10 o'clock. A great loss to us and to the church. We never had another such native in our family. We loved her as our own sister; and she loved and took care of our children as though they had been her own. When dying, she exclaimed, "Poor Brainerd," (the name of our little boy,) "I must die and leave him, and who will take care of him when I am gone?" She, however, died happy in the Lord,—said, that, as God called, she wished to go, for she was sure he would take her to himself.

18. Since Naw-Lerpaw was attacked, there have been five or six other cases, but none that have proved very obstinate except Sway-chah's, (an assistant). He is very weak, and yet I see no reason why he may not recover.

19. Received a note from Mrs. V. She has sent me additional medicines; is herself far from being well, though hoping soon to be better.

The next intelligence from Maulmain was more unfavorable, and Mr. Vinton hasted to return thither. On the 26th, Mrs. V. being partially restored,* he again went to Chetthingsville, and subsequently to Bootah and Newville. To Newville he was accompanied by Mrs. V. and Mr. and Mrs. Chandler.

Jan. 1, 1843. Bootah. There have been no cases of cholera here as yet. The Christians appear to be making a little progress in holiness and the fear of the Lord. They are, however, far, very far, from that elevated piety

* Mr. Vinton speaks, in this connexion, of his great indebtedness to his family physician and Christian brother, Dr. Dawson, "for his invaluable services for many years both in the family and in the school," and also in compounding medicines for use in the jungle; and adds, "Would it not be well, in reinforcing the Karen Mission, to send out a physician? I have long been of the opinion that a Karen missionary, who should obtain a thorough knowledge of medicine, would thus nearly double his prospect of doing good."

which they are required to seek, and which some of them seem deeply anxious to obtain. They say, that by the grace of God they have been enabled, the year past, to obtain the victory over some of their easily besetting sins. Baptized four,—two males and two females.

8. Newville. Found my sister and the Christians all well. She has a very interesting little school of nearly thirty. The cholera has not, as yet, made its appearance in this vicinity.

12. Br. and sister Chandler have started on their return to Maulmain this afternoon. One object of his visit was to set up a machine for cleaning rice, or getting off the hull from the paddy, which he has been building for the Karens. It is very simple in its construction, and admirably adapted to the purpose for which it is designed. It is moved by a single buffalo, and will clean at least fifty baskets of paddy a day. Should it come into general use, as I have little doubt it will, it will be of immense benefit to the provinces. We have had a very pleasant visit with br. and sister C., and I am not without hope that it will long be remembered by the Karens as an additional evidence that the missionaries are anxious to do them good in every possible way.

(To be continued.)

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EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

Indian marriage—Revisit of home scenes—Kind admonition.

July 27, 1843. The Tikumina and Grand Island Indians have been here some days, and this evening Akudos, or John Peck, and Heman Lincoln, were legally married to their chosen companions in public meeting. And the season was one of much interest, but not of mirth. A good many Indians, some missionaries for the interior, and some strangers from the steamer, now at the wharf, were present, and seemed highly entertained with the propriety and solemnity, as well as novelty, of the scene.

Aug. 1. To-day the Indians have all left for Munidouani; and at half past 3 o'clock, P. M., I started for the great missionary meeting at Hamilton, N. Y., in the Buffalo steamer, captain Allen.

11. Reached Hamilton in the evening. Had a joyful meeting with my children, whom I found in the enjoyment of good health. Met many brethren in the ministry, of former acquaintance; but had been so long separated from them that I knew but few. The season was one of peculiar interest to me; although I felt a regret that there was not a deeper interest manifested in behalf of the Indians. If any people on earth demand our sympathies, I think they do. We are becoming rich by impoverishing them, and they are as sensible of it as we are. But this is digressing. To meet again on earth so large a number of brethren and sisters in Christ, with such warm and affectionate hearts, was to me a feast of fat things, after having been an isolated resident fifteen years on the borders of Lake Superior. But the religious services, which continued for five days and evenings, were of a deeply interesting character; and the privilege of meeting some of the members of our Board of Missions, and some of our brethren from the foreign field, and others destined to that field, added much to the enjoyment of the season.

The evil alluded to in the extract which follows, is not limited, we have reason to believe, to the anniversary occasions of any one place or denomination; and as the admonition is given in a Christian spirit, we are ready to do our part to secure to it all due publicity. This is one of the many things in which it might be well to inquire after the "good old way" of our fathers.

There was one practice, however, which I think has crept in among our fathers and brethren in the ministry since I left the civilized world, the propriety of which appeared to me questionable. I do not mention it for the purpose of finding fault, but merely to suggest an *inquiry* concerning its propriety. I allude to the custom of rising and shaking hands, and engaging in low conversation, while the choir are singing. I do not recollect having ever seen it done before; and I reasoned with myself on the subject thus: "Is not singing a part of the worship of God? Do we not consider it a part of our devotional services? and, if so, should not the same devout attention be given to it that is given to preaching and praying?" "Again,"

the inquiry suggested itself, "Are not ministers to be ensamples to the flock?" The reply was, "So says the book." The inquiry then arose, "How should we like to have all our congregation, who are not personally engaged in singing, rise and spend the time that our singers are employed in that delightful service, in passing friendly salutations?" I asked myself, "Should I be willing to have the practice introduced among our Indians?" Certainly I fear that great evil would grow out of it.

Mr. Bingham returned to the mission on the 17th, and in the following month had the pleasure of baptizing his youngest daughter, and an Indian female, the wife of Akudo. On the 29th of September he visited Tikumina Bay.

Tikumina—Mushkutesagi.

Sept. 29. Tikumina Bay. Arrived at this place this evening; brought the government carpenter with me to put up a house for Shigvd. Called the Indians together, and informed them that the Board had been so kind as to appropriate \$150 to aid in building them some houses; letting them know that they must do their part; and inquired who of them would wish to build and avail themselves of their aid? Seven applicants appeared that night, and one the next day. Kvnishage, who is fond of drink, said he would would try to stop drinking; and if he could not, he would leave the house.

Oct. 2. Had our usual Sabbath services yesterday, and our evening conference was interesting. This evening held our monthly concert of prayer, and after meeting explained to them more fully the design of the Board in appropriating money to aid in building them houses; and let them know that if they occupied those houses, they must keep themselves sober, and free from intoxication. Was absent about ten days.

29. Started for Mushkutesagi; it being late and wind ahead, stopped at Mrs. J.'s fishing lodge, about six miles short of the place. She soon related to me the particulars of a remarkable preservation she had recently experienced: a tree being blown by the wind fell upon her lodge and almost crushed it to the ground, but yet the inmates, five in number, were unhurt. One of the men, in attempting to make his escape, was struck by a limb, but

received no injury by it. As the weather continued very stormy and wind ahead, I spent the Sabbath here. After the usual services of the day, had an interesting inquiry meeting in the evening. Mrs. J. appeared much more spiritually minded than I had ever known her before. In speaking of her early religious impressions, she related some particulars that I had never heard before. She also spoke of God's kindness and faithfulness to her since she had been a widow.

31. On waking this morning found the wind had changed in the night and driven our boat out of the little creek in which we supposed it was safely moored. Consequently, we borrowed Mrs. J.'s bark canoe, and set off across the lake after it, as the wind was in a direction to drive it across. After reaching the opposite side, and skirting the lee shore a mile or two, found the boat ashore among the ice, and so loaded down with ice and snow that the sea was occasionally breaking over it. Notwithstanding the roughness of the sea and coldness of the weather, we succeeded in lightening it, so that we made an attempt to recross the lake with it and the canoe lashed to it, but could not succeed. Consequently, had to go ashore among the ice and breakers, and having secured the boat, recrossed the lake in the canoe.

Nov. 1. Morning being more mild, Mrs. J.'s men carried us across to our boat, and we in part unloaded of ice and returned home. But this providence gave us an opportunity of another interesting meeting with them.

13. Last Saturday visited Mushkutesagi. Did not reach the place until after dark. Found Mr. Pitesell, the Methodist missionary, there, and the Indians assembled for meeting. He gave a lecture that evening; I preached Lord's day morning, and he again p. m., and proposed a class meeting, and requested them to rise and speak. One man spoke and the meeting closed. In the evening I held a prayer meeting, at Uabunose's lodge. After some remarks had been made by myself, and several prayers had been offered, I proposed if any felt their need of a Savior, and wished to have prayer offered for them, they might make their feelings known. Pyabitasi said his mind was in trouble, and he wished prayer might be offered for him. Uabunose expressed a solicitude concerning his soul, and requested prayer. Kijidede said it had been but

a short time since he began to listen to the gospel, and he could not speak as the praying people did, but he determined to listen, and would like to have them pray for him. A number of prayers were offered, and the meeting closed with interest.

Subsequently two other visits were made to Mushkutesagi, with equal encouragement, and one to Garden river. On the 31st of January, Mr. B. again visited Tikuamina.

Feb. 6, 1844. This day returned from Tikuamina. We reached the place on the 31st, and found ten families; one yet remained up in the woods. As most of them were here, concluded not to go any farther. On Thursday visited Mukubuam's and Subo's families, having learned that none but the children attended meeting from them. The men being out, I improved the time in conversing with the women. Mukubuam's wife offered several apologies for not attending meeting. But the principal one was, that several of her relatives had professed Christianity, and had died short-

ly after; from which she inferred that it was a sin in them to forsake the religion of their ancestors and embrace Christianity, and that death was sent as a punishment for it.

On Friday evening had a meeting, to enter into some arrangements concerning our proposed settlement. The Indians pledge themselves to use all proper means in their power to establish and maintain a sober, quiet, religious state of things in the settlement; and to preserve it from the evil influence of all intoxicating liquor by abandoning it themselves, and endeavoring to keep it from the place. They also agree to listen to religious instruction from their missionary, treating all Christian missionaries with kindness, who call upon them; but to encourage none in opposing the interest of the mission that founded the settlement.

On Saturday evening had a prayer meeting, and on Lord's day evening, after the usual services in the day, had an interesting conference. I think about forty were in, twenty-three of whom spake, and, generally, if not uniformly, expressed their gratitude for the privilege of hearing the gospel.

Miscellany.

The Foulahs of Central Africa.

Of Africa, Heeren, the historian, says, "Mysterious darkness has ever, from the earliest ages, opposed the curiosity of man to investigate the condition of this continent." The curiosity of the scholar, the cupidity of those who seek to enlarge commerce, and the zeal of those who love their race and wish to give to the degraded nations of the earth the blessings of Christianity and civilization, are, nevertheless, doing something to bring to light the condition of that long-neglected or injured portion of the human family.

Much interest has been felt of late in relation to the Foulahs or Fellatahs, who occupy the central regions of that continent. In an article in the third number of the present vol., pp. 61-8, an account was given of the unsuccessful attempt made by

the steamer *Albert*, in the late Niger expedition, to reach Rabba, the capital of that nation. To have done so, and to have made treaties favorable to commerce and to the abolition of the slave trade, would have been the consummation of the object of the enterprise.

Mr. W. B. Hodgson, a recent traveller in Africa—an American—in a correspondence with the Corresponding Secretary of the National Institute, at Washington, which has been printed and privately circulated, presents some interesting facts concerning this people; not only as to their character and condition, but, also, as to their influence on the slave trade and over the other nations of Africa generally. They occupy a country not less than 1500 miles in length, from east to west, and 500 in breadth, from north to south.

"They extend from the Atlantic Ocean, from the mouth of the Senegal and Senegambia on the west, to the kingdoms of Bournou and Mandana on the east ; from the desert of Sahara on the north, to the mountains of Guinea or Kong, on the south." The distance, from east to west, is equal to that from Maine to Missouri. It has a population of about two millions.

The Foulahs are not negroes.

They may be said to occupy the intermediate space betwixt the Arab and the negro. All travellers concur in representing them as a distinct race, in moral as in physical traits. To their color, the various terms of *bronze, copper, reddish*, and sometimes *white*, have been applied.

Mr. D'Avezac, of Paris, says of them,—

In the midst of the negro races, there stands out a *métis* population of tawny or copper color, prominent nose, small mouth, and oval face, which ranks itself among the white races, and asserts itself to be descended from Arab fathers, and taurodo mothers. Their crisped hair, and even woolly, though long, justifies their classification among the woolly haired populations ; but neither the traits of their features, nor the color of their skin, allows them to be confounded with negroes, however great the fusion of the two types may be.

One writer expresses the opinion that they belong to a middle race, between the negro proper and the African white race. Mr. Macbriar, an English Wesleyan missionary, supposes them to have a common origin with the Kaffers of South Africa ; some, of the Lybian ; others, of the Malayan stock. To him, however, whose heart burns for their conversion to Christ, this is a question of minor importance.

Character.

They appear to be much in advance of the other nations of Africa in civilization, if not in morals. Mr. Hodgson says, "The Foulahs are a warlike race of shepherds, and within this century have established a political organization,—subjected a large portion of Soudan, and

founded Sakatoo, the capital of their empire."

Their religion.

The writer just quoted, says,—

The Foulahs are rigid Mohammedans, and according to Molliere, the French traveller's report, they are animated by a strong zeal for proselytism. They are the missionaries of Islam among the pagan negro tribes. Where they have conquered, they have forced the adoption of the Koran by the sword ; and whilst pursuing quietly their pastoral occupations, they become schoolmasters, and thus propagate the doctrines of Islam. Wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown ; the barbarous fetish and greegree have been abandoned ; anthropophagy and cannibalism have been suppressed, and the horrible sacrifice of human beings to propitiate the monstrous gods of the negro barbarian, has been supplanted by the worship of the true God.

Christian missions.

There is an English Wesleyan missionary station at Timboo, the capital of the western Foulahs, and another at Macarthy's Island upon the Gambia. The Church Missionary Society has, also, a station recently opened back in the country from Sierra Leone, near the sources of the Niger. No serious obstacles appear to have presented themselves to the introduction of the gospel, though very little progress has as yet been made. "The Mussulmans of the west," says Mr. Buxton, "do not regard Christians with the same horror as those of the east."

Education.

In central Africa, education and religion are entirely in the hands of the Mohammedans. The Koran has introduced its letters where it has been adopted, as the bible from Rome has substituted its letters for the alphabets of Europe.

Mr. Hodgson adds, however, that

The Arabic bible is eagerly sought and gratefully received by the tribes ; and let, therefore, the gospel be disseminated in Arabic characters in whatever languages the pious zeal of missionaries may be able

to translate it, since Arabic letters have for centuries been introduced into Africa, and have become familiarized by use.

In Africa,—in the land of the degraded negro,—the gospel now stands face to face with the Koran. There the two confluent tides of religious instruction, from the west and east, meet. From the Senegambia to the equator, along this vast extent of coast, Christianity has had stations; and she opposes by *her Book*, the farther advance of the *Moslem's Book*.

O that Zion would awake and put on her strength!

The slave trade.

Their civil code, contained in the Koran, forbids the *enslaving of a man born of free parents, and professing the Mussulman religion*. Nor can a Mussulman be reduced to slavery in any case.

The Mohammedans often use this as an argument with the pagan slaves to induce them to embrace Islamism. But, perhaps, no people in the world prosecute the slave trade with so much vigor as the Foulahs. For this purpose they invade the negro states under every form of pretext. Should, however, the Foulahs abandon the traffic, the surrounding nations would follow their example; and there is hope of this. Sir T. F. Buxton says,—

That with respect to the two most powerful potentates of Central Africa, the sheikh of Bournou, and the sultan of the Fellatahs, there is some reason for supposing that we need not despair of their coöperation. Captain Clapperton visited Bello,* the powerful sultan of the Fellatahs, in 1823, at Sockatoo. He assured Clapperton that he was able to put an effectual stop to the slave trade, and expressed, with much earnestness of manner, his anxiety to enter into permanent relations of trade and friendship with England.

Treaties, stipulating the entire suppression of the slave trade, have recently been formed between the English government and several of the most influential chiefs. A treaty with Alilu, the present sultan of the Foulahs, would lay the axe at the root of the tree.

* Bello is deceased, and has been succeeded by his son, Alilu.

Memoir of Peter Chundv.

Native Catechist at Krishnaghur, in connexion with the Church Missionary Society.

Chundv was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade or profession is inseparable from birth: what the father was not, the son cannot be—a prejudice much opposed to the introduction of Christianity. Very few of the laboring classes, or common tradesmen, learn to read and write: it does not belong to their caste: they have not, as they say, the talent for acquiring learning. But Chundv had learned to read and write well. A Brahmin in his village had taken a liking to him, and, when a child, had made him come to his school, and instructed him in the Hindoo shasters.* He was an idolater, like his countrymen; and very likely thought, with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted, and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian church, could be only accomplished by the work of the Holy Spirit. It is interesting to mark the steps by which this change was brought about.

Chundv became acquainted with the writings of Prem Phocta and others, which point to the only true God, and Krishna, his incarnation. Krishna is also presented under the name of Rishu Kesh.

To have subdued every passion and desire, is, in this system, considered the highest pitch of perfection. Many Hindoos have adopted these principles; and Chundv was one of them. In 1830, he, and some others in his village, discontinued worshipping idols: they advocated burying the dead, as do Christians; and in other ways manifested their opposition to the prevailing system of worship. They soon had to suffer persecution; but Chundv and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong, to please the Zemindar. They had a notion of a "Shother"—the Righteous One, Redeemer of Mankind—whom they expected soon. When, therefore, a certain Fakeer from Krishnaghur gave himself out, not long ago, to be at the same time the rightful heir to the Rajah of Burdwan, and the expected deliverer, Chundv and

* The sacred books of the Hindoos.

his party, with all the Kurta Bhojals, entered into league with the rising ruler. No sooner, however, did Chundy perceive that the man was opposed to the powers that be, than he said, "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two catechists from Krishnaghur made their appearance; and on being asked for what they were come, replied, "We bring you mongol," i. e., good news. On hearing this, the word "mongol" struck Chundy as something extraordinary. The Rev. W. J. Deerr afterward visited the place, and Chundy opposed him much, chiefly—as he declared after his conversation—to elicit information. Chundy searched the Old and New Testaments of the Bible that had been given him; and as he found replies to many anxious questions that arose in his mind, he exclaimed, "This is, indeed, God's Word!"

On his first visit to the town of Krishnaghur, Chundy and his friends came to Mr. Krickeberg, and asked him to shew them God. "Do you want to see Him with your outward eyes?" asked Mr. Krickeberg. It had been one of their rules, before learning any thing of Christianity, that an inward eye was necessary for seeing God. Mr. Krickeberg's reply confirmed their notion, and highly gratified them. Hence the gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841, Mr. Krickeberg went to reside at Dipchunderpore, Chundy's village, and had, therefore, a most favorable opportunity of forming a true estimate of his character. Mr. Krickeberg writes to the following effect:—

As a native Christian, Chundy was remarkable for his affection to all who loved the Lord Jesus. This he proved, by his disinterestedness and kindness to his brethren, who were always welcome. The first attention paid to them was the washing of their feet: a meal was then prepared, or the hookah (pipe) was placed in readiness for them. He shewed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom; and the first Pundits would give in to his reasoning. He knew much of the shasters. He had much contrivance, much foresight, which natives rarely possess. The application of his wisdom was most shewn, in finding, in the gospel, information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence

shortly before his departure. In any danger or difficulty he would say, *The Lord is at hand*. This was one of his favorite aphorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners; and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience sake, carefully abstain from such things as would make his religion hateful in the eyes of those without, and make their conversion, humanly speaking, more difficult. He used to observe to those who laid much stress on the exterior, "It is the heart, my friends, not the dress, that is to be changed." The Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to Himself; he reposed their weeping; and died full of hope of eternal life through his blessed Savior.—*Miss. Reg. of Ch. Miss. Soc. (Eng.)*

Hongkong.

Toleration in Hongkong—Mohammedan mosque—New Chinese temple—British chapel—Chapels of the Baptist Mission.

Before pure and undefiled religion can universally prevail on earth, full and free toleration must be enjoyed. Civil power may cause the knee to bow, and change forms and usages; but the force of divine truth only can cause man's will to bow, by changing his heart and his affections. Where perfect freedom of opinion in religious matters is given to all, vice may thrive and evil practices abound. Tares may grow as luxuriantly as the wheat. But the mind must be free, and choose God or mammon, the flesh or the Spirit. If the religion of our ancestors be of God, it will prevail. If the gospel which has been preached to us be true, it shall one day become universal, and "all shall know the Lord." The Chinese government is most intolerant, its laws forbidding the practice of certain forms of religion on penalty of death. The British govern-

ment, on the contrary, tolerates all religions; and it is in this island the dominant power. The time will soon come,—we cannot doubt it,—when religious toleration will become universal. Five years ago no mortal imagined that now free toleration would be enjoyed in any part of what was then the dominions of the emperor of China. It is not very likely that five years hence the same toleration will be given throughout the whole of H. I. M.'s dominions; yet should it be so, it would scarcely be more unexpected than what has already occurred. The church militant has only to do her duty, and the great "Captain of salvation" will soon give his people the whole earth for their possession. The following notices will illustrate the tolerant spirit of the government in Hongkong.

A Mohammedan mosque has been erected upon an elevated site in Victoria, not far from the magistracy. The building is of stone, and now nearly completed.

A new Chinese temple is about to be undertaken. Handbills and placards are out, for the purpose of raising money for the erection of the building.

No British chapel has yet been built, though subscriptions have been made and a site selected. Divine service is held in a temporary building, where one of the naval chaplains officiates.

The chapels of the Baptist Mission, as will be seen by the following card, have been erected by the foreign community in China.

A CARD.

"The undersigned begs respectfully to offer, in behalf of the American Baptist Board of Foreign Missions, his sincerest thanks to the foreign community in China, who have so kindly and so liberally aided in the erection of places for Christian worship on the island of Hongkong. Large congregations of attentive Chinese auditors assemble at the hours for public preaching in their own language every Lord's day at both the Queen's Road and Bazaar chapels. Both of these chapels are also adapted for schools.

"The whole amount of subscriptions received by the undersigned has been \$1,672, and the entire disbursements as follows:—

For the Queen's Road chapel,	\$1,180.04
For the Bazaar chapel,	500.25
Paid to Mr. Roberts for school-room purposes,	9.50
Total disbursements,	\$1,689.79
Total receipts,	1,672.00
Balance due Mr. Shuck,	\$17.79

"In addition to the above, there are some items of receipts and disbursements for which Mr. Roberts is responsible: as he is at present away, I have no means of ascertaining what these amounts are, but on his return he will publish his statement, which will, doubtless, be found correct. The present statement should have been published sooner, but it was deemed proper to wait until all the subscriptions could be got in, and also until the completion of the recent enlargements and improvements of both the chapels. The above receipts and disbursements do not include the subscriptions for the purchase of lamps. The utmost care has been observed in noting every dollar received and paid out, and I have much pleasure in appending the following certificate from adjutant McVicar.

"J. LEWIS SHUCK.

"Hongkong, Oct. 3, 1843.

"I have examined the details concerning Mr. Shuck's statements and accounts relative to the receipts and disbursements for the Queen's Road and Bazaar chapels, and to the best of my belief the above is perfectly correct.

(Signed) "JOS. McVICAR."

[Chinese Rep.]

Need of more Missionaries.

The providence of God is opening numerous fields of missionary labor among the heathen as if to test the readiness of the church to engage in the work which the Savior has assigned them. The time has been, when the most serious difficulties opposed the propagation of the gospel in pagan countries. Not only was the way to them toilsome and perilous, but often the ambassadors of Christ were by force shut out of the countries which they endeavored to enter. Wars among civilized nations have frequently been the occasion of serious embarrassments. In former days, both missionaries and the "supplies" which Christian zeal and sympathy had gathered for the support of their brethren in foreign lands, have fallen into the hands of *Christian enemies*, the missionaries diverted from their course if not detained as prisoners of war, and the cargo for which the mission was in impatient expectation, confiscated or wasted.

At the present day scarcely an external impediment lies in our way. The fields

are; white. The cry is for reapers. Scarcely a month passes without seeing some spirit-stirring appeal for more missionaries.

But a few months' since, the Baptist missionaries in China made an appeal in behalf of that country. A similar one is made, also, by the missionaries of the American Board of Commissioners. In a general letter to the Committee, they say,

Additional missionaries were called for, long ago, to aid in the great work in which, under God, you have appointed us to bear a part. Though often repeated, this call has been almost in vain. Other fields have been more inviting, and have received greater accessions to the number of their laborers. China was not open; and many thought it would be premature to send large reinforcements hither, till circumstances should change. Some, too, would dissuade the candidate for missionary employment from joining this mission on account of the language; arguing that its acquisition, for the grand purpose of preaching the gospel freely and boldly, is not only difficult but quite impracticable.

But circumstances are now altered. China is partially open; and such a knowledge of the language has been acquired as is requisite for all the varied purposes of diplomacy. For these secular objects, men by thousands, and treasure by millions, have been put in requisition; talents of the highest order have been called into action, and labors, and hardships, and sufferings, of vast amount, have been endured. The great end aimed at, moreover, has been gained,—a treaty of peace.

The pacific tone and good faith maintained by the Chinese, during the last year, may be hailed as among the brightest signs of the times; and viewing them as such, we are thereby called upon to give glory to God for what he has wrought, to record our thanks, and to take courage.

New missions must now be established. The time has arrived when the American Board is called upon *greatly to enlarge its operations in China*. With as little delay as possible, missionary operations should be commenced at Fu-chau, Ningpo and Shanghai; and the stations at Amoy, Hongkong, and Canton, should be strengthened. It is, therefore, the earnest and the unanimous request of all your missionaries here, that the Board will immediately send out as many additional laborers as it has the means to sustain.

HONGKONG.

The reports which have gone abroad respecting the island of Hongkong have been exceedingly contradictory. The island is a little more than twenty-six miles in circumference, very irregular in shape, with a hilly surface. Some of the peaks are nearly two thousand feet high. Between the ridges, and in some places along the beach, there are patches of arable land. There are many springs and streamlets of excellent water in all parts of the island. Prior to 1841, its inhabitants consisted of only a few families, some living by agriculture, and some by fishing. Its present population is, probably, between twenty-five and thirty thousand.

CANTON.

Canton, with its million of souls, will henceforth be the scene of more open and vigorous efforts for the promulgation of the gospel. The new order of things, especially the removal of the licensed or hong merchants, and the establishment of consular authority, cannot fail to operate favorably for the introduction of pure Christianity in China. The medical labors of Doct. Parker have been, since his return from America, as they were formerly, highly valued by all classes of the Chinese, who crowd to the hospital in great numbers. Thus a most direct and easy way is opened to make known to these multitudes the joyful news of salvation. No objections have been made by the Chinese to the residence of Mrs. Parker, who has lived in one of the factories nearly all the time during the last half year. This is a great improvement on the old order of things. Mrs. Parker has also had a native maid-servant residing with her, no one objecting to such a measure. No doubt God has ordered these changes, so that the way for the promulgation of the gospel of his dear Son may be extended, and the most degraded portion of the people learn of Christ and his holy doctrine, which alone can elevate woman to her proper place in society.—*Miss. Herald*.

Maulmain Missionary Society.

The above Society, composed of missionaries and European citizens of the city of Maulmain, held its semi-annual meeting in the Baptist chapel, on Thursday evening, the 27th of July, 1843. The receipts of the treasury during the year were \$929.40. With this sum, nine native as-

assistants were employed, besides aiding to defray the expenses of the Burmese boarding school.

From the report presented at the meeting, we make the following very interesting extracts.

PEGUAN DEPARTMENT.

The Rev. Mr. Haswell has furnished the following report of the labors of the assistant in this department.

“*Ko Tau M'Ngay*, the Peguan assistant, has made several excursions, in company with others, during the year. In one to Ya, he found several very encouraging cases. In other excursions, and in Amherst, he has found many to listen to the gospel with apparent interest, but none have been found ready to embrace the gospel and acknowledge themselves the disciples of Christ. *Ko Tau M'Ngay* is still steadfast in his Christian principles, and desirous of persuading others to accept of the great salvation.”

BURMESE DEPARTMENT.

Concerning the labors of the assistant under his direction, the Rev. Mr. Osgood writes,—

“During the past year, *Ko Woon's* labors have been entirely confined to the preaching station in the bazaar, where he has been in almost daily attendance. It is due to him, and the other assistants, who have been associated with him, to say that the station has been well sustained. Several thousands of books and tracts have been distributed, a great proportion of which have been carried to remote parts of the country, and will, doubtless, be read by many who would, otherwise, have died ignorant of the fact that there is an eternal God, and a Savior for lost sinners.”

The Rev. Mr. Howard has supplied the following account of the school under his charge.

“The Burmese boarding-school has received the continued patronage of this Society during the past year, receiving for the first nine months fifteen rupees, and for the last three months five rupees per month.

“A Christian education is a prominent object of the school, and, we trust, the improvement of the scholars in this respect, will show that we do not labor in vain. During the past year, only one has made a public profession of faith in Christ.

Though some who have previously made this profession, after leaving the school, have failed to exhibit evidence that theirs was a ‘faith which works by love and purifies the heart;’ yet most of those who still retain their connexion with it, as well as numbers who have left, give us reason to hope that they have not ‘received the grace of God in vain.’”

PGHO DEPARTMENT.

Of the assistants in this department, the Rev. Mr. Stevens writes,—

“Two assistants, *Ko Chung Pau* and *Bah Mee*, have been supported the past year by this Society. The former takes the place of *Ko Awah*, who, of his own accord, declined receiving any thing from the Society. For though he has continued to preach as opportunity offered, and has assisted in maintaining the regular services of the church, yet he has been so much occupied in necessary secular business, that he was afraid, he said, to appropriate to himself the money of the Lord.

“*Ko Chung Pau* was the first convert at Dong Yan, and has been, from the time of his conversion, distinguished not so much for his natural abilities, as for his humility, meekness, and diligence in his Master's service. He may be truly spoken of as a man of prayer; nor has this characteristic ever been manifested, to my knowledge, more strikingly than during the last year, while cholera was prevailing in Dong Yan. One incident, in particular, is worthy of notice. A daughter with a large family had fled, in the general panic, to take refuge with other families in the woods. One of her sons was seized with the disease while absent from the family, and immediately sought the retreat of his parents. On finding them, the fact of his illness becoming known, he and the family were driven from the rest of the company, and came into the neighborhood of the chapel. When the old man heard of it, he immediately took medicine and hastened to the relief of his grandson. Finding him in an unsheltered place, he took him on his shoulders, and returned to the forsaken house of the affrighted parents. There alone he watched and nursed the boy, day and night, for more than a week. From the first he had felt that the case was a desperate one, from the unusual severity of the symptoms, and had given himself to unceasing prayer in behalf of the child, while the tears flowed freely down his cheeks. Meanwhile the father kept aloof, not daring even to enter the house. The mother ventured nearer, and overheard the pleadings of her father for her lost child, for she had given up all

hope of his life. These prayers of her father seem to have carried conviction to her heart. For although previously much opposed to the preaching of the gospel, from that time, she said, her feelings were changed; and now both she and her husband are members of the church, and have a weekly meeting established at their house. Some of their friends, too, seem to be not far from the kingdom of heaven.

"Since the last annual meeting of the Society, there have been baptized within the sphere of these assistants' labors, twelve persons, viz.: one at Paungbai, two at Powon, one at Kayin on the Gying, and eight at Dong Yan. And what is particularly gratifying in respect to these persons is, that all, with one exception, are heads of families."

SGAU KAREN DEPARTMENT.

"*Tahoo* was stationed last rains at Mawko, from which place three, during the past year, have professed their faith in Christ. Other applicants for baptism are reported, but not being able on account of cholera to visit the station last dry season, they have not yet been baptized. During the dry season, he made various excursions, the most important of which was among the Shan Karens. As a consequence of this visit, a number of individuals have come over and settled with the Christians, and are now waiting for an opportunity to unite with the church. Six of those alluded to in the last report as having returned with *Tahoo* from a preaching excursion, to settle in his village, have been baptized.

"He is now teaching school and preaching at his old post at Mawko.

"*Ko Panlah* still continues his labors at Newville. His feeble health will not admit of his making long excursions. He, however, makes frequent visits to the neighboring villages, and employs the rest of his time in teaching school and preaching to the church."

Prah-hai, supported by Capt. Nicholson, of H. M. 84th Regt., reports,—

"I spent the last rains at Paikrookee. When I proclaimed the word of God to the people, many listened, and after a little time, seven came forward and desired to profess their faith in Christ. When the time came for their baptism, two proved to be stony ground hearers; for when the others applied, they were not ready; so that they deceived me, and deceived the teacher, and tried to deceive God."

"*Ko Telaw*, who is also supported by Capt. Nicholson, was employed last rains

as teacher in the Karen boarding-school in this place. Soon after his return to the jungle, the cholera reached Chetthingsville, and he was one of the few who stood at his post during that trying season. For a considerable time he did nothing but attend upon the sick and the dying. In one or two instances, he was left absolutely alone, and obliged to go in search of help to come and assist him in burying the dead. During the dry season, he made various excursions, though in common with his associates, he was much interrupted by the prevalence of the cholera."

Receipts of the Board.

Received from the 1st of March to the 1st of April, 1844, \$6839.70; during the same month, 1843, \$4162.42. Excess above corresponding month of last year, 2677.28.

The whole amount received during the conventional year closing April 1st, 1844, is \$62,062.29, being \$16,179.22 more than was received last year, and \$9468.61 more than was received during the year preceding the last Triennial Convention.

CARD.

Mr. and Mrs. Van Husen, of the Telooquo Mission, acknowledge the receipt of \$18 from the Sabbath school connected with the Baptist church in Chili, N. Y., for the support of a Telooquo lad, to be named "Adoniram Pickett," the same having been duly appropriated in 1843.

Letters, &c., from Missionaries.

ARRACAN.—*E. L. Abbott*, Sept. 15, 1843; *G. S. Comstock*, Oct. 27; *L. Stilson*, Nov. 22.

MAULMAIN.—*Mission*, July 1; *J. M. Haswell*, Aug. 26; *H. Howard*, Aug. 28, Sept. 25; *A. Judson*, July 13; *S. M. Osgood*, Aug. 22, 24; *E. A. Stevens*, June 13; *J. H. Vinton*, (j.) Oct. 21, 1842, to May 3, 1843.

TAVOY.—*Mission*, July 15; *F. Mason*, Aug. 9; *J. Wade*, (j.) May 28; *L. Ingalls*, July 31, Oct. 31.

ASSAM.—*C. Barker*, July 31, (j.) Dec. 1; *M. Bronson*, (j.) July 21 to Nov., Nov. 1, 12, 15; *N. Brown*, (j.) Jan 8 to May 1, June 27, Oct. 6; *O. T. Cutter*, May 19, Oct. 26 (2).

SIAM.—*J. H. Chandler*, Aug. 14, Oct. 19, Nov. 23; *R. D. Davenport*, July 5, Sept. 10, Oct. 13, Nov. 22; *J. Goddard*, (j.) May 14 to Aug. 22, July 1, 12, Aug. 26, Oct. 30; *J. T. Jones*, May 26, July 1, 6, 7 (2), 28, Nov. 23; *M. M. Slaughter*, July 1.

CHINA.—*Mission*, Nov. 13; *W. Dean*, (j. of Hok Hang) July, Oct. 3 (2), 23, Nov. 16

(2); *I. J. Roberts*, Aug. 23, Oct. 18, Nov. 17, (j.) Oct. 26 to Nov. 26; *D. J. Macgowan*, vi. Sept. 7.

TELOOOGOS.—*S. S. Day*, June 27, Dec. 21.
FRANCE.—*E. Willard*, Dec. 12, 30, Jan. 23, 1844, Feb. 21.

GREECE.—*R. F. Buel*, Nov. 19, 1843; *H. E. Dickson*, Dec. 2.

GERMANY.—*G. W. Lehmann*, Feb. 8, 1844.

CHEEROKEES.—*T. Frye*, Dec. 25, 1843; *S. H. Hibbard*, Jan. 27, 1844; *E. Jonas*, Feb. 3, 5, 16; *H. Upham*, Jan. 9, Feb. 5.

CHOCTAWS.—*R. D. Potts*, March 2.

CREEKS.—*E. Tucker*, Jan. 10.

OJIBWAS.—*A. Bingham*, (j.) July 27 to Feb. 10, 8, 15, March 5; *H. H. Morse*, Oct. 24, 1843, March 1, 1844.

SHAWANOKS, &c.—*F. Barker*, Jan. 29 with i., Feb. 13, March 18 (2); *I. D. Blanchard*, Feb. 12; *J. Meeker*, Feb. 24; *J. G. Pratt*, Jan. 17, Feb. 13.

Donations,

FROM MARCH 1 TO APRIL 1, 1844.

Maine.

Portland, 1st Bap. ch. and soc., per N. Ellsworth,	27,08
Leeds, Bap. ch., for support of a Karen preacher, (with a gold ring,) per Rev. S. S. Leighton,	2,50
North Yarmouth, Bap. ch. and soc., Wm. R. Stockbridge tr., per L. S. Bates,	13,00
Topsham, Bap. ch. and soc., per W. Barron, clerk,	28,00
Brunswick, a member of 1st Bap. ch., Rev. D. C. Haynes pastor, per Rev. Mr. Beecher,	5,00
North Bangor, Bap. ch., per J. C. White,	5,00
Newport, do. do., per Rev. Mr. Stewart,	2,50
per Henry F. Skerry,	7,50
	83,08

New Hampshire.

Warner, Jesse Hardy, per Rev. J. M. Chick,	10,00
New Hampshire Baptist State Convention, John A. Gault tr.,	295,63
	305,63

Vermont.

Grafton, per Rev. Mylon Merriam, as follows:	
Bap. ch. and soc., per Peter W. Dean,	41,75
Barzillai Dudley	5,00
	46,75
Berkshire, Smith & Fernald, per John Putnam,	57
	47,42

Massachusetts.

Charlestown, Bap. ch. and soc., towards support of Miss Waldo, per C. H. Arnold,	100,00
New Bedford, Bap. ch. and soc., per L. H. Hewins,	169,74
Newton, students in Theol. Inst., mon. con. for March, J. S. James tr.,	7,25

do., Upper Falls, mon. con., per S. Keys,	6,77
Boston, Charles St. Bap. ch. and soc., mon. con. for March, 12,50	
do., do. do. do., ladies, 75,75	
per Rev. Dr. Sharp,	88,25
do., Bowdoin Square Bap. ch. and soc., mon. con. for March, per Benjamin Smith,	50,00
do., do. do. Young Men's Benev. Soc., James Edmunds tr., for support of a native preacher,	100,00
	150,00

do., Harvard St. Bap. ch. and soc., mon. con. for March, per John Putnam,	15,25
do., Federal St. Bap. ch. and soc., mon. con. for March,	14,66
do., Baldwin Place For. Miss. Soc., J. W. Merrill tr.,	45,05
do., do. do., as follows:	
From ladies, for general fund,	135,00
A lady, for African Mission,	5,00
do., for Mrs. Wade's school,	
Tavoy,	5,00
Thomas Shaw	50,00
per Rev. B. Stow,	195,00
	240,05

South Boston, Bap. ch., Miss. Soc., per Timothy Rich,	37,00
West Cambridge, Bap. ch. and cong., per Rev. T. C. Tingley,	25,30
South Attleboro', Asa Reed, per Lemuel May,	3,00
Springfield, 1st Bap. ch., per Rev. H. Richards,	14,46
Middleboro', Central Bap. ch. and cong., per Rev. E. Nelson,	70,25
Rowley, Bap. ch., mon. con.,	1,59
do., Rev. Cephas Pasco	1,41
	3,00

Taunton Baptist Association, S.

L. French tr.,

From Fall River, as follows:

Jefferson Borden	100,00
Bap. ch., for Bur. Miss., to be expended under the direction of Mr. Brayton,	50,00
do. do., for gen. fund,	80,00
	130,00
	230,00

Seekonk, Baptist ch.

do., two individuals

19,00	
17,00	
	36,00
	266,00
	1210,99

Rhode Island.

Providence, 4th Bap. Fem. For. Miss. Soc., Miss H. Peck tr., as follows:

For the support of a Karen female on the Knowles scholarship,

For the support of a youth in the native school, Edina, Africa,

25,00

20,00

45,00

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Rhode Island Baptist State Convention, V. J. Bates tr., as follows:

Providence, 1st Bap. ch., mon. con. for March,	44,90
do., do. do. do., annual sub. for 1843, in part, per N. Bishop,	11,00
do., do. do. do., annual sub. for 1843, in part, per Dr. Wayland,	50,00
	105,90
do., 3d Bap. ch., mon. con., Simeon Barker tr.,	103,75
	209,65
	254,65

Connecticut.

New Britain, Bap. ch. and soc.	24,72
Bristol, do. do. do.	63,50
do., Bap. Sab. school	4,25
	67,75
Wethersfield, Bap. ch. and soc.	23,00
Middletown, 1st Bap. ch. and soc.	25,00
do., do. do. do., Rev. Jona. Goodwin,	2,00
	28,00
Haddam, Bap. ch. and soc.	25,00
Chester, do. do. do.	20,00
Saybrook, 1st Bap. ch. and soc.	30,03
Deep River, Bap. ch. and soc.	17,25
Essex, do. do. do.	131,00
Lyme, 1st do. do. do.	9,00
North Lyme, do. do. do.	32,35
East Lyme, 1st do. do. do.	60,75
do. do., 2d do. do. do.	18,00
Waterford, 1st do. do. do.	32,00
New London, 1st Bap. ch. and soc.	212,00
do. do., 2d do. do. do. per Rev. J. B. Brown, agent of the Board,	26,18
	762,03
Southington, Bap. ch. and soc., per Rev. Samuel Richards,	6,85
	768,88

New York.

New York city, Rev. R. S. Cook	10,00
do. do. do., Laurens St. Bap. ch., per L. Barker,	12,77
Madison, Madison Co., James D. Coolidge,	200,00
Norway, Mrs. Willard, a silver watch sold,	1,50
Ontario Association	6,00
Lock sold	25
Black River Baptist Association, J. Potter tr.,	24,15
Madison Baptist Association, Wm. Coolidge tr.,	448,77
Pencil, rings, &c., sold per Rev. Silas Bailey, agent of the Board,	4,25
	684,92
Butternuts, Juv. Soc.	1,87
Hartwick, do. do.	1,52
Springfield and Otsego	1,17

Exeter, Mite Soc.	2,67
do., Fem. do.	1,61
Otsego Association per Charles Walker,	157,23
	166,07
	873,76

New Jersey.

New Brunswick, Ambrose F. Randolph, per John Putnam,	1,00
Haddonfield, Joseph Whitman, per Rev. B. R. Loxley,	5,00
	6,00

Pennsylvania.

Mead's Corner, J. Dewey	50
Frankford, Bap. Fem. For. Miss. Soc., per Rev. S. Smith,	11,25
Washington, as follows:	
Bap. ch., mon. con.,	10,00
Bap. Fem. Miss. Soc., Mrs. H. W. Wilson tr.,	20,00
	30,00
	41,75

Maryland.

Baltimore, James Wilson	100,00
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Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., as follows:	
For Burman Mission,	5,00
" African do.,	5,00
" general fund,	422,86
	432,86

North Carolina.

North Carolina Baptist State Convention, per Rev. James S. Purify,	100,37
Wilmington, collection, and one pair of gold buttons and gold ring,	37,00
do., sundry individuals, per Rev. — Repton,	13,04
Raleigh, col. at Baptist meeting-house,	40,40
do., do. at colored people's do.,	11,10
do., do. at Methodist do.,	14,92
do., Mrs. Frances Devereux	10,00
Fayetteville, collection	31,78
Wake Forest Institute, Prof. J. B. White	10,00
per Rev. J. B. Taylor,	168,24
	268,61

South Carolina.

Sumterville, John B. Miller	10,00
Charleston, col. of two Bap. chs., and gold chain,	102,35
do., a colored female	1,00
Edgefield Association, the same being from Edgefield C. H. Bap. ch.,	70,00
Rev. Elliot Estes	20,00
Aiken, col. at Bap. meeting-house,	13,17
Columbia, Bap. ch. and cong.	58,55
do., of colored people,	4,36
Camden, Bap. ch.	15,60
Wiley Kelley	6,00
Society Hill, with gold rings,	146,58

Darlington, Fem. Benev. Soc., for Burman Miss.,	25,00
do., do. do. do., for Karen Mission,	25,00
do., Miss M. A. and Miss S. C. Catlett, for Karen preachers,	30,00
A. G. Holmes	5,00
Robertville, Beaufort District, "a friend" for Burman Miss., per Rev. C. M. Fuller,	50,00
	<u>572,61</u>
per Rev. J. B. Taylor,	<u>582,61</u>

Georgia.

Savannah, as follows:	
Bap. ch. and soc.	312,16
Sabbath school	20,00
For. Miss. Soc.	47,41
First African ch., for African Mission,	25,25
Darien, Bap. ch.	10,00
Bethel, Bap. ch.	5,00
per Thomas Dowell,	<u>419,82</u>

Augusta, as follows:

Bap. ch.	170,60
African ch.	14,43
Juv. Miss. Soc. of Sab. school	16,06
Rev. Wm. T. Hard, per Rev. C. M. Fuller,	5,00
A friend	,50
Jesse Mercer Turpin	,31
Miss Lucilla Kendrick	,25
Penfield, collection	45,20
do., Prof. Pearce and lady	25,00
do., Dr. Baker and lady	7,75
Greensbury, collection	21,72
Madison, do.	52,18
Sardis, Bap. ch.	29,20
Miss Sims	,50
J. Johnson	,50
Forsyth, collection	34,25
do., Sabbath school	1,30
Fanny and Caroline Sturges	,15
Rev. B. F. Hays, Houston Co.,	5,00
Macon, Fem. Miss. Soc.	72,50
do., Bap. ch. and cong.	98,50
do., Mrs. M. C. Franklin	15,00
Rev. C. D. Mallory	11,50
Mrs. Mallory	5,00
Miss. Mary B. Griffin	1,00
C. E. Mallory	1,00
R. E. Mallory	1,00
Archibald Odum	,50
Colored friends, for African Mission,	5,00
Savannah, Bap. Sab. sch.	20,00
Miss Maria L. Smith	,20
Susan Sweet	,05
Sophia Sweet	,05
Savannah, handed to Mr. Kincaid by a little boy on the steamboat,	2,75
S. S. Virgin, for Mountain Chief's people,	5,00
per Rev. J. B. Taylor,	<u>668,95</u>
	<u>1088,77</u>

Mississippi.

Elm Grove, Bethel ch., for Burman bible, per Joshua J. Ellis,	2,00
Zion Baptist Association	41,20

John H. McRae	3,80
per John H. McRae,	<u>45,00</u>
	<u>47,00</u>

Kentucky.

Richmond, Miss Eliza Greenhalgh, per John Putnam,	1,00
Bethel Fem. Miss. Soc.	11,20
Bowling Green, Bap. ch., mon. con.,	48,80
per Rev. Jas. M. Pendleton,	<u>60,00</u>
Louisville, 2d Bap. ch., annual collection,	100,00
do., do. do. do., mon. con., for China Miss.,	61,65
do., colored Bap. ch., mon. con., for African Miss., per Rev. Henry Adams,	31,41
Henderson, mon. con.	5,00
do., Bap. Benev. Soc., per Rev. George Matthews,	10,74
per Rev. Thos. S. Malcom,	<u>208,80</u>
	<u>269,80</u>

Ohio.

Granville, Bap. ch., per S. Spelman,	40,00
Elyria, Bap. ch., J. P. Jacobs tr., per G. M. Chapman,	5,00
Massillon, Rev. S. B. Page, per Rev. B. M. Hill,	10,00
	<u>55,00</u>

Illinois.

Rock Spring, mon. con., per Rev. John M. Peck,	2,00
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Michigan.

Michigan Baptist State Convention, Rev. Stephen Goodman tr., per Rev. B. M. Hill,	34,00
do. do. do. do., per Rev. Z. N. Jones,	37,50
	<u>71,50</u>

Legacies.

Middleboro', Mass., estate of Andrew Cole, Rev. Ebenezer Briggs executor,	291,14
Welsh Neck, S. C., estate of Miss Jane McCall, per A. McIver,	25,00
Philadelphia, legacy of a lady, per Rev. T. G. Allen,	10,00
	<u>326,14</u>

Sale of a silver watch,	3,25
	<u>\$6839,70</u>

The Treasurer also acknowledges the receipt of the following from the American and Foreign Bible Society:

To aid in the revision, printing, and circulating of Siamese scriptures, 1000,00

For translating, printing, and circulating of the Karen scriptures, 1000,00

\$2000,00

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

JUNE, 1844.

NO. 6.

American Baptist Board of Foreign Missions.

ASSAM.

EXTRACTS FROM THE JOURNAL OF MR. BROWN.

Auniati gosain—Translation of Acts, idiomatic difficulties.

May 1, 1842. Lord's-day. Went out with br. Barker to converse with the people. Called on the Auniati gosain, the chief religious teacher in these parts, who has lately arrived with a large retinue at Sibsagor. His residence is on the Majuli, or great island in the Brahmaputra. His attendants endeavored to prevent our going to his house, saying they would go first and inquire whether we could be admitted to see him. We, however, proceeded to the door, and then sent in a message requesting an interview with the gosain, but he excused himself on the plea that he was busy with his disciples, that he had no chairs to seat us in, &c., &c. We then offered to stand, or sit on the ground, but as he made further excuses and seemed altogether averse to seeing us, we gave it up and came away without an interview. His reluctance to admitting us, probably, arose from a fear that we should engage in some discussion with him, which might have a tendency to unsettle the faith of those who were around him. He must have added large sums to his treasury since he has been here, as he collects a fee from all who acknowledge him as their spiritual guide. He is said to be avaricious. Whenever he moves, it is in great state, with drums and trumpets sounding, and a numerous retinue attending him. About two-thirds of the people in this region recognize his authority; the rest are mostly under the Dokhin-

pat. The influence of the gosains over their followers is almost unbounded, and it is considered the height of impiety to disobey their commands.

9. All the scholars belonging to Mrs. Brown's school being absent to-day, we took some pains to ascertain the cause, and find that it is, probably, through the influence of the gosain, as he is known to have called some of the principal scholars to him on Saturday.

15. Lord's-day. Went into the native nam-ghor, or zayat, recently erected in the buzaar, and found a company who appeared interested in listening to the word. At length I was interrupted by a brahman who had previously begged money of me, and who now came to revile me because I had not given him any; he said if I were a good man I should give money to support the brahmans. This argument had its weight with the people, for it is an axiom with them, that to do a good deed to a *brahman* or a *cow*, is the height of virtue. I told him that if he was poor, and unable to work, I would help him, but that my religion did not require me to give to the robust and indolent, for it was written in our scriptures, that if any man would not work, neither should he eat.

18. Am now engaged in the revision of Acts. Have spent the last two days upon two verses, the 25th and 26th of chapter 17th, which, from their peculiar structure, I have found it almost impossible to express in Assamese. I have, at length, however, been able to convey the idea in a manner which appears to me satisfactory. No one, unaccustomed to labors of this kind, can form any idea of the difficulty of translating complex sentences of a peculiar construction, especially where, as in Assamese, the order of arrangement is

almost exactly the reverse of what we find in the original.

Society for Promoting Christian Knowledge—Puseyism in India.

Yesterday attended a book auction, where I had an opportunity of purchasing thirteen volumes of tracts, published by the "Society for Promoting Christian Knowledge." This work, which was printed some twenty years ago, inculcates high-church principles, and is chiefly devoted to treatises on morality, on the church, its liturgy, its creed, its catechism, and prayers; sermons on confirmation; addresses to godfathers and godmothers; discourses on baptismal regeneration; cautions against methodism, calvinism, deism, popery, enthusiasm, and the "dangerous errors of the anabaptists," the descendants of "a sect of mean and turbulent enthusiasts, whose doctrines were blasphemy, and their lives a continued series of the most flagitious crimes." One of the tracts is entitled, "A special and instantaneous conversion not necessary for Christians." The journals of Whitefield and Wesley are pronounced *disgusting*,—books filled with "more profane and shocking things" than are to be found "in the worst of infidel books;" and one of the tracts contains above six pages of quotations from Whitefield's journal, all which are of a truly pious and unexceptionable character, consisting mostly of expressions of gratitude for the assistance of the Holy Spirit, and the special blessing of God upon his labors, and these are brought forward in proof of his *enthusiasm*! Thus do priests and bishops sit in the seat of the scornful, and venture on the fearful responsibility of bringing into contempt the regenerating and sanctifying operations of the Spirit of God!

These, and similar publications, are now producing their legitimate results in that subtle heresy, Puseyism, which is now secretly undermining the English church, and which, without the special interposition of Providence, will give back Episcopalianism into the arms of popery. Indeed, so far as the interests of vital religion are concerned, it matters little whether episcopacy or papacy be the form, so long as a cold and heartless morality, however strict and sanctimonious, is allowed to usurp the place of evangelical piety. In India, Puseyism prevails to considerable extent, and although the bishop (an evangelical man) has lifted up his

voice against it, yet it is rapidly increasing, and the doctrine is industriously diffused among the native converts, that baptism administered by unepiscopally ordained missionaries is null and void.

Are we not to expect from prophecy that the struggle with popery is yet to come, and that it will prevail extensively upon the earth, and especially at *Jerusalem*, (Rev. xi. 8,) previous to the commencement of the millennial period?

26. Finished the revision of Acts.

29. Yesterday a dhoby (washer-man) in our employ, who has recently attended our Assamese evening worship, sent word that he wished to talk with me upon religion. Found him in a distressed state of mind, which I hope results from true sorrow for his sins. To-day he has been in to converse and pray with me. He manifests strong feeling, and the burden of his prayer seems to be, "God be merciful to me a sinner." He is an old opium-eater, and has two wives, one of whom he has recently taken, and who is also addicted to opium.

June 3. Three or four days since, the dhoby made up his mind to dismiss the wife whom he has recently taken, and to give up all his bad habits and live according to the commands of Christ. To-day, however, he has taken his wife back again, and manifests a want of that contrite spirit which he seemed to possess a few days ago. Alas, of how little avail is all we can do for the heathen, unless a thorough change is produced in their hearts by the influence of the Holy Spirit!

Assamese Reading Book—Gospel by John in Assamese.

15. Have been engaged for several days in revising a Reading Book in Assamese, prepared by Mrs. Brown, which we hope will be useful in schools. The work, though mostly of a miscellaneous nature, is intended to have a religious bearing, and the pieces on geography, &c., are written with a design to confute the native theories on that subject, which are derived from their religious books.

Commenced to-day the translation of John, and have completed the first twenty verses. This I expect to find much easier than Acts, as the sentences are less complex. Many terms, however, are employed in a sense so unusual and so highly figurative, that

it will, no doubt, be often difficult to convey the idea in a literal manner.

19. To-day Lemai, a servant who has been in our employ as a cook ever since we were at Sadiya, came to me this morning, and said he wished me to instruct him in religion. Endeavored to impress on his mind the importance of giving himself up wholly to Christ, and trusting in him for salvation. Went out with him a considerable distance into the jungle, and conversed and prayed with him. He seemed very penitent, and free to confess his sins,—told me over his history from the time he was a slave among the Singphos, and expressed great gratitude that God had preserved him so long, and had brought him into a family where he could hear the true scriptures and learn the will of God. Like the dhoby, mentioned above, he is an inveterate opium-eater.

22. Lemai and the dhoby have determined on leaving off the use of their opium. To-day is the third day since they took any, and it affects them very seriously. Lemai especially is quite ill for want of it, but with the assistance of divine grace, I hope they may hold out. It seems fully as difficult leaving off the habit, as it is for a drunkard to give up ardent spirits. None of the Assamese use spirituous liquors. Opium is, however, quite as bad; it is more slow and insidious in its effects, but is equally destructive in the end.

July 3. Our hearts have been pained during the past week by a new trial, in the misconduct of Montan, our second convert. Find that he has been guilty of a course of immoral conduct for some time, for which we feel it to be our duty to suspend him from the ordinances of the Lord's house. Oh that he may be brought to sincere and saving repentance!

Inquirers — Laws on printing — Mal-lary's Letter.

17. My old pandit came in to-day, which he has never done before on the Sabbath. Since becoming acquainted with our scriptures he declares his belief in them, and often weeps while reading particular portions of the New Testament, but says he cannot give up the religion of his fathers, forsake his relatives and acquaintances, and be without a friend to visit him in sickness, or bury him when he dies. True faith in Christ, however, would enable him to do all this, and to do it cheerfully.

After reading and explaining the history of Joseph, at the house, went out upon the Dhai Ali, and had some interesting conversation with the Mussulmans. Lemai has expressed a wish to be baptized, but we think best to defer it at present, although he appears very well thus far.

23. To-day our hearts were cheered by a box from home, containing clothing and various tokens of remembrance from our dear friends, from whom we have now been separated for nearly ten years, and whom we expect to see no more in the flesh. May the Lord reward them for all their kind remembrance of us, and prepare both us and them for a happy meeting beyond this vale of tears.

24. Was called to-day to conduct the funeral of Dr. Scott, a young man of great promise, who came to Assam a few months ago in the enjoyment of perfect health, but was suddenly taken with the fever of the country, and cut down in the prime of life. Solemn event! Oh that the living might lay it to heart. Many others have fallen victims in the same way, two or three during the present season. Though this is an unhealthy country, especially to new comers, yet the fever may generally be avoided, or at least mitigated, by using proper precautions, and not venturing into the jungles during the rains.

Aug. 9. To-day I had the pleasure of forwarding a draft of 300 rupees to the Treasurer of the Calcutta Bible Society, this being the amount of subscriptions received by br. Cutter and myself from the gentlemen in the vicinity of these two stations. This liberal sum has been contributed in consequence of a circular sent round a few weeks ago by request of the Treasurer of the Society.

11. For the last two months I have held a daily morning prayer meeting with Lemai and the dhoby, and such others as might wish to attend. This morning the dhoby sent word that he did not wish to attend any longer, and would, hereafter, pray in his own house. This, I fear, is to be regarded as an indication of his having quite gone back. It is several weeks since he resumed the use of opium, and his neglect of the prayer meeting seems almost to extinguish the hope of his conversion. Lemai yet perseveres, and we hope that grace has indeed begun a work in his heart.

21. Went out with Lemai upon the

Gorgaon road, but found few people passing, as the country is now nearly all under water in consequence of heavy rains during the past week.

31. Since leaving off the use of opium, Lemai has been so much troubled with a determination of blood to the head, and bleeding at the nose, that we have become quite anxious about him, and I have accordingly applied to the physician for advice. He, however, does not consider the disease to be produced by the disuse of opium, and thinks it may be removed by a course of medicine.

Sept 9. Received a very obliging note from Capt. Brodie, the Assistant Commissioner, together with a copy of the law in reference to printing presses in this country, from which it appears that by keeping a press without having it duly registered, and printing books without the names of the printer and publisher on every copy, we have exposed ourselves to a fine of *five thousand* rupees! According to Capt. Brodie's suggestion, we shall take measures to have the error rectified without delay. The laws on this subject were passed, it seems, at the time of the emancipation of the press in India, and were, no doubt, considered necessary in order to guard against abuses. Libels circulated in the newspapers expose the publishers to very heavy fines, and delinquencies of this nature seldom pass unnoticed.

11. To-day overhearing a native workman, who has recently been in my employ, reading a book, curiosity led me to inquire what it was, supposing it to be some native work, when I was agreeably surprised to find that it was "Mallary's Letter," translated into Burmese by br. Simons! How it found its way to this place, I could not ascertain; the man said he had received it but a short time since. On inquiring his history, I found he was one of the Assamese who had been carried over to Burmah at the time of the invasion of Assam; that he had there been educated as a priest, and that under the protection of his *yellow cloth*, (the badge of the Burman priesthood,) he had made his way unmolested by the intervening savage tribes across the wilderness and mountains to his native land, which he reached about two years ago. Finding he spoke and read the Burmese so fluently, I was very happy to supply him with a copy of the New Testament in that language.

Claims of Assam Proper.

Oct. 10. Yesterday we received a letter overland from the Board, authorizing the brethren composing the mission to remove the press to Gowahati, in case it should be deemed advisable. This is a measure which I should very much deprecate. The removal of the press from Assam Proper, should it be carried into execution, would naturally be followed by the conversion of our Assamese Mission into a Bengali one,—inasmuch as the Bengali language has already obtained the ascendancy in Lower Assam, and, being the only one encouraged or cultivated by the government, is sure to prevail. It is, indeed, desirable, that Lower Assam should be occupied as a missionary field; but this can best be done by new missionaries, who should at once apply themselves to the acquisition of Bengali. I cannot think it is our duty to relinquish the Assamese as a distinct mission, while there is at our doors so large a population speaking one uniform, copious, and beautiful language, and as yet unsupplied with laborers at all adequate to the occupation of this wide field. The district of Jorhat, which, compared with the State of Connecticut, is only about one third less, whether we regard its population or its extent, has only *two* missionaries, br. Barker and myself; in the no less populous, though somewhat smaller district of Nowgong, br. Bronson is entirely alone; the opposite district of Durrung, with the beautiful station of Tezpur, is unoccupied; while above us, the Lakimpur district and the extensive territory of Mattak are equally destitute. Under these circumstances, and with such a want of means, it seems to be the dictate of prudence to *retrench* rather than *add* to the number of our missions.

24. Have received the welcome intelligence of *peace with China*, and the termination of the war in Afghanistan; together with the rescue of the prisoners at Cabul. However unjustifiable and contrary to the spirit of the gospel were these two lamentable wars in their commencement, yet we may heartily rejoice at their happy close, and hope that the peace so dearly purchased may never again be broken, till the day when nations "shall beat their swords into ploughshares, and their spears into pruning hooks."

Maulmain Mission.

EXTRACTS FROM THE JOURNAL OF MR. VINTON.

(Continued from p. 108.)

Protracted meeting at Newville, ten baptized—Deaths from cholera.

Jan. 15, 1843. Sabbath. Commenced a series of religious meetings. The assembly to-day was more numerous than I have ever known in this place. Our new chapel was crowded to a jam, and nearly one half of the congregation were persons not accustomed to attend. At the close of the second service, ten were examined and approved for baptism. Two others were advised to wait. Among those baptized were three from Mawko, who, I trust, with a few others, will ere long be formed into a church there. Another was a poor leprous man, who lives about two miles distant, in the neighborhood of one or two Christian families, through whose influence he has been hopefully converted. He was unable to be present, so that he was examined by a committee appointed for the purpose. There being "much water" in the immediate neighborhood of his village, I went to the place and baptized him.

16. The assembly nearly as large as yesterday. The people in the neighboring villages are becoming interested in attending the meeting. The attention to the preached word was of the most marked character; such, indeed, as I have very seldom witnessed in this country. At a village about a mile from this, a man has been ill for a day or two, and this afternoon I was sent for. I fear it will prove to be a case of cholera.

18. Yesterday and to-day there have but few attended our meetings but the members of the church and their families. Just as soon as it was rumored that the cholera had broken out in the vicinity, the whole community were in a state of the utmost alarm. The man referred to above, is a little better, but one of his children has been attacked and I fear will die. The village is broken up, and the villagers are all fled.

19. The church is beginning to arise and shake herself from the dust. There has been a feeling manifested to-day, more analogous to what I have witnessed in the protracted meetings at home, than I ever expected to see in this country. The man with cholera

is still better, but his child is dead. By his request I went down and assisted in burying it out of his sight.

20. Brethren Stevens and Haswell arrived about noon, to assist us in our meeting. The wives of the man attacked with cholera, (he has two and another child,) have been attacked, and a feeling of consternation is spreading through the whole community. Nearly one half of our villagers have fled into the jungle. They regard the disease as contagious, and it has been their practice, from time immemorial, to flee on its first approach. I fear it will be the means of breaking up our meeting.

The alarm increasing, and other fatal cases of cholera occurring, the meeting was discontinued on the 24th, and shortly afterwards Mr. V. returned to Maulmain. Feb. 6th he went to Bootah, again accompanied by Miss Vinton, the cholera having appeared there also; and having distributed medicines, returned on the 10th.

Death of Dupo—Chethingsville—Baptisms.

Feb. 14. Maulmain. Kyah-pah, an assistant from Rangoon, with ten other Karens, has arrived. Eight of the company are to remain and attend school next rains. They bring the sad intelligence that Dupo, our oldest and emphatically our best assistant in the vicinity of Rangoon, is dead. He was a young man, and yet all looked up to him as a father in Israel. He was a peace maker. In adjusting the little differences among the Christians, he exhibited a tact that may be said to be uncommon even among the most experienced persons in any age or country. I have never heard a Karen speak of him but in terms of highest commendation. His opinion upon all difficult questions was to the Christians as the voice of an oracle. His knowledge of scripture doctrine was so accurate and extensive, that the other assistants used to look up to him for instruction upon some of the most difficult questions in theology. It was, however, in the manner of his dying that I most of all admire him. Like a true and faithful soldier, he fell at his post. The cholera, that fearful scourge of God, had broken out among the Christians. They assembled—consulted—resolved to put their trust in God and abide the consequences. Said they, to the assistants Dupo and Kyah-pah, If we are

attacked, come and direct our thoughts heavenward, and commit us in prayer into the arms of the Savior and let us go in peace. They pursued their labors of love, going from house to house and from village to village by day and by night, speaking words of comfort to the sick and the dying, and consoling the afflicted, for about two weeks, when Dupo himself was attacked. He immediately sent for his associate, and on his arrival said to him, "I, who have made it my business to comfort others, need now myself to be comforted. What word of consolation can you speak to me?" His friend replied, "We are not our own; in living and in dying we belong to our Savior. If he require our services here on earth, we should serve him with all our powers; if he calls, we should joyfully go at his bidding, for he will be sure to take us to himself." "True," replied the dying man, "true, I die in peace, and we shall meet in heaven." His friend prayed with him, and as there were three others who needed similar words of comfort in their departing moments, he left him, hoping that his disease might yet take a favorable turn. In a few hours, however, the scene was closed. Dupo had finished his course with joy, and entered where the wicked cease from troubling and the weary are at rest.

15. Left for Chetthingsville, designing to call at the Christian village on the Burman side, but was prevented by the Burman authorities on the pretence of fear of cholera. Maw-koo has sent me word that he and his people have resolved to come over into the provinces, though they sacrifice their earthly all; for, say they, "the privilege of worshipping God according to the dictates of our own consciences, without fear or molestation, is worth more than all our worldly substance."

16. Chetthingsville. Two or three more have died with cholera; but they have no disposition now to attempt running away from it. When it first made its appearance, it was just as the paddy was getting ripe, so that not two days after they fled all their paddy was destroyed by the buffaloes. When it broke out the second time, though no one fled, yet all were in such a state of consternation that no care was taken of the buffaloes, so that the cotton, their only remaining source of subsistence, was destroyed. But for some pecuniary assistance, the village must be broken up. I have resolved to help

them, and have made a little estimate. I find that between five and six hundred rupees will be required.

26. Baptized nine young men, a part of whom are from Rangoon. Two of these are young men of great promise. They propose to devote the remainder of their lives to preaching the gospel to their countrymen.

About the 1st of March Mr. V. returned to Maulmain, leaving his sister, Miss Vinton, at Chetthingsville. During his absence the cholera re-appeared, and on the 8th he again left Maulmain for that place.

Cholera at Newville—Death of Naw-pai-pah—Baptism at Chetthingsville.

March 10. Chetthingsville. Arrived here last evening and found my sister well, though nearly worn down with fatigue and anxiety. She has been obliged to attend upon the sick by day and by night, so that my coming could not have been more opportune, as she could not have endured so much fatigue many days longer.

12. Sabbath. The church has recently observed a season of fasting and prayer; and to-day they have observed another, which, I trust, has been blessed to them. The proposal originated with themselves. They say they fear they have not been sufficiently humbled before God for their sins. Feeling anxious about the state of things at Newville, I sent two of the assistants who went only as far as Mawko; as they found some of the Christians from N. there, who told them that the village was entirely deserted,—that six had died since we left, but that the disease at the time they left was at a stand. Among those who have died is Naw-pai-pah, one of our assistants. There was nothing brilliant about him, and yet he was among our most useful assistants. His loss to the church at Newville, of which he was deacon, will be all but irreparable. He was baptized in 1831, and from that time maintained a uniformly consistent Christian character to the day of his death.

16. Maulmain. Left Chetthingsville on my way to Newville, but Maw-koo and his people, six families in all, have crossed over into the provinces, and now look to me for counsel. They have sent down an embassy, who insist that I must go to the spot and assist them with my advice. I have consented to go, and as it is half the

distance to Chetthingsville, I shall, probably, spend the next Sabbath there.

17. The question which Maw-koo and his people have proposed is, whether they shall look them out a location and settle at once, or whether they shall hire out their buffaloes and go into school, leaving the question of location to be settled hereafter. I have decided upon the latter, because they will never have such another opportunity of all learning to read; and then the question of location can be decided much better after a little time for inquiry into the relative desirableness of different locations. They will, therefore, proceed at once to Maulmain, where Mrs. V. will commence our school for the season.

19. Chetthingsville. Sabbath. No cases of cholera for a number of days. My sister has a fine little school, of between twenty and thirty scholars.

26. Baptized five, two males and three females. One was the widow of the man who died with cholera, mentioned in journal of Dec. 14. She all but died with cholera herself. We gave her medicine and she recovered. In not less than sixteen other cases, have our medicines been blessed to the sick, who have recovered. Three of these were assistants; they were brought down to death's door, but God had mercy upon them, and upon us, and they are now well. O that he would sanctify these afflictive dispensations of his providence and make us more holy.

Baptism at Bootah—Schools at Maulmain—Newville.

April 9. Sabbath. The church appears to be in a better state than I have ever known it before. The members say they have been making special efforts to lay aside their easily besetting sins, and God has blessed them in the efforts. Baptized three, and administered the communion.

11. Maulmain. Mrs. V. and my sister have an interesting little school of about thirty. The young men from Rangoon are making fine progress,—study day and night; they say they never before enjoyed such privileges. I leave to-morrow for Newville.

16. Newville. Sabbath. I have not yet seen all the Christians, for very few of them have yet come back to the village; so that it would seem to be necessary that I should visit this place again before the close of the season. I cannot learn that any of the church are disposed to apostatize, and yet I

fear they have profited less by their afflictions than either of the other churches. We leave early to-morrow morning, in order to reach Maulmain in time for our Association.

20. Maulmain. We have had a very pleasant meeting of our Association. The native Christians are greatly delighted with these meetings, so that we have every reason to expect that they will be attended with the same happy results that they are in America.

The following extracts contain a summary notice of the state of Chetthingsville and Newville at the close of April.

Aggregate of deaths—Timely relief—Chapels a motive to permanent residence.

24. Chetthingsville. There have been four more deaths by cholera, so that about one fourth of the church have been swept away by this dreadful disease. Spare thy people, O Lord, and may it please Thee now to say, It is enough; henceforth pour the oil and the wine of consolation into their bleeding bosoms. The language of the church continues still to be, "Though he slay me, yet will I trust in him;" so that I am not without hope that she will come out of the fire like gold out of the furnace, seven times purified.

In supplying their pecuniary wants, as before alluded to, I have been very liberally and unexpectedly assisted by the brethren at Tavoy, Mergui, and Maulmain. Br. Ambrose, a member of the English Baptist church in this place, made me the very liberal donation of fifty rupees to help the sufferers. The whole amount given is two hundred and twenty-five rupees.

30. Newville. The Christians have many of them returned to their village, and the rest propose doing so before long. But for the permanent teak chapel, built last year, the village would have been broken up. It has been the practice of the Karens, from time immemorial, after any great calamity, to change their location. But for the consideration, which occurred to their own minds and which they suggested to me, that their chapel cost a large sum of money, besides much of their teachers' time, and that it could not be removed to a new location without a greater expense than they were able to incur, I might have reasoned and remonstrated, but the village would have been broken up. Chetthingsville was saved in the same way.

EXTRACTS FROM A LETTER OF MR. STEVENS, DATED JUNE 13, 1843.

Cholera at Dong Yan—Protracted meeting at Newville.

Early in December last, some of the Dong Yan church came down, informing us that the cholera had arrived there, and desiring a supply of medicines. After a little consideration, I determined to accompany them back, hoping to comfort and strengthen the church, and alleviate the sufferings of some, who might be attacked by that dreadful disease. I accordingly went up and spent about a week with the church, during which time I remained for the most part at the zayat distributing medicines and preaching to such as came. Such was the *panic* among the people, that none but the Christians dared to remain in their houses. All fled with their families into the jungles, leaving one or two persons only to watch their houses. During my stay, no one of the Christians was attacked, and in the good providence of God, I returned in safety to my family.

Towards the end of the month, Mr. Stevens went to Dong Yan again, with his family, where he spent about two weeks; and subsequently, according to a previous arrangement, attended a protracted meeting, in company with Mr. Haswell, with the church at Newville.

On our arrival, we learned that the church with their pastor and our sisters Mrs. and Miss Vinton, had been meeting together for several days in succession with most encouraging prospects, it being manifest that the Spirit of God had begun to move on the hearts of some of His children in an unusual manner. The meeting, however, had been seriously interrupted by the sudden departure, on the night before our arrival, of not less than *fourteen* families of the Christians, who had fled through fear of the cholera; it having made its appearance but a short distance below the village. The meetings, however, were continued a few days longer, and were much better attended than under the circumstances could have been expected.

Kayin—Damatha.

On our return we stopped at Kayin, where I baptized last year a Karen chief and his wife. They were greatly delighted to see us, as they had been

expecting my arrival with much interest. We were sorry to find that their son, who had been baptized before them, had gone away on business to a village a day's journey distant. He is a promising man, and I hope will yet become a valuable assistant. We spent the night there, and found that the old people had not only continued steadfast during the year, but seemed to be increasing in spiritual strength. They were anxious to have a school established in the village. In the morning, after leaving medicines for the treatment of cholera, should it appear among them, we commended the people to the Lord and returned to our boat. On our way down the river, stopped at a village to cook. While the men were engaged in preparing dinner, we had opportunity of preaching, both in Taling and Burman, to a number of persons, some of them Pgho Karens. No visible marks of the truth taking effect upon their consciences.

We arrived at Damatha in the evening. On inquiring for the Burman man, mentioned in my letter of last year, who seemed to be a promising inquirer, we ascertained that he was absent, but that he continued to manifest the same interest as before in the subject of religion. We left a copy of the "Religious Herald" for him, and taking his son for our guide, sought the house of another inquirer, a Taling, with whom on a former occasion I had met, and of whom I had entertained some hope that he had experienced the dawn of spiritual light. We found his house, but he had retired to sleep, with his family, and was not disposed to come out to see us. After waiting a few minutes, we returned, and, unexpectedly, on our way found a house where the people expressed a wish to hear about God. We went up the ladder, and seating ourselves by a bright fire, near which a man was weaving a basket, and a woman "holding the distaff," br. Haswell commenced conversation in Taling. Soon a company collected from the neighboring houses, and listened attentively, and with apparent interest, for nearly an hour, to the truths of the gospel.

About the middle of February, Mr. S. again left, with his family, for Dong Yan, and on the first Wednesday in March, br. Haswell arrived with several native brethren.

Series of meetings at Dong Yan—Baptisms.

According to previous appointment, we commenced a series of meetings for preaching and prayer. The cholera having made its appearance in the place, the attendance was small from the people of the village. The church, however, was refreshed by the coming of the brethren from other churches, not only those already mentioned, but also a larger number from Chetthingsville and Newville. Br. Vinton also spent one day with us. On the Sabbath four persons, who had for some time given encouraging evidences of conversion, were baptized, two men and two women. On this day, also, there was an unusual attendance of the people of the village, a number of persons having come to worship, who had never attended before. But the people were too much excited in reference to the cholera, to allow them to give their minds to the great object of the meeting. Accordingly, on the fifth day, it was concluded to bring the meetings to a close. The next day our brethren from other churches had all returned, and we were again left alone. But a good influence, we trust, remained, for a good work seemed to be going forward in some hearts. The Sabbath after the meeting, I had the pleasure of baptizing the wife of one of the men first baptized; and two weeks after, three more individuals, all heads of families.

Two days subsequently to this last baptism, I baptized another individual whose case was more than ordinarily interesting. One evening after worship, when the people had all returned to their houses, one of the native Christians came in, leading him by the hand, saying that he wanted to converse with me. I accordingly sat down and inquired about his state, his history, &c. He informed me that he had once been engaged in stealing buffaloes, and selling them; and that in consequence, he had been apprehended, and sentenced to two years' imprisonment in the Amherst jail. After he had been there about eleven months, he watched his opportunity on one occasion and escaped. Returning to the neighborhood of Dong Yan, he lived in concealment, often suffering severely from exposure; especially in his eyes, which were naturally weak. When the cholera appeared, he was alarmed like the rest, and especially as the people had all fled. In these circumstances a brother of his, who had

formerly been a member of the church, but had been excommunicated, said to him, "Now the people are all fled, the disease is abroad, and if we should be taken with it, there is none to help us. Our only hope is in God." So they began to pray. He says, that was the beginning of a change in his mind. He obtained light, was satisfied of the truth of our religion, and wished openly to embrace it. I told him his first duty was to give himself up to the government. He said he was willing to do so, and that he had thought of doing so before. But he wanted to be baptized first, and then he would bear whatever punishment might be inflicted on him. After some hesitation, and deliberation with the members of the church, the evidence of a sincere change seeming satisfactory, I determined to baptize him. He was accordingly baptized, and admitted a regular member of the church. A few days after, he came to Maulmain and delivered himself up. In consideration of this act, on his part, he was allowed to serve his time out without additional punishment. This was the least he could expect, but he cheered himself in the gloomy prospect, by the hope of being again a free man, living *without fear*, at the end of thirteen months. While in the jail, he suffered severely from weakness of eyes, but seemed to be unshaken in his religious belief. There, on the 22d of May, he was attacked by cholera, which, the next day, terminated his sufferings and his imprisonment; we hope *forever*. He continued steadfast to the last; even one of his fellow-prisoners, an idolatrous Burman, testifying to the constancy of his devotions twice or three times a day.

In the beginning of April, Mr. Stevens left Dong Yan to resume his avocations at Maulmain; and after the close of the session of the Maulmain Association, visited Kayin, and baptized one person, making the number of Christians in that village four. April 28th he made another visit to Dong Yan, the last for the season.

Character and death of Ko Shong-gai—Aggregate of baptisms.

On my arrival, I ascertained that one of the converts, an old man, who uniformly resided at the zayat and took care of it, had just been committed to the cold grave. He formerly lived at Tumpating, a village separated from Dong Yan by a mountain ridge. There

he heard the gospel, and in the midst of opposition, single and alone, almost immediately decided for Christ, and came forward and was baptized. Though not one of his family has followed his example, he has from the first been unwavering in his attachment to Christ, and uniform and constant in his obedience to the gospel. He was particularly distinguished among the native brethren for his fearlessness of death. In cases of attack from cholera, when nobody else would dare to render assistance, he was ready to watch, and to administer medicine. He and two others of the Christians were the chief dependance of the church in these cases, and in this service he lost his life. Not far from the zayat, in a neighborhood from which every body else had fled on account of the cholera, one man, who was left to watch, was taken ill in the night. Knowing it was certain death to remain where he was, he went to the zayat, where the old disciple lived, and begged he would pity him and take care of him. The old man could not refuse, and accordingly the patient went into the cook house, where all was done for him which circumstances admitted. The man grew better, but in the afternoon of the next day Ko Shong-gai perceived the first symptoms of that fatal disease in himself. He took some of the medicine I had left with him, and felt better; so much so, that he went out to attend the funeral of a man, who had died at the zayat the same day from cholera; but before light the next morning, he was again attacked, and with renewed violence. Unfortunately, a bottle of cholera mixture, which I had left with some others of the Christians, in their absence could not then be found, and the old man took no powerful medicine. In the course of the day, Ko Chung Paw arrived, and immediately produced the medicine, but it was too late. Death had seized its victim, and Ko Chung Paw had only time to receive a parting, affectionate embrace from his Christian brother, when he peacefully fell asleep in Jesus.

On the following Sabbath I baptized a woman, wife of one of the men first baptized. The whole number baptized during the dry season, including one at Pong-bai and one at Kayin, is *ten*.* One also has been restored, the husband of the woman who ate to the

nats and died two years ago, of whom mention has been made in a previous letter. Thus although the past year has been a year of affliction, it has also been a year of blessing.

Supposed causes of cholera.

It is the general opinion, at present, that this disease is not contagious; and certainly there is abundant evidence to show that it is not contagious in the same degree, nor perhaps in the same manner, as the small-pox, for example. But no arguments will convince the Karens that it is not, in some degree, contagious. I strove to impress it on their minds that it is not so; but the course of the disease at Dong Yan the last season has tended to confirm them in their own opinions,—I do not say, to *justify* them.

When the cholera first appeared, two men were suddenly hurried away by it. To a third man medicine was administered with success. It then disappeared, till it broke out some weeks after in the person of a man who came down to Maulmain, while the disease was prevailing, to sell fowls. He was taken almost immediately after his return, so that all the people attributed his illness to his visit to the city. From that man it (apparently) was propagated, first to his wife and several of his children, then to his father, who took care of him in his illness. The next cases appeared in a cluster of houses about three quarters of a mile or a mile distant from that man's house, *in the direction of the wind*. Among these cases was a woman whose father constantly attended upon her. She died after several days' illness, and when her friends returned from burying her, they found the father dead also. Indeed, cases of this nature were so frequent, as unavoidably to lead one to the conclusion, either that there is something contagious in the disease itself, or else that there is something in taking care of a cholera patient, (at least as the Karens are accustomed to do,) which predisposes to the disease. This latter supposition may be the true one. For this business is generally, through fear, abandoned to one individual alone, upon whom the whole care, night and day, devolves. He must, therefore, be much confined if the disease does not quickly run its course; and must, necessarily, be much robbed of sleep. Add to this the excessive fear, of which such persons are generally the subjects, and the fact, that

* Nine of these were heads of families.

there are none of those conveniences for securing comfort and pure air in a sick room, which are common among civilized people, and you have combined a number of what are generally reckoned predisposing causes.

Perhaps similar considerations may be assigned to explain the fact, that in many of the cases the disease seemed to be immediately consequent upon a visit to the city. For the Karens generally use open boats, without any protection from the sun. In these cases, therefore, the individuals were, probably, exposed all the day to his burning rays, and that on the water; they were compelled to exert themselves in an unusual manner to go and return on the same day; and, very probably, they procured and ate inordinately different kinds of food, to which they were not accustomed in their native jungles. Besides, it is a fact, that during the prevalence of the disease in this country the past season, the people living on the banks of the rivers have suffered most severely, and months elapsed after the disease was prevailing on the water courses, before it began to *traverse* the country. To that influence of the rivers also, whatever it may be, those persons were exposed.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN.

In the introductory paragraphs of the letter, Mr. Oncken speaks of visiting Denmark and Holland in company with Rev. Mr. Hoby, of England, of which notices have already appeared in this country. Subsequently he proceeded to London, partly with the view of recruiting his still enfeebled health, as, also, to collect materials for a missionary paper, which he designed to publish at Hamburg in January. On his return, at the close of December, he was called to pass through deep domestic affliction in the sickness of Mrs. O., whose health continued to be very precarious at the date of the letter, March 28, 1844. Mr. O. then adds,—

It cheers my heart, in the midst of my affliction, that I can be the bearer of intelligence which will fill our transatlantic brethren with joy and gratitude to God. Our adorable Lord has con-

tinued to protect and bless the feeble band of his followers in Germany and Denmark during another year. Our imperfect services he has accepted and blessed, so that his precious name has become to many a soul like ointment poured forth. We adore the Lord for the grace he has given to his churches, but are also strongly reminded how much we owe, as instruments in his hand, to your honored Board, and to all the beloved brethren in the United States of America, who have contributed to our support, and who have not ceased to pray on our behalf. To yourself, dear brother, the respected brethren composing the Board, and to the dear Christians generally, who have felt interested for us, our grateful thanks. Your and their reward is the advancement of Christ's kingdom. Much has been effected, and much more will be accomplished if we continue steadfast and unmoveable, always abounding in the work of the Lord.

Progress of the Hamburg church—Altona—Elmsborn.

The good work has proceeded in this city with but slight interruptions. You are already in possession of the facts of my last imprisonment, in May, 1843. Since then, nothing material has occurred except that on my return from London, in December, I found the church somewhat alarmed, in consequence of brethren Köbner and Braun having had to appear before the chief magistrate on account of the conversion of a servant girl, in which they had been instrumental, and which had exasperated her mother so much as to call for the interference of the authorities. I succeeded, however, soon in quieting the minds of the brethren, as I was almost certain, after the gentle manner in which I had been treated on the above occasion, that nothing but a good rebuke would be the consequence of the above measure. The case was brought before our venerable senators, and my presentiment was verified,—the two brethren were to receive a reprimand and to cease from making proselytes. To br. Braun this decision was communicated, as he is only a young sinner in this way, but br. Köbner, the hardened offender, was troubled no more. Besides this little unpleasantness, we were called to experience frequent interruptions in our tract operations. Two of our brethren have been again banished, and another, a citizen, had part of his furniture con-

discated for having engaged in this good work. With these exceptions, we have enjoyed perfect peace. Our public services have, in consequence, been held without any interruption; they have, generally, been numerously attended, and our labors have not been in vain in the Lord. The word of the Lord, which has been dispensed, was made powerful by the Holy Spirit, and immortal spirits have been snatched from everlasting burning. Though prevented to share in the happiness of being personally engaged in this, the only great and lasting work, I had a full share in the joy of angels and saints,—the return of prodigals repenting before God, and professing their faith in the Lord Jesus Christ. We had to rejoice in an addition of fifty-eight souls. I hope that, with increased exertions and more simple dependence on the Lord's blessing, we shall see yet greater things.

We were placed under the necessity of commencing two weekly services out of the city, close to Altona, on account of our members and others residing in the suburbs, who cannot afford to pay the heavy tax for passing through the gates, which are closed at an early hour during autumn and winter. Br. Köbner gave his abode kindly for this purpose. These services have been numerously attended, and as my health would permit, I have spoken at them, and there is reason to believe that many will have to bless God for these means throughout eternity.

Br. Köbner has regularly occupied my place in the pulpit, and the Lord has been with him of a truth, and granted him his heart's desire. The dear brother becomes increasingly valuable to the mission. Through him we have kept up a regular correspondence with our brethren in Denmark, by which, I hope, much good has been effected. Br. Köbner takes the most prominent part in editing our newly established missionary paper.

Our beloved br. Lange continues his labors as heretofore. He has met with much encouragement among the numerous seamen visiting this port, among whom he has labored almost daily. Upwards of 700 copies of the scriptures and many thousand tracts have, by this means, found their way not only into most parts of Germany, but also to other countries. The Danes and Norwegians, who visit this port in considerable numbers, have especially given our dear brother much encouragement. Though very poor, they

bought the bible and testament with great eagerness, and always were grateful for the tracts given them. Br. Lange has most frequently dispensed the word at Elmsborn, a village in Holstein, twenty-five miles from Hamburg, where we have eight members, who were all baptized during last spring and summer.

Our dear br. Schaeffler, a promising young man for the missionary work, has rendered us essential services. He has frequently conducted our services, both in and out of the city, has organized a Young Men's Union, for the purpose of mental and spiritual improvement, and especially with a view to extend the Redeemer's kingdom. At our baptismal service, when we always resort to his dwelling, being on the banks of the Elbe, his services are invaluable. The boat which we require on such occasions, is always ready, and so is our dear brother to conduct us across the river. I trust the day will not be very distant, when this interesting disciple will be sent forth by our Lord and Master to the great work of extending his cause.

Tracts and bibles—Monthly missionary paper.

Our tract operations, which form so important a part in our efforts, have been prosecuted with much spirit; we circulated 239,325 copies, or 2,691,232 pages, independent of denominational tracts, Judson's Memoir, &c. &c. The number of our regular distributors has considerably increased, and their efforts in the city, the suburbs, and the Hanoverian and Danish villages, on both sides of the Elbe, have been on a more extensive plan. Not less than 300,000 immortal beings have, by this means, been pointed to Him who came to seek and save the lost. The blessing which has accompanied this part of our work has been more encouraging than ever before. The circulation of the best book has, however, not suffered from our tract efforts. An edition of 20,000 testaments, of which 15,000 copies were at the expense of the American and Foreign Bible Society, has just been completed. The fact that all the German societies continue to circulate the scriptures with the Apocrypha, must give our labors in this respect much more importance than it otherwise would have. And as Christians, who hold and maintain the ordinances of Christ in their native purity, it is a matter of rejoicing that Lu-

ther has given a faithful translation of a word, which, in the very nature of the case, must be such as every sinner, when converted, can understand, because it points to the very first act of obedience. How lamentable and humbling, that error and prejudice should have produced among God's saints a version so sad with consequences.

Another, I trust powerful, means for the extension of the truth generally and the promotion of a missionary spirit in our own churches, has just now been added to those already employed. We have just started a month-

ly missionary paper. We had some fears about the *imprimatur* of the censor, but after one or two interviews with this gentleman and the chief magistrate, the permission was granted; but not without the special prohibition not to make proselytes, nor to touch on local subjects. We shall now be able to acquaint the public with the state of our sister churches in Great Britain and America, and point out to them the important position they occupy in the missionary field.

(To be continued.)

Other Societies.

Wesleyan Missionary Society, (Eng.)

MISSIONS IN FEEJEE.

The Feejee are a cluster of islands in the South Seas, between the Friendly Islands and the New Hebrides. The Wesleyan Missionary Society, of England, have there "six stations, five missionaries, and a great number of native teachers. There are nine hundred and eighty-five members associated in the communion of the Christian church, and fifty-one persons on trial for membership. There are thirty-eight schools, one hundred and six teachers, and eleven hundred and forty-eight scholars, adults and children." Four chapels are completed and four more are in progress,—all without expense to the Society.

The inhabitants are cannibals, but the influence of the gospel is beginning to be felt, and their inhuman practices to give place to love and virtue. The intercessions of the missionaries at one of the islands "availed to prevent the massacre of a number of women, whom their savage custom would have consigned to an untimely death."

The following from the pen of one of the missionaries, gives an interesting, though painful description, of some of their savage customs.

Near the mission house is a god's house, *Tavasara* is the name of the god, of the

house, and of the priest who attends it. The meaning of *Tavasara* is, "Cut and slash." Tradition says, *Tavasara* rose out of the ground in this place; for which reason the house was built. *Tavasara* is not worshipped in the form of a whale's tooth, or any thing else: nothing appears but the house. Offerings are made to him, that he may prolong their lives. Some of these offerings are deposited in the house; such as spears, arrows, clubs, and *massi*, (native dress.) There is also a small house, about the size of a dove-cote, made of cygnet, which has been offered to this god. Other offerings are presented, of which the priest and his people partake; such as pigs, coconuts, canoes, whales' teeth, &c. Firewood is also offered, to destroy, by its smoke, any insects that may be there.

This, like all other god-houses in these islands, is a refuge. Any person who can succeed in running into the house, when chased by an enemy or man-slayer, is safe; and, on coming out, he is under the protection of the god.

When men are cooked for a feast, *Tavasara* has his share. These are baked close to the house, in a native oven, and are then taken inside the house, and left for the night; and in the morning they are eaten outside by the priest and his people. Turtles are presented, and afterwards eaten in a similar way.

Females may not enter: it is also *tambu* to speak loud, or strike any thing in the house.

As far as it can be ascertained, two hundred human beings were sacrificed at the dedication of this house.

Tavasara is the first god consulted in the event of war, hurricanes, sickness, or when

rain is wanted. Subordinate priests, at their respective houses, never make known their minds until the Tavasara priest has spoken, to which they always agree.

July 3. Hearing that the natives were dancing, we stepped into the chief's house to see them. Four women danced, while others sang, beating time with their hands, which served as a kind of drum. The dancing was to me of a singular kind, and consisted in little more than slowly raising one leg after another, and putting the hands and arms in different positions. I once saw an elephant dance nearly as well.

5. We have been amused to-day with a set dance, conducted by the queen and about forty-three females, chiefly the wives of Tui-ilaila, the young king. They had fixed on the grass-plot opposite the mission house ; a party of old women stood in a group to sing and beat time ; the dancers formed themselves into three rows, like soldiers, the two wings standing more forward than the main body ; their hands were all raised simultaneously in various positions ; their legs were slowly raised in the greatest order, keeping perfect time. Sometimes they advanced slowly, and then receded. They have several parts ; and, at the close of each, all clapped hands.

In the night we were roused by the horrid cries and shrieks of some natives, because of the death of a heathen Tonga chief, Fata-Fehe.

6. Two canoes have just returned, which had been sent by the king, with a competent number of men, to assist another king in subduing an adjacent fortress. The Tonguese and Uveans, whom he sent, were persons whose canoes had been drifted to this land ; several of their companions had been killed and eaten, and the others are kept in comparative slavery : so that their refusal would have been death. Three of this party were wounded, and three of the others killed : the bodies were taken by the Feejeeans and eaten.

In the evening the queen ordered the warriors to go through their usual manœuvres, on account of the victory. The poor Tonguese, wishing to be excused, sat down, which favor it was thought the queen might grant in respect of the death of the Tonga chief : she, however, ordered them to *chipi*. This was done by firing guns, and singing the war songs of victory, running and shouting all together ; first, on the seashore, and then, to our annoyance, on the grass-plot opposite the mission house, where a Feejeean chief and lighted torches awaited them, surrounded by spectators. After they had continued in this way for some time, they sat down in the presence of the Feejeean chief, who spoke to them

standing, (the Tonguese always speak sitting,) praising them for their valor ; and presented the Tonga chief with a whale's tooth. When he sat down, the Tonga chief imitated him by standing ; and, having expressed their thanks for this mark of approbation, they all returned home.

We should have been glad, at this hour of the evening, had all the noise been at an end, as tired nature wanted repose ; but a heathen ceremony began at four o'clock, which (being only suspended for this interlude) was resumed, and continued throughout the night. The heathen ceremony was in consequence of the decease of Fata-Fehe. A kind of flag was made with the *fataki*, and displayed on a high pole, which was fixed in the middle of the grass-plot near our house. A number of young men and boys then assembled ; some of whom were now allowed, for the first time, to cover their nakedness with *masi* (native cloth). Three men sat near the pole, each having a trumpet-shell ; the men and boys walked round them, forming two or three circles : the men, at intervals, blew their shells. Between each trumpet-round the men and boys united in full chorus, shouting and clapping their naked thighs with both hands. As each part came to a conclusion, they exchanged the shout for a kind of groan. The shells were then made to sound long and loud, when they gave a deeper-toned groan. The shells were then sounded louder, longer, and tremblingly, when they gave a most horrifying yell. This they continued till sunrise. It was with difficulty we slept ; and they say, that it is to be repeated for three successive nights. During the performance of the ceremony, it would be fatal for any female to pass that way ; and the chiefs, men and women, eat only at night on such occasions. It was proposed to strangle the principal wife of the dead chief ; (who has embraced Christianity ;) but, before his death, he forbade it. It is also usual to cut off the fingers of some children on the decease of a chief, as well as to beat and burn their own arms and faces, and shave their heads. How far these latter ceremonies were performed on this occasion, I know not. He has left three wives ; two of whom have wanted to go to Tonga for some time, to embrace Christianity, and live with their friends.

8. Their heathen ceremony assumed a somewhat different form : each brought a branch of a tree, with a few leaves at one end ; the other end they placed on the ground, jumping as they went round. Towards the conclusion, they watched narrowly every female who made her appearance, following and beating her as she ran.

The queen passed, and entered the house of her father-in-law, the old king, and (as we suppose in fun) told the men and boys to follow her, and beat the women there: some did so, and a scuffle ensued. The wife, however, of the old king, who is superior in rank to the young queen, received a blow, and felt herself insulted, which was expressed by marks of indignation. All was now silent, and the lads withdrew. Soon after, the queen came to beg a whale's tooth or hatchet, (which it would have been dangerous to refuse,) to present the old lady as a peace-offering. Had she not been appeased, the life of some one might have been taken.

In closing his most affecting account of Feejee, Mr. Waterhouse says,—

The state of these lands is awful beyond description, as my journal will show.

The hands of the heathen natives are against every man, and every man's hand is against them. Wars, deaths, and desolations are sounds daily heard. We had to witness the most appalling scenes: we have sat among cannibals, while human flesh was roasting; we have seen a man prepared for the oven while it was heating. While we were there, some have been roasted alive, others have been cruelly tortured,—their limbs cut off and eaten in their presence! Widows have been strangled, and cruelties of the most revolting nature practised. But the messengers of mercy have taken their stand, and a blessed influence is exerted immediately and indirectly wherever they have gone. The horrors of war have been softened, and a few have been savingly converted. *All we want is missionaries, men of God, who count not their own lives dear unto themselves; laborious, self-denying men, men who make the world their parish, and heaven their home; but who would prefer laboring in this land of death. The whole of cannibal Feejee is ready to receive them: the common people are tiring of war.*

If humanity has any claim, sympathy any place in the heart, benevolence any correct tone of feeling, piety any compassion, the scriptures or truth any weight of obligation, and the life's blood of the eternal Son of God any voice, *help, but help us now!*—*Wesleyan Miss. Notices.*

Baptist Missionary Society, (Eng.)

JAMAICA.

The following extracts, taken from the *Missionary Herald*, (Eng.), give an encour-

aging view of the progress of Christianity in Jamaica.

On Sabbath morning, Dec. 24, 1843, the ordinance of baptism was administered to thirty-seven persons, in the sea, at Passage Fort, near Spanish Town, in the parish of St. Catherine, by the Rev. Thomas Dowson. This solemn ordinance was administered in the presence of a very large number of spectators, who all behaved with the greatest possible order, during the administration of the same.

On Monday morning, Jan. 1, 1844, 106 more individuals were immersed, on a profession of repentance and faith, in the baptistry in the Baptist chapel at Spanish Town. The chapel was also crowded with spectators on this occasion.

On Monday, Dec. 25, thirty-seven persons, who had previously professed repentance towards God, and faith in our Lord Jesus Christ, were baptized at the river head, near Stewart Town, by B. B. Dexter. They afterwards repaired to the chapel at the latter place, and, having received the right hand of fellowship from the pastor, on behalf of the church, partook with their fellow members of the ordinance of the Lord's supper. As an encouragement to those engaged in imparting instruction to the rising race, it may be added that twenty-two of the above number are young persons at present connected with the Stewart Town Sabbath school.

On Saturday, Dec. 31, 1843, most interesting services were held at Green Island, connected with the administration of the Christian rite of baptism. At six o'clock A. M., a deeply solemn prayer meeting was held, when the candidates received an affectionate and impressive address, upon the solemn responsibility they were about to enter into. At half past ten, A. M., a crowded congregation assembled, and listened with the greatest attention to a sermon upon the "nature of this rite, and the ancient and scriptural mode of attending to it." At two A. M., the congregation and candidates adjourned to the sea beach, where not less than 2000 persons were convened to witness the imposing ceremony. The chorus to the hymn commencing, "Salvation, O the joyful sound," was then sung, and twenty-four persons went down into the water, and were baptized by E. J. Francies, pastor of the church.

At Montego Bay, on Sunday, Jan. 7, sixty-nine persons were baptized in the sea, by the Rev. P. H. Cornford, and afterwards received to the communion of the church. These believers, with those baptized on two former occasions, make the

number 152, who, in the course of nine months, have thus been admitted to the privileges of Christian fellowship in this place.

This most solemn institution of the gospel was commemorated at Lucea on Sunday afternoon last, the 21st of January. A vast concourse of spectators assembled on the interesting occasion, when twenty-one persons received this Christian rite at the hands of E. J. Francies, the pastor.

Theological Institution, Calabar.

On Thursday, the 18th of January, according to previous advertisement, a meeting of the general committee of the above institution was held on the premises. The Rev. Thomas Burchell having taken the chair, an interesting report was given of the progress made during the short period which had elapsed since the commencement. We hope soon to be able to publish the same, for the satisfaction of the friends of education here and in the parent country.

The most unbounded satisfaction and surprise were expressed by those brethren who had not previously visited the institution, at the convenience of the arrangements, and the neatness and commodiousness of the buildings appropriated to the use of the students. The session, for the year 1844, will commence with ten students.

Respecting our schools, if you can, do something for us, as we have had a severe drought, which has nearly destroyed the crops in several parts of the island, and Trelawney has suffered much; so that I much fear we shall not be able to sustain our operations in their full extent. The schools in connexion with the churches under my care were never in such efficient order. I will give you a brief account.

The Thompson school, at Kettering, has been kept up during the whole of the past year, and some very pleasing circumstances are connected with its operations. Since its opening, 170 scholars have been admitted into the day school. There are now in it sixty-four boys and thirty-two girls; fifteen of these are writing on paper. We have connected with it a very interesting Sabbath school, under the care of fifteen teachers, all *natives*; and it contains 140 scholars. Mr. and Mrs. Gallimore, the former one of the most active teachers in the school, are now on their way to Africa, there to proclaim salvation through the blood of Jesus. He was taught to read by my beloved William. Last Sabbath but one, I had the pleasure of baptizing the eldest of the African children whom *I took from the slave ship*, and who was educa-

ted in this school. The village of Kettering has now nearly 200 members of my church residing in it, and though it is in its infantine state, I am encouraged by many tokens for good.

Refuge school contains 155 children in the day school, and it has 450 in the Sabbath school, under the care of thirty-five teachers, whose general conduct is highly gratifying to me.

The school at Falmouth contains fifty-four in the day and 450 in the Sabbath school, under the care of thirty teachers. From this school, and the one at Refuge, several have been added to the church. My other school is called Camberwell; it has in it eighty-three children; and in the sabbath school there are eighty-one, under the care of five teachers.

During the year the children in these schools, with the teachers, have collected £40 towards the support of a student for Africa in the Theological Institution, and had it not been for drought, would have done the same next year. This has much rejoiced my heart.

The churches under my care are much as usual. I have again dismissed about 300 to form another church, and 100 more have been dismissed to other churches by change of residence. Thus, in fourteen years, and three of those interrupted by martial law, there are now seven churches where there was but one; and still, though not crowded, we have, generally, a good congregation at Falmouth, and a very good one at Refuge. We have at all churches much to try us, but we have what *all* such churches have not, much to cheer us; and I hope that still a kind and gracious God will watch over us for good.

CEYLON.

Mrs. Birt, the wife of one of the Baptist missionaries in Ceylon, writes to a friend in England,—

I cannot say I like my present abode at all, for the rats are ever running on my curtain and around me, centipedes fall from the roof, and I am in horror that the snakes, who pursue the rats to the very edge of the ceiling in the next-room, will follow them when they take refuge in my chamber. Did I tell you last month that I was turned into this room *for a few days*? Well, I am *still* here, for having attempted to take possession of my chamber yesterday, I was forced back by the wetness of the floor. The workmen are so trying here, that Job himself, I think, would have lived in a hut, in despair of ever building

himself a more convenient abode. They constantly employ themselves in undoing their own work; and three generally look on whilst two work a little. However, now my part of the house is ceiled, floored, and washed, and next week I do really hope to move in, though the roof is, for the sixth or seventh time, so badly put on, that the wet has in three days almost spoiled the ceiling. I shall like my new room much, and the verandah will form a capital walk. Our front parlor will now be a convenient room. It will be very nice when we are all settled, and will be well for the mission, as we are to have all the premises at a cheap rate until all the money expended in the new part is refunded.

The heat of the weather, I suppose, has induced a visitation of the cholera; not a great many have died, whilst numbers have had it in Candy, &c., &c. I mention it lest you should see a notice of it in the papers. It is five years since it prevailed in Ceylon. It is dismal to see the poor heathen taking offerings to their idol gods to stay the plague; and on the estates, Thomas says, the coolies have run up little rude temples, and put up a *doll* to receive the gifts. He has had much talk with them, and yesterday a Mr. W. went with him to see one that his own coolies had built. "Well! what does your god eat?" "Jaggery and plantains," was the reply of one who, seated on the ground, acted for the time as priest. "Well, give him one now, and let us see him eat." After a little hesitation, the poor priest was obliged to own that they left the food some hours before the doll, and then ate it themselves. They then showed him that though it had hands, it could not work, &c., and bid him ask a higher power to stay the moral plague that was raging in his heart. He had often heard of Him before, but something visible must be had; they cannot realize aught else. One of them told Thomas, the other day, "There is but one moon, but if we fill 1000 chatties with water, and place them out at night, we shall see 1000 moons; so though there may be but one God, there are innumerable manifestations of him. They have, I think, three millions, and, of course, seldom any difficulty in finding some one or other at any place they may come to; but one poor man complained lately that there was no god for him to pray to, his god was in Malabar, and could not hear him so far off!"

The Hindoos, who are principally moormen, have a nightly parade through their streets to their temples, headed by a priest with lamps, and repeating prayers (in

Arabic, I believe). The people appear to take the responses, and continually raise the cry, "Allah il Allah!" To me there is something very solemn and affecting in their earnest and devout manner; and they stand out as very superior to the others, though their being right in worship of the one true God only seems a bar to their embracing Christ as the way of salvation. They will hear nothing of him, and seem quite immovable as yet, but "Jesus shall reign;" and so the time will come when they will bow. May it be in sincere and willing obedience! They are a fine, intelligent, and interesting set of people, and will converse freely on any but *the one* subject—that is so hateful to them! I was much struck with the devotion of one who happened to be standing near the door of a temple one day when we were passing it. The reverence with which he bowed himself, then touched the ground, then rose and prayed aloud, and bowed and rose again, showed plainly that he felt he was approaching a mighty, though invisible power, and contrasted finely with the cringing, servile crossing of the hands of a poor heathen, who would have withheld *this* had not his priest spoken, and so called for it.

Mr. Dawson thinks offerings are very much less frequent than they were, and I fancy *the last few months* have made a difference. The people are not become Christians, it is true; but is not something gained when the children see their priests walking through the streets unattended by any state, and unnoticed? They will, doubtless, be more ready to embrace Christianity the more they become aware of the absurdities of Buddhism.

London Missionary Society.

TAHITI.

The violent interference of the French Admiral Dupetit Thouars, with the government of Tahiti, is familiar to our readers. Admiral Thouars, in the first instance, assumed the protectorate of the island. This act the French government approved, and as a reward for his bravery, the admiral was admitted to the Legion of Honor. Encouraged by this expression of approbation by the French nation, on the 1st of November last he appeared in the harbor, accompanied by two additional men-of-war, and demanded *the removal of the emblem of her sovereignty from the*

national colors. To this new act of degradation the queen refused to submit, and, in consequence, the admiral declared that Pomare had ceased to reign, and so took possession of the territory in the name of the King of the French.

In consequence of this he was dismissed from his command. The directors of the London Missionary Society say, that *complete personal and ministerial freedom has been secured for our missionary brethren laboring in the islands.*

Mr. Consul Pritchard is instructed by the Earl of Aberdeen, "To watch closely the proceedings of the French authorities with regard to the Protestant missionaries, and to the liberty of religious worship enjoyed by English subjects established in the Society Islands, and to report to her Majesty's government any deviation which may be made from the line of conduct which the French government have solemnly pledged themselves to pursue towards British subjects in those respects." The Secretary of the Admiralty is also informed by Mr. Addington, that "It appears to Lord Aberdeen to be indispensable, in the present state of affairs, that more frequent visits than heretofore should be made by her Majesty's ships-of-war to the Society Islands, in order to keep alive in the minds of the rulers and natives of those countries, the feeling of respect which they have always been well disposed to pay to the British flag, and to support, by constant personal communication, the influence which the British name and character have acquired for themselves in that part of the world."

Hitherto our missionaries have enjoyed unrestricted liberty in discharging their ministerial duties, and with the arrangements contemplated in these official documents there is no strong ground to apprehend that their sacred rights will hereafter be infringed.

In the Christian discretion, no less than in the fidelity and zeal of their devoted brethren, the directors entertain a confident satisfaction; beneath the trials and anxieties inseparable from their present position, they cherish towards them the most affectionate sympathy: and if, in violation of the treaty, their liberty should be invaded, or their labors interrupted even for an hour, the directors will promptly seek that redress from the government of our country which it is solemnly pledged to secure.

It will be also additionally encouraging

to the friends of Protestant missions to be assured that the Popery of France has obtained no favor in the eyes of the people, whose territory it has invaded, and whose liberty it has assailed. "There are now," writes one of our missionaries in September last, "only two priests in this group of islands, and they were here before our arrival (two years since). They have a few adherents from Chili, Ireland, &c., but I cannot learn that they have yet made one convert to their system from among the natives. When we came into the islands it was common to write and speak against the Papists. This state of things no longer exists; and the experience of twenty years convinces me that under the altered system the priests will have much fewer converts than they would have if 'no Popery' were ever ringing in their ears. Popery, left to its own working, will, I think, never prevail in these islands. The people have in their hands, and in their heads too, *the Bible*; and you know, dear brethren, as well as I do, that *the Bible and Popery can never co-exist*. Popery, moreover, in the view and opinion of the Tahitians, approximates so closely to their old worship of *Oro*, that they always speak of the system of the priests as being *idolatrous*."

With devout thankfulness to the God of missions, the directors have received these gratifying statements; and with similar emotions they will, doubtless, be received, by their friends and constituents. Hitherto, He whom they aim to honor has defeated the designs of antichrist, and made it evident that the Bible, with the faithful preaching of its glorious truths, is the best antidote to the errors and superstitions of Catholicism. Let British Christians cease not earnestly to pray that His Holy Spirit may be abundantly granted to the churches of Tahiti; that while still assailed by the insidious arts and alluring superstitions of Romanism, they may continue to hold fast that form of sound doctrine which they have been taught; and that, amidst the no less dangerous influence of seductive manners, and licentious practices, they may keep themselves unspotted from the world, and adorn the doctrine of God their Savior.

When the Jesuit missionaries made their first unwelcome visit to Tahiti, the directors expressed their strongest hope and desire that their brethren, in opposing the influence of Popery, would *carefully maintain their consistency as Protestants—never become the advocates of force, much less of persecution, for the purpose of upholding the interests of religion, nor employ any other means in the defence and propagation of the gospel than those which*

their Divine Master has prescribed and sanctioned. In renewing these counsels, which have proved safe in the exact proportion in which they have been applied, the directors feel assured of the cordial concurrence of every enlightened friend of the Society ; and confiding in the omnipotence of truth, and the promised blessing of its Divine Author, without fear they await the issue of the conflict.—*Miss. Mag. & Chron., (Eng.)*

Biography of Bartimeus or Puaiki.

The subject of the following biographical notice was a native of one of the Sandwich Islands. He made a profession of religion in 1825, and though blind, became somewhat eminent both for his piety and usefulness as a preacher. Before he made a public profession of his faith in Christ, he is represented as having been "uniformly humble, devout, pure and upright."

The following description of his character is taken from the *Missionary Herald* of May, 1844.

Bartimeus, whose former name was Puaiki, has often been mentioned in the journals of the mission. He was among its earliest and richest fruits. He was a poor blind man, when the light of the gospel first beamed upon his darkened mind, though he afterwards partially recovered his sight. By much perseverance he learned to read ; but, owing to the great dimness of his sight, this acquisition was of but little use to him. It was almost entirely through the sense of hearing, that he treasured up in his mind nearly the whole of the scriptures. He seemed to be endowed with a remarkable memory, as a substitute, in some measure, for the sense of sight. He was more than thirty years old before he knew that such a book as the Bible existed ; and yet he afterwards became more familiar with its contents than any person I ever knew. He commenced storing his memory with the word of God long before the Bible was translated into his native tongue. A text from which he heard a missionary preach, seldom escaped him. He could repeat it many years after, with the chapter and verse, and often also a large part of the discourse. When portions of the Bible began to be published in his own language, he would request his wife and others to read to him. In this way he secured the precious treasure, as fast as it was published, in a language which he understood. And so accurate

was his memory that he would sometimes quote, in his addresses to the people, different editions of the New Testament, as changes were made in the translation from time to time. He would first tell how the passage stood in the old edition, then in the new, so that those who had the different editions might recognize the passage.

I was never so deeply impressed with the extent and accuracy of his knowledge of the scriptures, as I was a few months ago, while attending a protracted meeting in this place. He was called upon, with only a few hours' notice, to preach at an evening service. His mind was strongly excited in view of the condition of the impenitent, and of the overwhelming destruction which must finally overtake the wicked. He selected for his text a part of Jeremiah, iv. 18 : "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind." While listening to this discourse, I was forcibly struck with the remark of the apostle, "Knowing, therefore, the terror of the Lord, we persuade men." The final overthrow and destruction of the wicked was the subject. Bartimeus exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with frequent quotations from scripture, always naming chapter and verse. He referred to a large number of passages in which the image of a whirlwind was introduced as an object of dread. We were all surprised to find that this terrific image is so often used in the Bible ; and how this poor blind man, on the spur of the moment, never having used a concordance or a reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His remarks were original and deeply impressive. He secured the undivided attention of the audience for forty or fifty minutes, although, owing to his extreme modesty, he occupied the floor of the house instead of the pulpit. The following was one of his illustrations. "You have all heard," he said, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them. Thus will the wicked be overwhelmed by the chariots of Jehovah." The whole discourse exhibited deep feeling, and the speaker often rose to a high degree of eloquence.

A remarkable memory was not the only thing for which Bartimeus was distinguished. He had a sound judgment and much native good sense. He was thoroughly acquainted with the Hawaiian mind, and knew how to act upon it with effect and success. But what was more than all, he was deeply interested in the cause of the Savior. He seemed to carry about with

him, wherever he went, the same warm heart and devoted spirit. Although he was trained up in heathenism, and although he was surrounded, in after life, with much that was low and polluting, his character was without a stain from the time he united with the church to his death. He was always the same humble, devout, consistent disciple. His acquisitions show that indolence, the prevailing sin of the land, was not his sin; he was always acquiring or imparting knowledge. Every good work was sure of his prayers and co-operation. Although ignorant of science himself, his influence in favor of schools was very great. He was always ready to lend his assistance by exhorting the children, and by giving advice in the management of schools.

But what distinguished him, perhaps, more than any thing else, was his unfeigned meekness and humility,—a trait

of character not always found in Hawaiian Christians. He was never forward or obtrusive, but always retiring. He never aspired to show, or elegance in dress, but always appeared in a plain garb. Although greatly respected and much noticed, both by missionaries and by his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment, and active in his Master's service. When near his last end, I asked him how he felt in view of death. He replied, with much feeling, "I fear I am not prepared; my sins are very great." I referred him to Jesus, the friend of sinners. He replied, "Yes; there is my only hope." He soon became insensible, and, after a few hours, ceased to breathe. "Blessed are the dead who die in the Lord."

American Baptist Board of Foreign Missions.

Finances.

The Annual Report presented by the Acting Board to the General Convention states the present debt to be \$27,018. This sum has been accumulating for three years. Had the receipts of the Treasury been, each year, what they were the last, the debt would not have accrued. But the liability exists. In addition to this, the growth of our missionary operations makes an increased expenditure inevitable. The Acting Board has, therefore, to provide both for the payment of the debt, and for this expanding missionary action. SEVENTY THOUSAND DOLLARS is the least sum that will sustain our missions at their present point. This would require that the receipts during the current year exceed those of the past by \$18,000. That is, provided the funds are increased only \$18,000, the debt must remain the same, and no additional missionaries can be sent out. Should less be contributed, a most injurious retrenchment must be entered upon.

The last we cannot expect. Our hope is sanguine that there will be a large increase. The facts on which we ground

such an expectation are of the most encouraging character. Several of the wealthier churches the last year came up to this work with redoubled energy. It is evident that the pastors of the churches have taken this work into their own hands. Wherever that has been the case, the results have been most encouraging. Not a few have exceeded their own expectations; and they invariably testify that the effort has not, as was apprehended, interfered with their other appropriate duties. One pastor, whose church has trebled their usual contributions, asserts that he has found it not only practicable to discharge this duty in connexion with his others, but every way agreeable to his feelings and favorable to his office as pastor. If the pastors generally will accomplish during the present year what several did the last, the Board will be freed from all embarrassment.

Again, one year ago, only a single individual had assumed the support of a missionary, by paying annually the sum of \$400. During the year two others gave pledges to that effect. At the late meeting at Philadelphia, twelve additional names

were given on condition that twenty in all should be received. We confidently believe that there are five more who will assume this expense. This will secure to the Board \$8000. We affectionately ask our wealthy friends, whom God is blessing with the ability to engage in such a beneficent work, to fill up the blanks that remain.

One hundred dollars annually, supports a native preacher. The number of those who assume this responsibility is, also, increasing. Several who have been in the habit, hitherto, of contributing annually twenty-five or fifty dollars, have pledged, so long as God shall prosper them, one hundred dollars,—the sum necessary to support a native preacher. Are there not a greater number of pastors who are prepared to set the example to their churches? Are there not many young and enterprising business men, who appreciate the cause in which we are engaged, and who wish to enjoy the luxury of doing good to their benighted and degraded fellow-men?

In a word, let every pastor ask himself the question, Have I presented to the people of my charge the claims of the heathen and enforced them as I ought? Let us all answer the question in the fear of God, Am I contributing what I ought, to send the gospel to the heathen? These, brethren, are serious questions. They should be met, with minds not only deeply imbued with the love of Christ, but with a solemn apprehension of the retributions of eternity. The heathen are hasting thither, and so are we. It will be an unspeakable privilege to hear the Son of Man say, *Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*

Missionary Map of China.

A Map of China for the use of those who wish geographical assistance in examining the operations of the missionaries in that Empire, and specially for the use of pastors at the monthly concert, has recently been published by Isaac Tompkins, No. 11 Cornhill, Boston. The map is well

adapted to accomplish the object for which it has been got up. The lettering, &c., is exceedingly distinct, so that it may be seen by several hundreds of persons. We recommend it to the patronage of the public.

Pastors may now be supplied with a map of the world, on which are distinctly marked all of the missionary stations of this Board; also with a map of Burmah, Siam and Assam; and of China. These three maps ought to be in every pastor's study, or in every vestry. Will not the children of the Sabbath schools make to their pastor a present of one or all of these maps?

*The amount of Money received from the several States by the Treasurer of the Am. Bap. Board of For. Miss., from April 1, 1843, to April 1, 1844.**

Maine,	\$3419,98
New Hampshire,	1108,01
Vermont,	1068,95
Massachusetts,	18,977,75
Rhode Island,	3446,39
Connecticut,	3684,42
New York,	13,286,82
New Jersey,	1564,97
Pennsylvania,	2976,20
Delaware,	157,85
Maryland,	1466,57
District of Columbia,	441,62
Virginia,	4650,23
North Carolina,	268,61
South Carolina,	2550,09
Georgia,	3805,42
Alabama,	356,62
Mississippi,	469,27
Tennessee,	2,50
Kentucky,	1827,90
Ohio,	1308,52
Indiana,	136,83
Illinois,	536,14
Missouri,	105,11
Michigan,	167,25
Iowa,	6,11
Wisconsin,	7,25
Florida,	50,00

* As the above table does not include sums received during the month of April, it does not fully exhibit the recent increase in the contributions of some of the States. The city of Philadelphia paid into the treasury during the month of April \$4160,42, more by \$1189,22 than the whole State contributed the past fiscal year of the Board. This will, of course, appear in the financial table of next year.

Intelligence from the Missions.

GREECE.—Mr. and Mrs. Arnold, and Miss Waldo, have safely arrived at Corfu. They had, in general, an agreeable passage, and speak in unqualified terms of the kindness of the captain and fellow passengers. They met with a hearty welcome to Corfu, not only from Mrs. Dickson, but from many others.

Mr. Buel has left Malta and is now at the Piræus, near Athens.

GERMANY.—Recent letters from Mr. Oncken represent the cause of truth as steadily advancing in Germany and Denmark. Though the brethren are experiencing general opposition, its violence and directness are less than formerly. There are frequent additions to the churches.

WEST AFRICA.—A letter just received from Mr. Crocker, dated Gallinas, Coast of Africa, Feb. 16, informs us, that after a safe, though somewhat boisterous passage, he has reached within 150 miles of Edina,—the place of his destination. The health of himself and wife, together with that of the other missionaries who were in their company, was good. He records the mercies of God, and is cheerful in view of his missionary prospects.

Since the above was in type, the painful intelligence has been received of the death of Mr. Crocker. He reached Monrovia Saturday, the 23d, preached on the Sabbath, and died at 6 o'clock, P. M., on Monday. His death was occasioned by hemorrhage.

TELOGOOS.—Letters have been received of general encouragement, except the feeble, and apparently declining health of Mr. Van Husen.

ASSAM.—Missionaries in health, and appealing, in a most urgent and affecting manner, for a reinforcement of missionaries.

MARQUI.—A special divine blessing is still resting on that mission. Mr. and Mrs. Brayton have returned to the station. Her health is much improved.

CHINA.—Dr. Macgowan has located himself at Ningpo, and is actively em-

ployed both as a physician and in imparting to the natives a knowledge of Christ.

OSISWAS.—We are sorry to learn, by letter from Mr. Bingham, that Miss Harriet H. Morse, teacher of the school at that station, is, if alive, dangerously ill. The school under the care of Miss M. has been, for several months, in a flourishing condition.

Donations,

, FROM APRIL 1 TO MAY 1,* 1844.

Canada.

Eaton, Bap. ch., per Enos Alger, 13,00

Maine.

Eastport, Bap. ch., per Charles H. Hayden, 40,00

Bangor, 1st Bap. ch. and soc., per Rev. J. Chaplin, as follows:

Mon. con. 32,44

Fem. Miss. Soc. 12,00

Juv. Miss. Soc., for Greek school under the direction of Mr. and Mrs. Buel, 12,00

Dexter, Levi Morrill, 56,44
35,00

Lincoln Co. For. Miss. Soc.,

Samuel Libby tr., per Rev.

Amariah Kallcock, 10,00

Saco, Bap. ch. and soc., quarterly col., per Rev. Alfred C. burn, 29,70

171,14

New Hampshire.

Kingston, Elbridge G. Dalton, 3,00

Massachusetts.

Nantucket, Rev. Joseph B. Brown, 5,00

Mrs. Lydia J. Brown, 5,00

10,00

Beverly, 1st Bap. ch. and soc.,

per Rev. C. W. Flanders, 25,00

Barnstable, 3d Bap. ch. and soc.,

per Rev. Mr. Ely, 25,00

Roxbury, Bap. ch. and soc., per

Rev. Mr. Caldicott, as follows:

Mon. con. for the year 113,69

Ladies annual sub. 75,00

Gentlemen's do. do. 207,36

Juv. Fem. M. Soc., for support of one of Mr.

Binney's pupils, 25,00

Gardner Colby, for support of Dr. Judson, 400,00

William White 100,00

921,05

Neponset, Bap. ch. and soc., per

Jacob Bacon, 16,57

* Moneys received at the late meeting of the Convention, will be acknowledged in the July Magazine, at the close of the Annual Report.

do., Rev. Horace Seaver	5,00	
Mrs. Louisa L. Seaver	5,00	
	—	10,00
		25,57
Boston, Friend St. Sab. school and cong., per Rev. William Howe,		7,00
do., South Bap. ch. and cong., per Mr. Rich,		7,25
do., members of Federal St. ch. and cong., as follows:		
Richard Fletcher	100,00	
William Reynolds	100,00	
A friend to missions	50,00	
	—	250,00
do., Bowdoin Square Bap. ch. and cong., mon. con. for April, per Wm. Blake,		50,00
do., Charles St. Bap. ch. and cong., mon. con. for April, per Dr. Sharp,		10,75
Cambridge, 1st Bap. Juv. M. Soc. connected with the Sab. school, for support of a scholar at Edina, Africa, per Henry R. Glover,		10,74
Mrs. Freeman, towards support of Mrs. Wade,		20,00
Levi Farwell	250,00	
Mrs. Prudence Farwell	500,00	
George Cummings	100,00	
Mrs. E. Cobb	50,00	
J. A. Holmes	15,00	
William Brown	12,00	
Josiah Hovey	10,00	
William B. Hovey, towards support of Mrs. Wade,		10,00
Wm. W. Munroe	10,00	
Robert Fuller	4,00	
J. Gouch	5,00	
Miss Catharine Stone	5,00	
Philip Nutting	5,00	
Josiah Hovey	2,00	
James Thayer	1,00	
A friend	2,50	
E. Valentine	1,00	
Mrs. Howe	1,00	
Monthly collections	33,48	
General do.	33,15	
per Geo. Cummings,	—	1080,87
do., 2d Bap. ch. and cong., per Rev. Mr. Leverett,		17,00
West Cambridge, Bap. ch. and soc., avails of missionary box, per Rev. T. C. Tingley,		5,32
Dedham, Miss Eliza Jameson		10,00
Medfield, per Rev. W. D. Phillips, as follows:		
Miss Sarah Smith	5,00	
Miss Jemima Smith	2,00	
J. Phillips	1,00	
Mrs. L. Johnson	.90	
Two individuals	2,50	
	—	11,40
Lowell, Rev. John G. Naylor		5,00
Worcester, a friend, per Rev. S. B. Swaim,		5,00
Haverhill, 1st Bap. ch. and cong., per Rev. A. S. Train,		258,68
Westboro', Bap. ch. and cong., per L. G. Stevens,		10,65
Edgartown, do. do. do., per Rev. Abner Webb,		24,54
	—	2761,08

Rhode Island.

Providence, Junior Class of Brown University, per James M. Symonds,		20,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch. and soc., balance of annual sub. for 1843,		227,50
do., do. do. do. do., mon. con. for April,		44,78
do., do. do., Sabbath school, Richard E. Eddy superintendent,		12,00
do., do. do., Fem. Foreign Miss. Soc., Mrs. Sarah Bolles tr.,		10,65
do., Pine St. Ladies' For. Miss. Soc., Miss Eliza G. Gale sec.		103,02
Warwick and Coventry, Bap. ch., per Rev. E. K. Fuller,		19,00
Warren, as follows:		
Col. at mon. con.	18,28	
Ladies, for scholarship in High school at Maulmain,	25,00	
Rev. Josiah P. Tustin	25,00	
Thomas Munroe	2,00	
Hannah Munroe	10,00	
	—	80,23
Newport, 1st Bap. ch., mon. con., per Rev. Joseph Smith,		6,00
Valley Falls, Bap. ch., mon. con.,		31,00
do. do., Bap. Sab. school, to aid Sab. school in Burmah under Mr. Brayton, per H. Marchant,		10,00
	—	544,23
	—	564,23

Connecticut.

Hartford, a lady, for support of a Karen teacher, per Rev. Jacob Knapp,		5,00
Waterford, 2d Bap. ch. and soc.		71,00
Montville, Bap. ch. and soc.		24,10
do., Union do. do.		22,50
Lebanon, as follows:		
Bap. ch. and soc.	48,87	
Fem. Mite Soc.	14,13	
Joseph Corey, to be expended by Mr. Wade,	5,00	
	—	68,00
Norwich, Central Bap. ch. and soc.		119,00
do., do. do. Fem. Benev. Soc.		25,00
do., do. do., mon. con.,		20,00
Preston city, Bap. ch. and soc.		75,15
Jewett city, do. do. do.		34,00
Parkersville, do. do. do.		32,52
Voluntown, do. do. do.		32,52
	—	523,79

New York.

Buffalo, Washington St. Bap. ch., per Rev. A. MacLay,	66,47	
New York city, Tabernacle Bap. Young Men's For. and Dom. Miss. Soc.	60,00	
do. do. do., do. Sab. school, for Mrs. Wade's school,	38,20	
do. do. do., do. For. Miss. Soc.	73,76	
per Wm. Colgate,	—	238,43
Rochester, 2d Bap. Fem. M. Soc., for support of two children at Tavoy Mission,	60,00	
do., L. R.	5,00	
Bergen, Sally Cushing per Wm. N. Sage,	5,00	
	70,00	
	—	308,43

New Jersey.

Patterson, Bap. ch. and soc., per John McKervin,	18,58	
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Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr.,	165,84	
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Alabama.

Brooklyn, A. McIver, per Mrs. E. C. Allen,	8,63	
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Kentucky.

Georgetown, Bap. ch., mon. con. for eight months,	15,37	
do., do. do., for testaments for heathen children,	3,00	
per Rev. Dr. Malcom,	—	18,37
Covington, Bap. ch., A. M. Pax- ton tr., per Rev. J. Stevens, agent of the Board,	15,95	
	—	34,32

Ohio.

Granville, Bap. ch., part of Ju- biles col., S. Pelman tr.,	20,53	
do. College, Adelphi Soc.	2,13	
do. do., For. Miss. Soc., P. P. Kennedy tr.,	7,76	
Alexandria, Mrs. E. Bennett	50	
Columbus Association, sub. and col. after sermon	25,77	
Columbus, Bap. ch.	2,83	
Chesterville, do. do.	5,50	
Rev. E. Going	10,00	
J. M. Bruce	50	
Cincinnati, 1st Bap. ch.	14,54	
do., Ninth St. Bap. ch., mon. con., J. W. Shepard tr.,	34,24	
Cheviot, Bap. ch., D. E. Stat- ham tr.,	22,51	
East Fork Association	8,66	
Lebanon, Bap. ch., (with gold ring)	13,06	
do., Miss Lucinda Danbery	3,00	
do., Mrs. Payne	3,00	
do., Mrs. S. M. Suydam	2,50	
do., Mrs. A. L. Robert	2,00	
do., Juv. Miss Soc., Mrs. Rob- ert tr.,	3,25	
Middletown, Bap. ch.	3,17	
Franklin, do. do.	1,03	
do., Mrs. Mary V. Schenck	1,00	
do., Miss Lucy H. Schenck	3,00	
Duck Creek, Bap. ch.	7,25	
Centerville, do. do.	8,00	

Dayton, col. and sub.	7,62	
do., Young People's For. M. Soc., J. H. Thomas tr.	6,00	
do., mon. con., J. N. F. Bea- ver tr.,	8,34	
Springfield, Bap. ch.	11,95	
Jefferson, do. do.	72	
New Carlisle	55	
Troy, Bap. ch.	5,15	
Lockland, Bap. ch., mon. con., Ohio For. Miss. and Bible Soc., J. B. Wheaton tr.,	4,00	
Bethel, Z. Riley,	50,00	
per Rev. J. Stevens, agent of the Board,	1,00	
	—	301,06

Indiana.

Indiana For. Miss. Soc., per H. Bradley,	100,00	
Wilmington, Bap. ch.	91	
Aurora, do. do.	1,74	
Lawrensburg, do. do.	2,37	
Manchester, Silas Wicks	4,00	
do., Miss Martha Wicks	2,00	
per Rev. J. Stevens, agent of the Board,	—	111,02

Illinois.

Tremont, Rev. Isaac Merriam, per John Putnam,	2,00	
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Legacy.

Metinicus Island, Me., a friend, deceased, per John McCree,	15,00	
	—	\$5006,14

BOXES OF CLOTHING, &c.,

From Jan. 1, to April 15, 1844.

N. H., Concord, from a few friends, per E. Worth, for Miss H. H. Morse, Ojibwa Mission, a package of clo- thing, &c.		
Mass., Brookline, from female friends of the Bap. ch., per Rev. Mr. Shailer, for Miss E. S. Morse, Cherokee Mis- sion, a box of clothing and dry goods.		
do., Boston, from —, per Mr. Wood, for Rev. F. Mason, a box of dry goods and clothing,	43,20	
do., do., from Baldwin Place ch. and soc., per Mr. Chipman, for Cherokee Mission, a package of hymn books.		
do., do., per Rev. S. F. Smith, of New- ton, a box of clothing for Rev. A. Bingham, Sault de Ste. Marie. (Value unknown.)		
Conn., Willington, from friends, per Mr. Jonathan Weston, a box of clo- thing, &c., for Rev. J. H. Vinton, Maulmain,	49,15	
N. Y., New York city, from friends, per Dr. Devan, for Mrs. Vinton, a parcel containing sundries, about	5,00	
Pa., Slatford, from Samuel Taylor, for distribution, a box of school slates,	11,82	
Va., Richmond, from friends, per Mrs. J. C. Keeling, for Mrs. Davenport, Siam, a box of wearing apparel and sundries,	52,50	
do., do., do., for Rev. J. L. Shuck, China, a box of dry goods, clothing, &c.,	91,00	

H. LINCOLN, Treasurer.

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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

JULY, 1844.

NO. 7.

Baptist General Convention for Foreign Missions.

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- " *South Baptist church,—*
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- Westfield Association,—*
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- Wachusett Association,—*
Oren Tracy.

* Deceased.

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Jonathan Bacheller, Jonathan Aldrich.

do. of Gardner Colby, of Boston,—
Gardner Colby, Henry J. Ripley, Heman Lincoln, Jr., James Andem.

do. of Jefferson Borden, of Fall River,—
Jefferson Borden, A. Hall.

do. of Nathaniel Lamson, of Fall River,—
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do. of Henry Jackson, of New Bedford,—
Henry Jackson, David Benedict, James F. Wilcox.

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Jeremiah B. Jeter, James B.
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Cumberland George, L. A.
Alderson, Eli Ball, William
Carey Crane, Isaac S. Tins-
ley, Samuel S. Sumner, J.
Talman, Sen., J. H. Fox,
J. Remley, R. Jones, James
Thomas, Jr., George G. Ex-
all, Jesse Williams.

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C. P. Crosby, Frederick A.
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seph T. Robert, J. Kelley,
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General Association of Baptists,—
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 Adiel Sherwood, George F.
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 { ROLLIN H. NEALE, Mass., *Assistant Secretary* "

MINUTES

OF THE

ELEVENTH TRIENNIAL MEETING.

Philadelphia, April 24, 1844.

Preliminary to the opening of the Convention, a large number of brethren from different parts of the country met for devotional exercises. The President of the last Convention, Rev. Wm. B. Johnson, D. D., of South Carolina, read the 4th chapter of Ephesians; and Rev. Messrs. H. G. Jones, of Pennsylvania, R. H. Neale, of Massachusetts, Richard Furman, of South Carolina, Elisha Tucker, of New York, J. Healey, of Maryland, and G. F. H. Crockett, of Mississippi, successively engaged in prayer.

At 10 o'clock, A. M., the President read a hymn, and called on the pastor of the 1st Baptist church, in whose house of worship the Convention were assembled, Rev. G. B. Ide, to offer the opening prayer.

Voted, That before proceeding to elect a President and Secretaries, a Committee of Elections be appointed, and, on their report, the ascertained delegates proceed to ballot for said officers.

Voted, That the Chair appoint said Committee. Messrs. H. Lincoln, J. Smitzer, M. J. Rhees, J. Ludlow, and R. Furman, were appointed.

The Rev. Dr. Pattison, Home Secretary, then commenced the reading of the Annual Report of the Acting Board. After recapitulating the deaths of those missionaries and members of the Board who have departed this life since the last triennial meeting, it was suggested, by the Rev. Dr. Sharp, that prayer be offered that God may sanctify to the Convention and its objects these bereavements of divine Providence. Dr. Sharp was requested to lead the Convention in this solemn act of acknowledgment and supplication.

The Home Secretary then recommenced and concluded the reading of the Report, so far as his department was concerned.

The Foreign Secretary, Rev. S. Peck, then read an abstract of the Report in his department.

The Report was received, and ordered to be printed under the direction of the Acting Board.

Resolved, That a Committee be appointed to prepare an obituary notice of the deceased missionaries, and members, and officers of the Board, announced in the Report. Rev. Messrs. S. Chapin, R. W. Cushman, I. S. Tinsley, A. Woods, and S. F. Smith, were appointed the Committee.

A Committee on religious services during the sitting of the Convention, was appointed, consisting of Rev. Messrs. G. B. Ide, J. L. Burrows, and A. D. Gillette.

On motion by Rev. Dr. Pattison, seconded and sustained by Rev. Dr. Cone,—

Whereas several churches under the care of this Convention in foreign lands are suffering persecution,

Resolved, That the Convention sympathize with them, and will bear their condition on their hearts in their intercessions at the throne of grace.

Prayer for these churches was then offered, by Rev. A. Bennett.

Resolved, That the Secretaries of the Board prepare printed slips, containing an abstract of the Annual Report this morning read, to be distributed among the members of the Convention.

Communications from corresponding bodies not auxiliary to this Convention, having been called for,

The Rev. Isaac McCoy, on behalf of the American Indian Mission Association, presented written documents, some of which were read.

Resolved, That said documents be referred to the Committee to be raised on Indian Missions.

The Rev. Samuel Robinson, from the British Provinces of New Brunswick and Nova Scotia, was introduced to the Convention, and recapitulated the steps by which the Baptist churches in those Provinces were led to engage in Foreign Missions.

Resolved, That the Convention receive most cordially the delegation from these Provinces, and that the proposed coöperation in Foreign Missions be referred to a Committee consisting of Rev. Messrs. S. Peck, A. Maclay, D. Benedict, B. M. Sanders, and H. O. Wyer.

Resolved, That Rev. O. Eastman, Secretary of the American Tract Society, be permitted to present the claims of the American Tract Society on Thursday, at 4 o'clock, P. M.

Resolved, That ministering brethren, not members, be invited to participate in the deliberations of the Convention.

Resolved, That ministers of any evangelical denomination be invited to seats on this floor.

Voted, That when the Convention adjourns, it be to 10 o'clock, A. M., to-morrow.

Adjourned with prayer by the Rev. Dr. Cone, of New York.

In the evening at 7½ o'clock, the annual sermon was preached before the Convention, by Rev. Dr. Lynd, of Ohio, from 1 Cor. i. 21. Prayers by Rev. Messrs. R. H. Neale, of Massachusetts, and D. Dodge, of Pennsylvania.

Thursday, 10 o'clock, A. M.

The session of the Convention was opened with devotional exercises. Prayer by Rev. S. Robinson, of St. John, New Brunswick.

Resolved, That all Committees of this Convention be appointed by the Chair.

Resolved, That during the present week the Convention meet at 10 o'clock, A. M., and at 3 o'clock, P. M., and adjourn at the hours of 1 and 6 P. M.

Resolved, That a Committee be appointed to recommend the place of holding the next triennial meeting of the Convention, and to nominate individuals to deliver the introductory discourse. Committee, Rev. Messrs. S. W. Lynd, H. Jackson, L. Howard, A. V. Thornton, and E. Kingsford.

Resolved, That the Secretaries of the Board prepare a list of the members of the last Board for distribution among the members of the Convention.

The Constitution and By-laws of the Convention were read.

Resolved, That 1000 copies of the Charter, By-laws, and Rules of Order, be printed under the direction of the Secretaries of the Board, for the use of the Convention.*

Resolved, That the election of officers of the Convention be determined by a majority of the votes cast.

The Committee of Elections reported in part.

Adjourned. Prayer by Rev. Dr. Sharp, of Massachusetts.

Thursday Afternoon, 3 o'clock.

Convention met. Prayer by Rev. B. Stow, of Massachusetts.

The report of the Committee of Elections was approved, and the Committee continued, with instructions to complete the list of delegates.

Convention proceeded to the election of officers.

The following brethren, Jas. C. Crane, J. Dowling, H. S. Washburn, A. Wilson, Thos. S. Malcom, Gibbon Williams, John M. Peck, and I. S. Wilson, were appointed tellers.

The President of the last triennial meeting, the Rev. Dr. Johnson, then rose and said,—

MEMBERS OF CONVENTION,—

As you are now to proceed to the election of a President, I request that I may not be considered among the number of those from whom the selection is to be made. I was afflicted during the last fall with long-continued indisposition, and suffered a relapse not long before I left home for this meeting. I find from the experiment of presiding in your body yesterday and to-day, that my strength is not equal to the arduous duties of the session. I, therefore, most sincerely request, that I may not be considered among the number of those out of whom your presiding officer is to be chosen.

But I have another reason for declining a re-election to the Presidency of this Convention. Of the thirty-two that originally organized this body, I had the honor to be one. During its existence, now near thirty years, its President has been, for twenty-one years, taken from the South, and for nine from the Middle States. In this period of time, the denomination has spread forth on all sides to a great extent, and its delegates, at this meeting, number several hundreds. The office of President over such a body, though arduous, is honorable. In the language of an eminent statesman, now no more on earth, in reference to another occasion, not of very dissimilar character, I would say of the office of President of this Convention, "It is neither to be sought nor refused." It appears to me proper, therefore, that as the South has enjoyed the honor of giving to you a President for twenty-one years of the thirty years of its existence, this honor should be now conferred on some other section of the Union. I do, therefore, most sincerely request, that I may not be considered in the number of those for whom your votes will be given, as President of the Convention.

* Appendix A.

The Rev. Dr. Babcock also stated, that, having served the Convention for the last six years as their Secretary, he desired to decline a reelection.

The following were elected officers of the Convention :—

REV. FRANCIS WAYLAND, D. D., *President.*

“ JAMES B. TAYLOR, *Secretary.*

“ ROLLIN H. NEALE, *Assistant Secretary.*

A communication was received from the Board of Trustees of Columbian College, giving cheering information concerning its condition and prospects, and requesting the Convention to furnish a list of fifty names from which a Board may be selected.* Whereupon

Resolved, That their request be complied with, and that a Committee, consisting of Rev. Messrs. J. S. Bacon, A. Sherwood, and J. O. Choules, be appointed to report a list of names.

The Rev. O. Eastman, Financial Secretary of the American Tract Society, in accordance with the resolution of yesterday, addressed the Convention on behalf of that association ; whereupon

Resolved, That the thanks of this Convention be tendered to the American Tract Society for the generous assistance it has rendered heretofore to our missionaries in the publication of religious books and tracts, and especially for the donation of \$3000 made during the past year.

Resolved, That the catholic principles upon which the Society is based, and its active and uniformly consistent efforts to propagate the gospel throughout the world, entitle it to the enlarged charities and fervent prayers of our churches generally ; and that it be recommended to our brethren to coöperate with its friends in promoting its usefulness, so far as shall be consonant with their relations to other important objects.

The Committee appointed at the last Convention to consider the expediency of changing the time of holding its triennial meetings, reported, that they were unable to agree on any change. The report was accepted, and the Committee discharged.

The Committee to recommend the place of holding the next triennial meeting, and individuals to preach the sermon, reported as follows :—

The Committee appointed on the place of holding the next meeting of the Convention, and individuals to preach the discourse, recommend, That Cincinnati be the place for holding the next meeting of the Convention, in such building as the brethren there may determine ; and that Rev. Barnes Seare, D. D., of Newton, Mass., preach the sermon, and Rev. Wm. R. Williams, D. D., of New York, be his alternate.

All of which is respectfully submitted,

S. W. LYND, *Chairman.*

The report of the Committee was adopted.

The following Committees were ordered :—
Committee on Agencies.

Committee on Finance.
Committee on Publications.
Committee on Indian Missions.
Committee on European Missions.
Committee on African Missions.
Committee on Asiatic Missions.
Committee on Reinforcement of Missions.
Committee on Life Memberships.
Committee on Constitution, By-laws, and Rules of Order.
Adjourned. Prayer by Rev. Dr. Johnson, of South Carolina.

At 7½ o'clock, P. M., a public meeting on behalf of Foreign Missions, with addresses and devotional services, was held by the Convention. Addresses by Rev. Messrs. E. Kincaid, of Burmah, R. Fuller, of South Carolina, and J. Belcher, of New York.

Friday Morning.

The Convention was opened by reading the 3d chapter of Colossians, and prayer by Rev. E. B. Smith, of New Hampshire.

The minutes of yesterday were read and corrected.

The President announced the following brethren to fill the Committees ordered on yesterday.

Committee on Agencies,—Rev. Messrs. Ryland of Va., Hodges of N. Y., Hayden of Vt., Dickenson of N. J., and Woods of R. I.

Committee on Finance,—Messrs. Colgate of N. Y., Davis of Mass., Linnard of Penn., Colby of Mass., and Rev. J. N. Granger of R. I.

Committee on Publications,—Rev. Messrs. Hackett of Mass., Gillette of Penn., Gammell of R. I., Bright of N. Y., and Willard of Ky.

Committee on European Missions,—Rev. Messrs. W. B. Johnson of S. C., Williams of N. Y., Hill of Md., Sommers of N. Y., and Dunbar of Mass.

Committee on African Missions,—Rev. Messrs. Ide of Penn., Cummings of N. H., Cressy of Ohio, and Messrs. Duncan of Mass., and Crane of Md.

Committee on Asiatic Missions,—Rev. Messrs. Jeter of Va., Kennard of Penn., Parker of Mass., Devan of N. Y., and Everts of N. Y.

Committee on Reinforcement of Missions,—Rev. Messrs. Welch of N. Y., Taylor of Va., Sherwood of Ill., J. Peck of N. Y., and Parker of Con.

Committee on Life Memberships,—Rev. Messrs. E. Tucker of N. Y., Swaim of Mass., Church of N. Y., Battle of N. C., and Rhees of Del.

Committee on Constitution, By-laws, and Rules of Order,—Rev. Messrs. Webb of Penn., Fuller of S. C., Maginnis of N. Y., E. B. Smith of N. H., Stow of Mass., Gillpatrick of Me., Bennett of N. Y., and Dagg of Ga.

The following resolution was adopted with great unanimity.

Whereas there exists, in various sections of the country, an impression that our present organization involves the fellowship of the

institution of domestic slavery, or of certain associations which are designed to oppose that institution,—

Therefore *Resolved*, That, in coöperating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or of anti-slavery; but, as individuals, we are perfectly free both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit.

The following resolution was offered by Rev. R. Ryland, and laid upon the table.

Resolved, That the Board of Foreign Missions consist of one President, two Vice Presidents, two Corresponding Secretaries, a Recording Secretary, a Treasurer, and other Managers, all of whom shall reside in the city of Boston and its vicinity.

Resolved, That a Committee on the Expenditures of the Board be appointed, consisting of Rev. Messrs. J. C. Furman of S. C., Hume of Va., Howard of N. Y., and Messrs. I. Davis and Bacheller of Mass., and Beebe of N. Y.

Adjourned. Prayer by Rev. R. Ryland, of Virginia.

Afternoon session.

Prayer by Rev. E. Ball, of Virginia.

The Treasurer of the Convention read an abstract of his Annual Report.

Voted, That it be accepted, and referred to the Committee on the Expenditures of the Board.

The following resolution was unanimously adopted.

Resolved, That the thanks of this Convention be cordially presented to the Rev. Wm. B. Johnson, D. D., for the able, impartial, and conciliatory manner in which he has performed the arduous and responsible duties of President of the Convention. And that, as he declines to be considered a candidate for reëlection to the office, we tender to him the assurance of our unfeigned respect and affection.

The resolution in regard to the Board of Managers, which was laid on the table this morning, was called up, and, after discussion, was referred to the Committee on the Constitution, By-laws, and Rules of Order.

Resolved, That a Committee be appointed to take into consideration the expediency of the establishment of the Karen Theological Seminary at Maulmain. The Committee consists of Rev. Messrs. Colver and Peck of Mass., Kincaid of Burmah, Ives of Con., and Bailey of N. Y.

Adjourned. Prayer by Rev. P. Church, of New York.

Saturday Morning.

Convention met at 10 o'clock, A. M. The scriptures were read, and prayer offered by Rev. Dr. Babcock, of New York.

The report of the Committee on Elections was presented, accepted, and ordered to be printed with the Minutes. (Page 145.)

The report of the Committee on the Communication made to the Convention by the Delegation from New Brunswick, was read

and accepted, and the accompanying resolutions adopted, as follows :—

The Committee to whom was referred the communication of the Rev. Samuel Robinson, messenger from New Brunswick, in relation to the incipient efforts of that Province and of Nova Scotia in Foreign Missionary operations, recommend the adoption of the following resolutions.

1. That we hail with delight the intelligence from our brethren in those Provinces, and bid them a cordial welcome into the wide field of Christian labor among the heathen.

2. That our Acting Board be requested to afford them all the counsel and facilities to aid them in effecting their designs, which the experience and means of the Board on the one hand, and the wants of those Societies on the other, may dictate.

By order of the Committee,

B. M. SANDERS, *Chairman.*

The report of the Committee on Life-Memberships was read, and recommitted.

The report of the Committee on the Constitution, By-laws, and Rules of Order, was read, and, after some amendments, was unanimously adopted.

The Committee on the Constitution, By-laws, and Rules of Order, report :—

That they have bestowed upon the matters confided to them all the attention in their power, and have endeavored to procure all the lights possible ; and they recommend, that the Constitution and By-laws under which we have so long and happily acted, remain undisturbed, and that no alteration be made except in the first By-law, which they recommend so to change that it may read thus :—

A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds ; and the system of representation and terms of membership shall be as follows, viz. :—An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative ; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives ; and so, for each additional hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars annually contributed for three years, as aforesaid ; but the number of representatives shall never exceed five.

G. S. WENZ, *Chairman.*

The following resolution was offered by Rev. R. Fuller, of S. C., and unanimously adopted.

Resolved, That br. Kincaid be requested to address the Convention, and that an effort be immediately made to ascertain whether there are not twenty individuals in the house who will subscribe at once four hundred dollars each, for one year, for the support of a missionary to the heathen.

An address was accordingly made by Mr. Kincaid, which was followed by remarks from the mover of the resolution, and the subscription commenced.

At the request of individuals of the Convention, another paper for subscriptions of one hundred dollars each, to sustain a native preacher in Burmah, was then drawn up and circulated.

Resolved, That there be three sessions of the Convention each day during the remaining part of the meeting.

Resolved, That the Convention will proceed, at 3 o'clock, P. M., on Monday next, to the election of a Board of Managers for the ensuing three years.

A Committee was appointed to fill up the subscription list of \$400, consisting of Rev. R. E. Pattison, of Mass., and Messrs. J. C. Crane and A. J. Crane, of Va.

Another Committee was appointed to fill up the \$100 subscription list, consisting of Rev. Messrs. Bennett, Smitzer, and Everts, of N. Y.

Adjourned. Prayer by Rev. R. Fuller, of South Carolina.

A public missionary meeting was held at 7½ o'clock, P. M. ; addresses by Rev. Messrs. A. Bennett, of New York, and E. Kincaid.

Monday Morning, 10 o'clock.

The Convention met. A portion of the scriptures was read and prayer offered, by Rev. H. Jackson, of Massachusetts.

The minutes of Saturday were read, and corrected.

The chairman of the Committee on the subscription for procuring twenty names, each to be responsible for \$400, for the support of a missionary, reported that sixteen names had been secured.

Resolved, That a Committee be appointed to prepare a ballot for the election of a Board of Managers. Committee, Messrs. A. Wilson, E. B. Smith, J. S. Bacon, J. M. Granger, John Peck, E. W. Dickinson, G. B. Ide, M. J. Rhees, S. P. Hill, J. C. Crane, and R. Furman.

The Committee on Reinforcement of Missions, reported.

The report was adopted, and referred to the Board for publication.

The Committee on the Reinforcement of the Missions of the Board, have taken this subject into serious consideration, and submit the following report :—

That the fields occupied by year missionaries are, almost without exception, already white, or rapidly whitening, for the harvest. Whether we look at Europe, or Asia, or Africa, or the wilds of America, the same impressive prospect is spread out before us. The untaught heathen around our missionary stations, and the benighted in nominally Christian lands where the Board have reared the standard of the cross, unite their supplicating voice, and lift up their imploring hands with the missionaries themselves, and say to us, "Come over and help."

The Committee are deeply convinced, that hardly a station can be found, now occupied by missionaries from the Baptist churches of America, if a single one, which does not need an immediate and efficient reinforcement. Look we at the Mission in Siam ; in both its departments it stands preëminent both in its wants and its promise : at Assam, consigned by common consent to American Baptists ; at Burmah, Arracan, and the Tenasserim provinces, so fraught with weighty responsibility to us, or so full of hope ; at the thousands of Karens already brought home to the Savior, and the tens of thousands more who are waiting for the salvation of God ; at China, with her opened and opening gates, and with her teeming, benighted millions, whose ears are beginning to be open to the sound of the gospel ; at Africa, with her countless suffering tribes becoming every year more and more ready to welcome the heralds of salvation ; at Europe, with the perversity of its hierarchies and the crying wants of its perishing people ; at the Indian tribes, who, till lately, have been retreating before the westward march of the white man ; in one word, look where we will, wherever our missionaries are stationed, we find not half men enough, and means enough, to meet the pressing necessities of the missions. In-

deed, in many instances, the very continuance of the occupancy of a promising station depends, year after year, on the life of one man.

Besides, the wants of these missions are not unknown at home. There is hardly one of them, but has long pleaded for relief; but the Committee are sorry to say, many of them have hitherto pleaded almost in vain. Shall it always be so? Will American Baptists stop their ears at the cry of the perishing, and refuse to send them help? Will they turn away their eyes from their own brethren, whom they have sent into the field of missions abroad, and whom they have thus promised to sustain? The Committee are sure that hope, on the part of imploring missionaries, has been deferred long enough; that it is time that every station were reinforced.

Therefore *Resolved*,

1. That the Board have done well in putting the question to the consciences of ministers and others deemed to be fitted for missionary work, whether they ought not to engage in this self-denying service; and that they be requested to search out suitable persons for additional laborers in the great missionary field.

2. That, in order to afford the requisite means of sustaining the Board in the more full occupancy of the missions already established, and the establishment of additional missions among the unevangelized, the pastors and other benevolent persons be affectionately requested to act as missionary agents among their own people.

All which is respectfully submitted. For the Committee,

ADDISON PARKER, *Chairman*.

The report on Indian Missions was presented and read; and with the resolutions appended, was adopted, and ordered to be printed.

The Committee to whom was referred so much of the report of the Acting Board as relates to Indian Missions, beg leave to present the following report:—

They are happy to find that the Indian Missions generally are in a prosperous condition. The missionaries have prosecuted their labors with increased zeal and with happy success during the past year; and they are now favored with more encouraging prospects than at any former period. Additions have been made to all the churches, and the schools have been kept up with a good degree of interest at all the stations.

It is an animating fact, and one which should awaken renewed zeal and interest in this good work, that wherever the gospel has gained a foothold among the aboriginal tribes, and the missionaries have been permitted to labor uninterruptedly, there is an increasing attention to religious instruction, and a growing desire is manifested to obtain that knowledge which will make them wise unto salvation. It is delightful to witness the gradual, but mighty change, which is taking place under the influence of these labors,—not in individuals only, but in whole communities,—a change from the miserable and degraded condition of savage life, to the decencies and comforts of civilization, and, above all, to the exalted privileges of the people of God.

Your Committee are also impressed with the fact, that the imparting of instruction from the word of God, is the only instrumentality which will prove effectual in arresting the progress of destruction, and in changing essentially the character and condition of the few remaining tribes of our red brethren, who still hover upon our borders. Other means have been tried, and are still in progress, for ameliorating their condition, but, it is believed, without any permanently useful results. It is the direct influence of the gospel upon the heart alone, the renewing and sanctifying power which changes the vile affections, which produces new life, new hope, which awakens new energies, and proposes new objects and ends of his being,—it is this alone that can arouse the poor Indian from the stupor of ignorance and sensuality, and bring him into the light and glorious liberty of the sons of God. These are the happy results which we contemplate,—these are the blessed fruits of our labors, in which we are permitted to rejoice, and which encourage us to prosecute, with untiring zeal and perseverance, the great and good work which God has committed to our hands.

Your Committee have also had under consideration the communication addressed

to the Convention by the American Indian Mission Association, proposing a transfer of the missions within the Indian Territory to the care and direction of that Association. As the result of their deliberations upon this subject, the Committee beg leave to offer the following resolutions.

Resolved, That this Convention are gratified to know that there is a growing interest in the Western States in behalf of Indian Missions.

Resolved, That the Convention cannot recommend the transfer, at present, of the Indian stations to the Indian Mission Association.

Resolved, That if the missionaries of any of the stations shall, with a general unanimity, wish such a transfer, on making such desire known to the President of the Convention, it is recommended to the Acting Board to transfer such stations so far as the Indian Mission Association shall be prepared to sustain them.

Resolved, That the President of the Convention be requested to transmit a copy of the above resolution to each of the mission stations within the Indian Territory.

All of which is respectfully submitted,

S. H. CONN, *Chairman*.

The Rev. S. Robinson, delegate from the British Provinces, upon leaving the city, tendered to the Convention an expression of his high sense of the cordiality with which he had been received by his brethren of the United States, and of his desire that the correspondence thus happily commenced might be long perpetuated.

The President of the Convention responded to the delegation as follows :—

MY BROTHER,—

The cordiality with which you have been received, the Baptists of this country always extend to their friends and guests that visit us from England and the Provinces, and especially to those who come, as the friends of the Redeemer, to coöperate with us in the great cause of sending the gospel to the heathen. The sentiments of affection and confidence which you have expressed, are warmly reciprocated by the members of this Convention. We wish you to communicate to your brethren in the British Provinces assurances of our high esteem, and say to them that we bid them “God speed” in all their labors of love.

The Committee on Agencies reported, and the report was adopted.

The Committee on Agencies report :—

That they recommend no change in the course heretofore adopted by the Board in regard to this subject. If all our churches were alive to their responsibilities, it would be needless to resort to such an expedient. They would be willing of themselves, and would entreat the distributors of their bounty to receive and to dispense it to the destitute. But this state of things does not exist. Few persons give spontaneously and systematically. If even the pastors of our churches would regularly present the claims of the heathen to their people, and spread before them the most interesting facts that appertain to the progress of the gospel, agents would be unnecessary. This, however, is not the case. Hence the appointment of active and devoted men to this service is indispensable to the success of our blessed enterprise. The Committee would, therefore, recommend the immediate and constant employment of eight efficient men, as travelling agents, one for New England, one for New York, one for the other Middle States, one for Virginia and North Carolina, one for the other Southern States, two for the Western, and one for the South Western States. We are happy to add, that during the past year, most of these fields have been occupied by men peculiarly adapted to the work, men who deserve and enjoy the confidence of the community.

R. RYLAND, *Chairman*.

The report of the Committee on Publications, was presented and read.

Numerous spirited addresses having been delivered in support of the report, it was adopted.

The Committee on the Publications of the Board, beg leave to report, as follows :—

Notwithstanding the present unexampled multiplication of religious journals, none occupy or can occupy the place of those directly devoted to the diffusion of missionary intelligence ; and your Committee, in attending to the duty assigned to them, have been impressed with the importance of calling attention to this *distinctive* character of the publications of the Board,—the *Missionary Magazine* and the *Macedonian*. It is, they believe, impossible to rely upon any substitute for them ; and if there are churches or members of churches that suppose, under the influence of such an idea, that they may dispense with these publications, or that they are rendered, because they have access to other sources of information, essentially less important to them, they are subjecting themselves certainly to serious loss. It is necessary, in order to feel the full energy of those motives to a becoming zeal in the missionary work, which an acquaintance with the history of its progress supplies, that we should still hold ourselves, after our missionary brethren have gone from us into distant lands, as closely as possible in contact with them ; and what can so effectually preserve to us this intercourse and sympathy with them, as the constant reading of the instructive, interesting, thrilling accounts which they are every day transmitting to us from pagan lands, and which we have, spread out so fully before us, in the pages of the *Magazine*. In the imperfect and mutilated form which these communications assume, at best, in the ordinary religious newspaper, they lose their peculiar character ; they cease to be the fresh and living representation, the direct personal message to our hearts, which gives to them their interest and power as they come to us from the hands of the missionaries themselves.

The Committee would express the opinion, that the *Missionary Magazine* deserves to be more highly appreciated by us, considered simply as a document of scientific and historical interest. We have none of us any doubt, because we confide in the word of Jehovah, of the final success of our cause ; and in some future age, when the present wretched aborigines of our country, and the now degraded tribes of Asia and Africa, whom we are seeking to christianize by the agency of our missionaries, shall have taken the place to which they are destined among the cultivated and christian nations of the earth, with what interest will men then turn back to these records of the dawnings of their civilization, and then trace the steps by which they have risen to it from so deep a debasement ! But, obviously, this future importance of these annals of the progress of our race, as we may term them, invests them also with the deepest present interest ; and the person who, with this view of their character, regards them with indifference, must be deficient even in the elements of a liberal and enlightened curiosity.

The Committee feel that they may claim this merit for the *Magazine* in a special manner at the present time. Those who have read it constantly during the past year, must have remarked in it an increasing adaptedness to the objects for which it is designed. In the variety of its contents, the interest of its missionary intelligence, and in fulness of statistical information, it has not been surpassed at any previous period of its existence. The editors have aimed, apparently, to make it what the pastor needs as a means of giving interest to the monthly concert ; and it is believed, that he will now find in it, to as great an extent as he could reasonably expect in a work of this nature, all needful facilities for rendering this occasion what its importance to the church requires that it should be.

The publication of the *Macedonian*, designed not as a substitute for the *Magazine*, but as an auxiliary to it, is deemed highly auspicious to the interests of the cause. The success which has already attended it, is most gratifying, and deserves to be devoutly acknowledged. But the sphere of its circulation must be enlarged still more. That which has been done by some of our churches, in the judgment of the Committee, should be done, without delay, by all of them. Measures should

be taken for seeing that every family connected with them is furnished with at least one copy of this awakening messenger to the churches.

With these views, and in consideration of the deficiency of missionary information still existing in our churches and in the community at large, the Committee propose the following resolution :—

Resolved, That it is of the utmost importance to our foreign missionary operations, that the publications of the Board should be diffused as widely as possible ; and that it is the duty, both of ministers and private Christians, to make special efforts for the furtherance of this object.

All of which is respectfully submitted,

H. B. HACKETT, *Chairman*.

The report of the Committee on Expenditures of the Board, reported, and the report was adopted.

The Committee to whom was referred the subject of expenditures, ask leave to report :—

That after such deliberation as they have been able to give the subject, it appears to them that the extensive range of the subject itself, the minute and exact details of information necessary to a sound judgment, and the limited opportunity afforded your Committee for making the requisite investigations, render it expedient that a select Committee be appointed to take the matter in hand, and report at the next meeting of the Convention.

J. C. FURMAN, *Chairman*.

On motion of the Home Secretary,

Resolved, That a Committee of three be raised, to visit the city of Boston and examine the expenditures of the Acting Board, and report at the next annual meeting.

On motion, the nomination of the Committee was referred to the Committee on Expenditures of the Board.

The Committee subsequently reported the names of Messrs. Isaac Davis, of Worcester, Mass., James H. Duncan, of Haverhill, Mass., and Gardner Colby, of Boston, Mass. The report was adopted.

The Committee on Asiatic Missions reported. After some discussion, the report was adopted.

The Committee to whom was referred that portion of the report of the Board which relates to Asiatic Missions, having examined the same with as much care as their limited time would permit, respectfully present the following report :—

This field of Missionary enterprise is vast, interesting and important. It contains half the population of the globe—a population blinded and debased by revolting systems of superstition. When we contrast the amount of means employed in the cultivation of this field, with its great extent and the difficulty of its improvement, it seems as if nothing had been done; but when we contrast the success of our efforts with their feebleness, we find great cause of gratitude to Him that giveth the increase, and of encouragement and renewed exertion in our endeavors to fill that land with the fruits of the gospel. The missions under the patronage of the Board, particularly those among the Karens, appear to be in an encouraging state. Something has been done to spread the truth of God among the benighted nations, by means of religious tracts, the sacred scriptures, and the preaching of the missionaries; and many have been brought under its sanctifying influence.

Your Board appear to have prosecuted their labors in this field with diligence, discretion, and as much efficiency as the limited means placed at their disposal would permit.

Your Committee are of opinion that the Karen Mission should receive particular attention. The Karens are a people prepared for the Lord. An abundant harvest invites the reaper to thrust in his sickle. Several missionaries should be sent as early as possible to Arracan, to labor among the Karens. It is worthy of a serious consideration whether the school for Karens should not be located in Arracan in-

stead of Maulmain. In Arracan and the adjoining provinces, the Karen converts are more numerous than in the vicinity of Maulmain. And the missions in the former need, more than in the latter place, the encouragement and advantages which would be afforded by the contiguity of such an institution.

God has opened in China a wide door for usefulness. Of the importance of entering it speedily and vigorously, none can doubt. The teeming millions of the celestial empire can understand a common language. The papists are making earnest efforts to proselyte them to their system of heartless superstition. The Chinese are the most enterprising people in the East. If converted to Christ, they would become efficient missionaries to all the surrounding countries. The past success of the laborers of the Board in that region, though not great, does, under all the circumstances, encourage the expectation that future efforts will be richly rewarded.

It should not be forgotten that God has committed to the hands of the American Baptists the province of Assam. All the missionaries of the Board might be profitably employed in that single mission.

The Siam Mission also must become extinct, except it be speedily reinforced.

Your Committee, without being able to decide positively, that an undue proportion of effort has been directed to printing and circulating books, and tracts, and teaching school, by the missionaries, deem it proper respectfully to suggest, whether some of the preachers should not be required to devote more time to their appropriate work—the preaching of the gospel—especially some of those stationed in Maulmain.

Your Committee are deeply convinced that the means, in the hands of the Board, for executing the great task they have undertaken in Asia, are entirely inadequate; and they cherish the hope that the next Triennial Convention may witness a pleasing increase in the contributions of the churches, and the success of the missions.

J. B. JETER, *Chairman.*

Resolved, That a Committee be appointed to make the needful arrangements for a mutual conference in this Convention on the Responsibility of Pastors to the cause of Foreign Missions. Committee, Rev. Messrs. Bennett, Bright, and Tustin.

The report on European Missions was presented by Dr. Johnson, and read.

After a few brief addresses, the report was adopted.

The Committee to whom was referred that portion of the report of the Board which relates to European Missions, respectfully submit the following report:—

In the survey of the dealings of divine Providence with this portion of our missionary field, during the past year, your Committee find much cause of encouragement in the evidence of God's favor and faithfulness—a faithfulness that has never failed his Israel, and a favor that is evidently not yet withdrawn from us. They find too much occasion for our compassion and prayers in behalf of brethren, impoverished, exiled, or imprisoned for their faith, and yet enduring meekly these afflictions, however severe and wrongful. Nor, with all these afflictions, would your Committee see reason for despondency, as to those quarters of your European field where the work seems to advance most slowly, and where it is most sternly resisted by the civil or ecclesiastical authorities. Your committee repeat it, there is much cause for gratitude to God; much cause for sympathy with our missionary pastors and their charges: but there is withal no reason and no room for discouragement, in the survey of the European field as a whole.

It was Paul's testimony of Onesiphorus, "He was not ashamed of my chain." Nor would American Baptists blush to own their European brethren, because called to undergo vexatious persecutions and degrading imprisonment for Christ's sake. In the course and history of these brethren, in their worship as held in private habitations and their "upper rooms," in the plundering of their goods "joyfully taken," and in the frequent incarcerations which fall to the lot of our missionaries and their charges in Denmark and Germany, as with the serene meekness with which these visitations are borne, and in letters written by confessors of Christ,

while shut up as "ambassadors in bonds," letters that breathe all hope, all joy, all confidence, your Committee seem almost to find leaves from the acts and epistles of the apostles, sewn up into our missionary annals. Primitive scenes seem returning. The churches of the nineteenth century and the churches of the first century are brought together. Your Committee feel as if, in this mode, new evidence were afforded of that identity in discipline and doctrine with the first ages of the church which we are accustomed to claim. It is proved afresh by this exposure to apostolic trials, and this manifestation of apostolic graces, and this measure of apostolic usefulness; which, together, involving as they do evidence of the presence and benediction of the chief Apostle and Bishop of our profession, form the most costly, the most glorious, and, as they believe, the true, legitimate succession.

It is, on the other hand, little to the credit of protestantism in this age of knowledge and toleration, that, neither in Germany nor in Denmark, those old cradles and strong holds of protestantism, can the Baptist missionary be allowed equal freedom from governmental annoyance, with that which he finds in Greece; a country so lately emancipated from Turkish barbarism and misrule, and yet showing so many traces of its long bondage to ignorance and oppression. In the scenes which have been, and which even now are, enacted in lands where the name of Luther is a sacred word, and Lutheranism has been established for centuries, your Committee see new cause for tenacity in the defence of all truth, and new proof how wide and enduring may be the injury and wrong wrought by a single error, admitted into our religious system. A church, whatever its comparative orthodoxy, and its earlier martyrs and confessors, that is once established by the state, and confounded with the nation, is soon, almost by an inevitable necessity, corrupted into formalism and embittered into persecution; and hundreds yet unborn may rue the fatal and unholy alliance made, when the state marries and endorses the church. Oncken, in Hamburg, and the Möensters in Copenhagen have felt, even to bonds and imprisonment, the simple, single fact, that a blessed servant of God, Martin Luther, many generations since, did not enter, as he might have done, into the full meaning of his Master's words: "*My kingdom is not of this world.*" And how many souls betrayed, blinded and lost forever, through the formalism of a national religion and church, may have cause yet more deeply to lament that one error even of a true saint. Let us feel anew, then, that every truth, however slighted, is precious, that Christ has seen fit to reveal; and that every error may work untold and long enduring evils. Even in Hanover, closely as it has long been connected with Great Britain, and much as it was supposed to have felt the influence of her free institutions, a Baptist pastor was, at our latest intelligence, awaiting imprisonment, and private Christians, of unimpeachable morals, and of exemplary quietness, as subjects, are to be harassed, and visited with pains and penalties, because their views of Christ's kingdom are not squared to the creed of the State, and they dare not crib and imprison the freedom of God's Spirit within them, by the rules of a worldly and irreligious government.

In the onward progress of the missionary cause, the national establishments of christendom are found interposing barriers to the expansion of the missionary work, and the universal triumph of the gospel over human ignorance, wretchedness and wickedness. Against them therefore the providence of God seems beginning to move its multiform resources. In one of the purest and most useful of protestant establishments in Europe, (it is to Scotland we refer,) God has lately allowed, by an internal dislocation, the national church to be shaken to its foundation. And even in events, which to the eye of the mere politician may seem most obscure, and most trivial, as in the incipient collision of our infant churches with the powerful state religions of Germany and Denmark, the Christian sees omens of good. These collisions may awaken reflection there. They will awaken prayer here. And reflection there may take hold on truth; and prayer here shall take hold on God: and Truth and God are omnipotent, and what, that opposes them, shall stand?

Our mission in France has perhaps disappointed some by its slow progress, and by the limitation of its labors to the northern and more obscure portions of the kingdom, and their entire withdrawal from the capital. But it was in Cambray, one of the obscure outworks of the Romish empire, that God began those triumphs of his gospel over the Gentiles, which were thence to extend themselves to Rome,

the imperial city. Even thus it may ultimately not be impossible that the leaven working in Douay may yet, by God's blessing, reach the gay, lettered and luxurious Paris, and thence diffuse itself through the ever salient streams of French literature, over the whole face of European civilization.

But generally as to our European Missions, it may be said, that amid the great demands and the more crying necessities of the Asiatic field, your Committee suppose, that, unless our churches give rapidly larger means and more men, your labors in Europe should seek chiefly the maintenance of the old, rather than the establishment of new stations. If there be an exception to this rule, it should be in the case of Greece. In this country, the great practical value of our principle, to recognize no national church, but to build up churches of spiritual Christians, that shall be independent of the state and independent of each other, has been early and signally manifested. To attempt to reform by fraternization, the corrupt national churches of the East, is, we believe, a fruitless effort. We act on another principle. A church composed only of hopeful converts, independent, and as far as man governs it, self-governed, is our view of the New Testament polity, and our scheme for modern missions. Such churches, we think, are already most owned of God, in the assault to be made on the declension and apostasy of nominal Christendom. They necessarily awaken also less political suspicion, than the missionary endeavors of churches that coalesce with, and lean upon, the secular governments of the lands whence they come. They penetrate, in consequence, into regions where the latter could scarcely come.

Upon this independence of our churches, at home and abroad, let us then insist. But let us remember, that this independency is powerless without the infusion of a Divine life. An unspiritual independency is but organized anarchy, powerless against its foes, and formidable only to its friends. We need, therefore, one thing, and that we need much. It is more of God's Spirit, more, in other words, of prayer, more of faith, and more of holiness. Give us *all* but that, and we fail in our missions, though we should have the whole world to sustain us. Give us but that—that alone—and our triumph is inevitable, though the whole world resist us, and though the embattled nations and their kings "take counsel *together* against the Lord and against his Anointed."

Our first need—our last need—our most constant and urgent necessity is, prayer for the Holy Spirit of God; and to that, God is shutting us up, by appealing to all our human and fraternal sympathies, in the trials and imprisonment with which national churches are visiting some of our brethren in the elder Christendom of the European world.

WILLIAM B. JOHNSON, *Chairman*.

A communication was read from the Principal of the Institution for the Instruction of the Blind, inviting the Convention to attend in a body and examine the Institution.

Resolved, That the thanks of the Convention be tendered to the Committee of Instruction for their kind invitation, and that the Convention will avail themselves of the privilege to-morrow afternoon, at 5 o'clock.

Adjourned. Prayer by Rev. B. Putnam, of New York.

Afternoon session, 3 o'clock.

The Convention was opened with prayer by Rev. L. Leonard, of New York.

The Committee to nominate the Board of Managers reported.

At 4 o'clock, the Convention proceeded to the election. Rev. Messrs. Caldicott, Train, Bailey, Bradford, and Barnaby, and Messrs. Borden, A. C. Kendrick, and Stewart, were appointed tellers. The Committee of Finance reported.

The report, with the accompanying resolutions, was adopted.

The Committee on Finance present the following report:—

The attention of your Committee has been directed

First, to the financial condition of the Convention.

Secondly, to its need of funds.

Thirdly, to the means by which it may be able to prosecute its present plans.

I. Regarding the financial condition of the Convention, the Committee do not find that there is any source of income to the Convention, aside from the contributions of its friends, except the permanent fund of \$20,000. The indebtedness of the Convention exceeds this sum by more than \$7,000.

II. Concerning the present need of funds, and the estimated expenditures of the Board during the present year, the Committee believe that not less than \$100,000 are necessary to meet the demands against the treasury, and to enable the Board to sustain its operations at home and abroad. In this statement, there is not contemplated any increase of the number of missionary stations or laborers. The Committee mention the lowest sum which in their opinion will enable the Board to discharge the liabilities of the Convention, and sustain the missionaries now in the field.

III. In regard to the best means for raising funds, the Committee are aware that this very important subject belongs chiefly to the Board, and that the subject of agencies, which is intimately connected with this, has received the exclusive attention of another Committee. There are yet several particulars connected with the general subject, which may be referred to.

1. Great pains should be taken to invite wealthy individuals to assume the expense of supporting missionaries and native preachers, according to the provisions of the *third* by-law of the Convention. The expense of supporting a missionary is fixed at \$400, and the expense of supporting a native preacher at \$100. It is to be regretted that so little has been done to accomplish the object which the founders of the Convention here had in view. It certainly cannot be that there are not those in our churches, who are abundantly able to support all the missionaries and native preachers now in the employ of the Board, and who would be found willing, if their christian liberality were appealed to, with express reference to this object. In every instance the Board should see that this support is rendered by some individual, and never by any association of individuals.

2. The Committee believe that the time has now come when the interests of missions imperatively demand of pastors, that they become the financial agents of the Convention to their respective congregations. It is not enough that pastors, from time to time, explain the missionary undertaking, and the duties and obligations of Christians. They must do more. They must devise means for raising funds; and having devised them, so as to reach every member of their respective congregations, they must keep them steadily, from year to year, before the people.

A very few of our pastors have long done this. But in nothing are we so much behind our brethren of other christian denominations, as in respect to systematic and effective efforts on the part of pastors to secure from each member of their respective churches, a periodical contribution to the cause of missions. The Committee will suggest that the least which a pastor, under any circumstances, should feel at liberty to do, is to teach his people sacredly to observe the monthly concert of prayer for the conversion of the world, to provide himself with such missionary intelligence as will secure their attendance and cheerful contribution of money, and that he see that once a year, or oftener, a missionary subscription paper be placed, either by himself or by some other suitable person or persons, in the hands of every male and of every female member of his congregation. The Committee repeat it: *this is the work of the pastor.*

The Committee desire to direct the attention of pastors to the present indebtedness of the Convention. During the past year the expenditures of the Board have exceeded the amount of the receipts by more than \$12,000. The interest on this sum, which is so much money taken from the contributions of the churches, amounts, at 6 per cent, to \$720, nearly sufficient to pay the salaries of two missionaries. The Committee are aware that it is impossible for the Board to anticipate exactly the means which will be placed at their disposal; and while they would urge on the Board the utmost care in adding to the number of their missionary sta-

tions, and in enlarging those which now exist, they remark that the per cent. on the whole receipts, at which the home operations of the Board are sustained, must be increased exactly in proportion to the neglect of pastors to secure from their people the periodical contribution of money.

The Committee, in conclusion, ask leave to introduce the following resolution.

Resolved, That we invite every member of the Baptist denomination of Christians, to contribute periodically to the funds of this Convention, as, from the nature of the case, periodical drafts must be made upon the treasury.

On behalf of the Committee,

WILLIAM COLGATE, *Chairman*.

The Committee on Life-Memberships presented their report. After some discussion, the report was laid upon the table.

The Committee to arrange for a mutual conference on the Responsibilities of Pastors, reported as follows :—

The Committee to make arrangements for the Conventional conference on the Personal Responsibilities of Pastors to the cause of Foreign Missions, recommend that this evening be devoted to that object, and that six or eight brethren be selected to address the meeting, each for ten minutes.

The report was adopted.

The report of the Committee on the African Mission was presented and read. The report was adopted.

The Committee to whom the subject of the African Mission was referred, would state their solemn conviction, that not only should the amount of our efforts for the salvation of Africa be greatly increased, but that their form and character require also to be essentially modified. All past experience seems to have demonstrated that the attempt to evangelize Africa by means of white missionaries, can result in nothing but the sacrifice of valuable lives. This has been most sadly and painfully proved, both in the history of our own mission, and in that of the British mission at Sierra Leone. It appears evident that if Africa is ever to receive the glorious light of the gospel, it must be effected through the instrumentality of her own descendants. To them the climate is comparatively harmless, while to the Anglo Saxon race it is fatal. The Committee would, therefore, hope that more attention may be given to seeking out and preparing for the work colored missionaries of suitable qualifications; and that many such may be sent forth to bear the word of life to their benighted kindred. They would also suggest the inquiry whether a system of *missionary colonization*, conducted on *Christian* principles, and wholly separated from all political connections, and from all existing questions, might not be successfully introduced. Pious colored families, consisting of husbandmen, mechanics and artisans, might be encouraged to emigrate, and might be sent out in the company of missionaries, with the design of settling with them amongst the *native* tribes, and clustering around them in their several fields of labor. In this manner, the whole western coast of Africa might be girded with a belt of living light, and the various nations of the vast interior dotted with centres of christian influence, and spots of moral verdure and beauty: But however this may be, your Committee cannot avoid the conclusion, that we are under the most awful responsibility to do all in our power for the social and spiritual welfare of degraded, trampled, bleeding Africa. The enormous wrongs of which her own wasted and ravaged shores have been the theatre, and those which her enslaved children still suffer in the lands to which the merciless hand of rapine and robbery has transported them, call upon us, in trumpet tones, to put forth our utmost exertions to rescue her from the abyss of darkness and woe into which she has been plunged, and to succor her oppressed and groaning people in every part of the world—not indeed as an expiation of the dreadful injuries which she has endured—for the guilt of these the blood of Calvary only can atone—but as some expression of our unfeigned sorrow and repentance for the share which christendom has borne in the production of her unutterable calamities.

GEORGE B. IDE, for the Committee.

Adjourned. Prayer by Rev. D. Hascall, of Vermont.

Monday Evening.

The Convention met at 7½ o'clock. Prayer by the President.

In accordance with previous arrangements, a conference was held on the subject of Pastoral Responsibility in sustaining the cause of Foreign Missions. Brief and appropriate addresses were delivered by Rev. Messrs. Ryland of Va., Webster of O., E. Tucker of N. Y., Church of N. Y., Bright of N. Y., and W. R. Williams of N. Y. The Convention was led in prayer by Rev. B. M. Sanders, of Georgia.

Resolved, That this Convention affectionately request the pastors of our churches to superintend personally the systematic raising of funds for Foreign Missions in their respective congregations, and to act, as far as their other duties will allow, as virtually financial agents of the Board.

Resolved, That a prayer meeting be held in the lecture room tomorrow morning at 6 o'clock.

Adjourned, with benediction by the President.

Tuesday Morning, 10 o'clock.

The Convention was opened with reading the scriptures by the President, and prayer by Rev. J. L. Dagg, of Georgia.

The minutes were read and corrected.

The report of the tellers to ascertain the ballot of the Convention for a Board of Managers, was made; by which it appeared that the entire number of Officers and Managers were duly elected, with the exception of four Vice Presidents and four Managers, who were chosen subsequently.

The report was adopted.*

The Rev. I. McCoy, of Kentucky, appeared before the Convention, and read the letter addressed by the Indian Mission Association to this body.† Whereupon the following preamble and resolution were offered by the Hon. Thomas Stocks, of Georgia, and adopted. Whereas the American Indian Association, the Board of which is located in Louisville, Ky., has, by letter and delegates, requested a fraternal connection with this Convention; therefore,

Resolved, That the desire of the said Association thus to harmoniously coöperate in the great work of promoting the glory of God and the salvation of men, is duly appreciated by this body and cordially acquiesced in, and that the delegates of said Association be invited to participate in its deliberations.

The resolutions adopted by the Convention in 1841, relating to the constitution of the Acting Board, were amended so as to read as follows:—

1. *Resolved*, That the Board of Managers be instructed, at their first meeting after the rising of this body, to designate fifteen of their own number, whose names shall be published in their annual reports, and who shall be residents in Boston and vicinity, to be their Acting Board, for the three years next ensuing, any seven of whom shall be a quorum for business.

2. *Resolved*, That to this Acting Board, at all times responsible,

* p. 151.

† Appendix B.

shall be referred our missionary business which may arise between the meetings of the Board of Managers, to whom they shall make annual reports of all their doings.

3. *Resolved*, That the Acting Board have power to fill such vacancies as may occur in their own body, until the next annual meeting of the Board.

Resolved, That the thanks of this Convention be presented to the members of Baptist congregations, and other friends of Christ in this city, for the generous hospitality and kindness which we have received during our protracted session. Our prayer is that the blessing of the Great Head of the Church may rest upon them all.

Resolved, That the thanks of this Convention be given to the American and Foreign Bible Society, for its liberal contributions to aid in publishing translations of the word of God among the heathen, and that we cordially reciprocate their expressions of friendly regard.

The report of the Committee to nominate fifty individuals, from among whom a Board of Trustees for Columbian College shall be selected, was presented and adopted.

The Committee to whom was referred the nomination of a number of individuals (not less than fifty) from whom a Board of Trustees for Columbian College may be selected, report the following names—viz.

Heman Lincoln,	Mass.	C. D. Slingluff,	Md.	William F. Broaddus,	Ky.
Baron Stow,	"	George W. Norris,	"	R. B. C. Howell,	Tenn.
Robert W. Cushman,	"	Samuel Scribner,	"	Jesse Hartwell,	Ala.
Spencer H. Cone,	N. Y.	Jonathan Aldrich,	"	T. S. N. King,	Miss.
B. T. Welch,	"	George F. Adams,	"	Stephen Chapin,	D. C.
Rufus Babcock,	"	James B. Taylor,	Va.	Henry L. Ellsworth,	"
E. W. Dickinson,	N. J.	J. B. Jeter,	"	Andrew Rothwell,	"
George B. Ide,	Penn.	Eli Ball,	"	J. S. Meehan,	"
G. S. Webb,	"	Robert Ryland,	"	Peter Force,	"
James M. Linnard,	"	Thomas Haynes,	"	James L. Edwards,	"
J. H. Kennard,	"	A. M. Poindexter,	"	John Seaford,	"
A. D. Gillette,	"	T. Meredith,	N. C.	George Wood,	"
J. L. Burroughs,	"	William B. Johnson,	S. C.	John Withers,	"
T. Watson,	"	Richard Fuller,	"	A. K. Parrie,	"
D. B. Hinman,	"	J. B. O'Neal,	"	Thomas P. Jones,	"
William Crane,	Md.	Iveson L. Brooks,	Geo.	George N. Kendall,	"
S. P. Hill,	"	William H. Turpin,	"	Edward Kingsford,	"
James Wilson,	"	John McLean,	O.	James S. Gunnell,	"
C. M. Keyser,	"				

The Committee on Obituary Notices reported, and the report was adopted.

The Committee on Obituary Notices submit the following report :

If any thing can awaken deep thought and the emotions of gratitude and praise, it must be the circumstances under which we are now convened. Thirty years ago, our fathers met within these hallowed walls, and formed themselves into the Baptist General Convention, for the purpose of combining their powers in commencing and carrying forward the work of Foreign Missions. Then, only thirty-two distinguished men from different parts of our country met here, formed this religious body, and subscribed their names to its constitution. Happy men, and more honored by their Lord and Master than were the signers of the declaration of American independence. True, it was then a day of small things. But it was not despised. No; God blessed this our first and humble effort to send the gospel to pagan lands; and from this little fountain the waters of life have been flowing out, and growing deeper and

broader in their course; and they will soon become waters to swim in, yea a mighty river, an ocean that cannot be passed over. Who can predict the results of our labors, during the first generation in our missionary history? Think of the many millions to whom, in this period, we have given the entire Bible, and to many other millions large portions of the scriptures. Think how many churches we have gathered, how many schools we have established, how many native converts we have ordained in pagan countries, and then fancy, if you can, what will be the fruit of all this before another thirty years shall have rolled away. Reflect, too, upon what God has wrought for us at home. In 1814 our churches were comparatively small and feeble. We had then but few men either of property, or of learning, or of missionary zeal, to fit them to do much in spreading the glorious gospel of the Son of God over the benighted parts of the globe. But how have we since increased in every thing to make us a great and powerful denomination! Our numbers have probably more than quadrupled. Certainly our delegation now on this floor, is more than fourteen times larger than what it was when this body was organized. Then it consisted only of thirty-two, now of four hundred and fifty-eight members. Here, then, with grateful hearts let us set up our Ebenezer, for "hitherto hath the Lord helped us;" and let us pray that divine influences may be so richly shed down upon us, that our labors and contributions in this noblest work on earth, may be proportionate to our rising obligations.

But with these reasons for thankfulness and praise, we have others that should awaken emotions of a different kind. Where are the venerated men who first stirred up the spirit of Foreign Missions in the American churches—and especially in our own communion? Where is Furman, and Holcombe, and Baldwin, and Semple, and Staughton, and Rogers, and Williams, and Rice, and others that might be named? Of the thirty-two founders of our Triennial Convention, twenty-six have gone to their final rest, leaving only six survivors.* If death shall make proportionate ravages among us, then more than three hundred and fifty of this body will have passed into eternity before the present generation shall have come to its close.

Between this and our last meeting of this kind, God has removed from us sixteen, most of whom were laborers in the foreign field of missions, whilst others of them were connected either with our Acting or General Board. Two of this number were native preachers, three were missionaries of our own appointment, six were distinguished females, who were eminently successful in advancing the cause in which we are all engaged, one was a member of the General Board, three were Vice Presidents, and one our senior Corresponding Secretary, the late revered and lamented Dr. Bolles. The death of each of these favored individuals spread sorrow through a wide circle of endeared relatives and friends, who claim our deep and unfeigned sympathies. But we need not eulogize those whose loss both they and we lament. Their lives and their triumphant death praise them. Chaplin, and Mercer, and Holman, and Bolles, were too well known to need any thing from our pen to portray their worth. They were men of intellectual power, of unbending integrity, and so rich in stores of wisdom and varied knowledge, as would have made them a blessing and ornament to any age of the world. But they have gone to swell that class of distinguished believers whose epitaph the pen of inspiration has written on their tomb-stone—"Of whom the world was not worthy." They died in faith of the future enlargement and glory of the Redeemer's kingdom, and of the universal triumphs of the cross. Seeing then, brethren, that we are compassed about not only by a cloud of witnesses that saw the mount that burned with fire, but by a cloud of Christian martyrs who saw the glories of Calvary, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Let it be the steady end of our life, of our charities, and toils, and prayers, to hasten the dawn of that long predicted day, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

S. CHAPIN, *Chairman.*

* Their names are John Sisty, John P. Peckworth, Horatio G. Jones, Joseph Mathias, Daniel Dodge, and William B. Johnson.

The Committee on the Expediency of the establishment of the Karen Theological School at Maulmain, reported that they had not been able to prepare their report, and requested to be discharged.

The Committee were accordingly discharged.

Resolved, That a mutual conference on the subject of Foreign Missions be held in this place this evening at 7½ o'clock.

The Minutes were read and approved.

Resolved, That the minutes of the Convention be committed to the Acting Board for publication.

The Convention adjourned, to meet in the city of Cincinnati on the last Wednesday of April, 1847.

Prayer by the President.

FRANCIS WAYLAND, *President*.

JAMES B. TAYLOR, *Secretary*.

ROLLIN H. NEALE, *Assistant Secretary*.

In the evening, agreeably to appointment, a conference was held on the subject of Foreign Missions. Addresses by Rev. Messrs. Bailey, Everts, Turnbull, Pattison, and Colver.

THIRTIETH ANNUAL MEETING OF THE BOARD OF MANAGERS.

Philadelphia, April 30, 1844.

The Board of Managers met in the Lecture Room of the First Baptist church.

Present, Messrs. D. Sharp, S. Peck, R. E. Pattison, G. S. Webb, E. Ball, J. Gillpatrick, J. B. Jeter, A. Sherwood, S. Chapin, J. S. Bacon, A. Bennett, W. Leyerett, W. B. Johnson, N. Kendrick, W. R. Williams, I. Chase, R. H. Neale, E. B. Smith, R. Turnbull, J. N. Granger, E. Tucker, W. Hague, R. W. Cushman, A. M. Beebee, G. B. Ide, B. Stow.

Prayer was offered by Rev. A. Bennett.

The following persons were elected to constitute the Acting Board for the three years next ensuing :—

Daniel Sharp, Richard Fletcher, Solomon Peck, Robert E. Pattison, Heman Lincoln, Baron Stow, Barnas Sears, William Leyerett, Irah Chase, William Hague, Ebenezer Thresher, Rollin H. Neale, Robert W. Cushman, Robert Turnbull, Gardner Colby.

Voted, That the next annual meeting of the Board be held in the First Baptist church, Providence, R. I.

The Rev. George B. Ide, of Philadelphia, was appointed to preach the annual sermon, and, in case of his failure, the Rev. George W. Eaton, of Hamilton, N. Y.

Adjourned. Prayer by the President.

BARON STOW, *Recording Secretary*.

THIRTIETH ANNUAL REPORT.

Presented at Philadelphia, April 24, 1844.

MR. PRESIDENT,

The Acting Board, whom the Triennial Convention has charged with the duty of conducting its Missions, submits the following report.

It becomes us to acknowledge the providences of God with sentiments of solemn, yet confiding adoration. We have to record the deaths of some of our most active and useful associates, both at home and abroad. At the Annual Meeting of the Board, at New York, in 1842, was announced the removal, by death, of three Vice Presidents of the Board, all venerable for age, talents, and moral worth; Rev. Jeremiah Chaplin, D. D., first President of Waterville College, Me.; Rev. Jesse Mercer, D. D., late pastor of the Baptist church in Washington, Ga.; and the Rev. and Hon. Jesse Holman, of Aurora, Indiana.

The same report mentioned, among the missionaries, the death of the Rev. Joseph Fielding, and Mrs. Maria P. Madeira Fielding, of the West African Mission; Rev. Coroden H. Slafter, of the Siam Mission; Mrs. Abigail B. Hancock, of the Tavoy Mission; and Miss Rhoda Bronson, of the Assam Mission.

At the Annual Meeting of the Board, held in Albany, 1843, the death of one native assistant missionary was reported; Alexis Moutel, of the Mission to France.

During the past year, among the missionaries, besides several children, there have died the wives of three of the missionaries; Mrs. Theodosia Ann Dean, of the China Mission; Mrs. Caroline J. Simons, of the Maulmain Mission; and Mrs. Sarah Davis Comstock, of the Arracan Mission. The decease of these three eminently useful females has not only filled a cup of sorrow for each of the domestic circles with which they were connected, but is a painful disappointment to those friends of missions who were witnesses of their increasing usefulness. Their talents, personal piety, and devotion to the great work to which they had consecrated their lives, constitute in each a lovely model of missionary character, and, together, a combination of female excellence, an ornament alike to the sex and to the Christian faith.

Two valuable native assistants have also died during the year :— Blèh Poh and Shway Bay, both of the Arracan Mission ; the latter of whom had been recently ordained. We have also to record the death of one member of the General Board, the Rev. James H. Linsley, of Connecticut.

The decease of the late senior Corresponding Secretary, Rev. Lucius Bolles, D. D., who departed this life on the 5th of last January, is already known to this body. We doubt not the members of the Convention sympathize with those of the Acting Board in their expressions of "profound sorrow in view of the great loss we, and the interests for which we labor, have sustained." Dr. Bolles was a man of eminent wisdom. For simplicity and godly sincerity he was not less distinguished. While the Acting Board has lost an able counsellor, and the Convention a faithful Secretary and fellow-laborer, every Christian feeling is nevertheless soothed, by the reflection of his peaceful death, and the reasonable confidence that he is a rich sharer in the grace and glory of the faithful servants of God, who have entered into their rest.

It becomes us, at this point in our deliberations, to pause and to reflect on the providences of God in the history of the Convention. Thirty years have elapsed since our fathers assembled in this city to organize the Baptist General Convention. The generation which is now terminating has been an eventful period throughout the Christian church. Within the appropriate sphere of this Institution events have transpired, measures have been adopted and executed, which have involved principles as sublime as the government of Jehovah, and interests as vast and as serious as eternity.

The chief design of the Convention was, from the beginning, the promotion of the cause of Foreign Missions. This has become, ultimately, its exclusive object. Though the efforts put forth have been, by no means, commensurate either with the wants of the heathen or our ability as a Christian people, yet on our efforts heaven has graciously smiled. Almost universal, and, in some cases, unparalleled success has attended the agency which has been employed.

While, however, the cause has advanced, our associates in labor have, many of them, been called from the field of their earthly toil to their reward in heaven. Of the thirty-two members present at the organization of the Convention, only six survive. Many a standard bearer has fallen. Of the missionaries, also, many rest from their labors.

We, who survive, and on whom devolve the responsibilities of our fathers, cannot review this brief history without the most solemn solicitude as to the amount of missionary work which will be done by American Baptists during the next thirty years. Few of us will survive the close of the generation on which we are about to enter. May we so devote ourselves to the great work assigned us by our Master, that we shall give up our account with joy and not with grief.

HOME DEPARTMENT.

RECEIPTS AND EXPENDITURES.

The receipts of the treasury for the financial year ending April 1, 1844, derived from individual and associated donations, and from legacies, amount to \$62,062 29; exceeding those of the preceding year by \$16,179 25; and exceeding the receipts of the year preceding the last Triennial Meeting of the Convention by \$9,463 61. Receipts from all other sources, 12,346 32.

The expenditures for the same period have been \$89,795 00.

Excess of expenditures above receipts, \$12,847; which, added to the debt of last year, makes the balance against the Board \$27,706 16.

For this increase in the funds, there are several causes. The amount of agencies employed has been greater than during any other year since the organization of the Convention. Several pastors, also, have made special efforts to augment the collections in their respective churches and congregations; and, we believe, in most cases, this effort has been made on principles which will secure permanent results. Several individuals who have been hitherto contributors to the funds of the Convention, have, this year, made larger donations than usual. One has given \$1000; two \$500, (one of these a lady;) three have given each \$400; one \$350, (a lady;) one \$300. The number of donations of from 50 to 200 dollars, has also been greater than usual. Three individuals, it will be perceived, support each a missionary by the annual payment of \$400.

AGENCIES.

New England.—Rev. J. B. Brown has been an agent of the Convention during the year, and Rev. N. W. Williams for three months. A temporary agency has been rendered by Rev. J. M. Graves, and Rev. Daniel Hascall.

New York.—Rev. Silas Bailey has labored during the year.

The other Middle States.—Rev. Alfred Bennett has occupied this district six months.

Western Valley.—Rev. Alfred Bennett has been employed in Kentucky six months; and Rev. John Stevens in Ohio and Indiana, and Rev. B. F. Brabrook in Illinois and Missouri, and in the Territories of Iowa and Wisconsin, during the year.

Virginia.—Rev. Thomas W. Sydnor has been employed since the 1st of January.

No agents have labored in the States farther south. To secure proper agents, no reasonable efforts have been neglected on the part of the Board. There has been no time, during the past two years, when a correspondence has not been held with individuals deemed suitable for the service, and several persons have, at different times,

been under appointment, but have declined. The contributions from these States have, therefore, been either the spontaneous liberality of the friends of missions, or the result of voluntary agencies rendered by a few of the pastors of the churches, who have endeavored to sustain the interests of missions in the public mind.

In addition to the agencies enumerated, the Board take pleasure in mentioning the important service rendered to the cause of missions by our two returned missionaries, now in this country for the restoration of health; Rev. Eugenio Kincaid, and Rev. Horace T. Love.

Sickness has prevented Mr. Love from doing what he otherwise would have done. Mr. Kincaid's visits to various sections of the Union have not only been hailed with delight by the churches, but have exerted a healthful, and, we trust, a lasting influence in favor of missions.

PUBLICATIONS.

The Missionary Magazine and the Macedonian have been published as heretofore. The Magazine has slightly diminished in its circulation; caused chiefly, if not wholly, by the introduction of the Macedonian. The number of copies issued of the Magazine is something less than 5000; of the Macedonian, at Boston, the number is about 23,000; at Cincinnati, a reprint of the Boston edition, with an addition of editorial matter adapted to the western country, under the supervision of Rev. John Stevens, numbers 5000 copies.

COÖPERATION OF OTHER SOCIETIES.

The Board has received of the American and Foreign Bible Society, for the publication of the scriptures in foreign lands, \$6000; from the American Tract Society, for the publication of tracts for the use of the missionaries of this Convention, \$2500; and from the United States Government, for the promotion of civilization, &c., among American Indians, \$3300: all of which sums have been appropriated according to their designation.

The Acting Board has also had the pleasure to acknowledge, since the last annual meeting, the receipt of \$2222 22, from the Baptist Missionary Society, (Eng.,) for the spread of the gospel in China.

MISSIONARY SPIRIT.

From a tabular view, which is appended to the Report,* giving the annual receipts of the treasury for the last twenty financial years,

* Appendix C.

it will be perceived that there has been a regular increase in the contributions of the churches. From 1825 to 1834, inclusively, there was received about \$150,000; from 1835 to 1844, inclusively, a trifle over \$466,000; that is, more than three times as much has been contributed during the last, as during the preceding ten years.

This increase in the funds of the Convention, however, is by no means an evidence that there has been, to an equal degree, an increase of a missionary spirit in the churches. More has been done in behalf of missions, and, it is believed, more *in proportion* to the number and ability of the denomination, within the last ten years, than during any previous similar period. But a part of this increase of receipts must be attributed to our increase of numbers and wealth as a people.

We see no reason to doubt that the remainder has been the legitimate fruit of a growing conviction of the claims of the cause of missions. So much effort to extend and deepen the tone of missionary feeling, in the churches, has not been made, for at least several years, as during the last. In addition to an increase of agents, and the influence of the Macedonian, a missionary sheet peculiarly adapted to promote an interest in the condition of the heathen, there have been held, in many parts of the country, special missionary meetings, which have been, in most instances, numerous attended and ably conducted. At these convocations able essays have been read and addresses made, unfolding the principles and advocating the claims of the missionary cause. The influence of these meetings, it is believed, has been salutary. No cause seems to be so preëminently adapted to enlist universal Christian sympathy as that in which we are engaged. It addresses itself to every class,—rich and poor, the uncultivated and the learned. The wants of the heathen world, when told, strike a chord in every bosom where is the love of Christ, or, even, the feeling of common benevolence. The rich feel the claim upon their thousands, and the poor, in the gift of their mite, feel themselves to be sharers in the glorious enterprise of giving the gospel to the perishing nations.

In closing the report on their operations in the Home Department, the Acting Board take the liberty of calling the attention of the Convention to a recommendation made to this body in the Report of 1841, in relation to life-members being constituted by the payment of a specified sum. The Acting Board would suggest, that such life-members of the General Board, be members with equal powers and privileges with those who are elected to that office.

FOREIGN DEPARTMENT.

MISSIONS IN NORTH AMERICA.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—A. BINGHAM, J. D. CAMERON, preachers ; Mrs. BINGHAM ; Miss H. H. MORSE, school-teacher.

TIKVAMINA, (Out-station).—*Shigud*, native assistant.

MICHIPICOTON, “ “

1 station and 2 out-stations ; 2 preachers and 2 female assistant missionaries ; 1 native assistant.

The mission appears to have made good progress the past year. Religious meetings, at the station and abroad, have been better attended than before ; and there are several cases of apparent seriousness among the Indians. Two Indian women have been baptized ; also the youngest daughter of Mr. Bingham. One member has been dismissed. Present number of the church, twenty-two.

The mission boarding-school, taught by Miss Morse, had sixty-one names enrolled the last term, all of whom but eight, received gratuitous instruction. The present term, commencing January 1, the number enrolled was seventy ; ordinary attendance from forty to fifty-eight. Eleven of the scholars are boarders, three males and eight females ; five of these are in the special charge of Miss Morse, and give much satisfaction.

The native assistant removed to Tikvamina in the autumn ; a house has been built for him there, and an appropriation made for the erection of six lodges for Indian families ; those families to be preferred which are noted for sobriety and a disposition to hear the gospel, and who are willing their children should be taught to read, &c. The station was visited by Mr. Bingham in February, and again in March. Previous to the first visit, the assistant's labors had been productive of some seriousness among the residents. Twenty-three Indians spoke at an evening conference, beside the interpreter, and “most, if not all, expressed their gratitude for the privilege of hearing the word” from the missionary. Some of them professed piety, and others were “inquirers.”

At the second visit, Mr. B. found the state of things still more encouraging. One young Indian woman gave satisfactory evidence of piety and was baptized. “We have thus had at length the privilege,” says Mr. Bingham, “with joy we record it,—of consecrating to God our noble and beautiful Lake Superior as a baptistry, in which, we hope and pray that many penitent, believing sons of the forest may be buried with their Lord and Redeemer in baptism, and rise to newness of life.”

We are still without information from the Michipicoton church. Number last reported, thirty. Mr. Cameron, who formerly minist-

tered to them, has resided in the vicinity of St. Mary's, on the Canada side, and has been prosecuting, with other duties, the Ojibwa translation of the Gospels.

OTTAWAS IN MICHIGAN.

RICHLAND.—**L. SLATER**, preacher and teacher ; **Mrs. SLATER**.

1 station, 1 preacher and teacher, and 1 female assistant.

Mr. Slater writes in his annual report in August ; “ An unusual seriousness has pervaded the minds of the young and the old. Five have united with the church ; and many backsliders have been restored. Peace, health and prosperity, subsist in the colony. We never had greater reason to be encouraged in every department of our labors. For six months past, there has not been, to my knowledge, one case of drunkenness.” The colony consists, at present, of 230 individuals. Number of church members, twenty-five ; and several profess a hope in the Savior, who have not yet joined the church. “ The majority of the influential men of the colony are on the side of truth and piety.”

A day school has been taught the summer and winter months, numbering thirty-eight pupils ; also, in the winter, an evening school attended by fifteen or twenty adults, male and female. Mr. Slater recommends the establishment of a separate department for female children, in which, beside the ordinary branches of learning, they may be taught housewifery, &c. “ The character of the females must be raised to a higher standard. They are far more degraded than the males. Hence the progress of civilization is slow.”

TONAWANDAS AND TUSCARORAS IN NEW YORK.

TONAWANDA.—**A. WARREN**, preacher and superintendent ; **Mrs. WARREN** ; **Miss P. BARKER**, school-teacher ; **Miss P. BURROUGHS**, assistant.

1 station ; 1 preacher and teacher, and 3 female assistants.

The superintendent reports in January as follows :—“ The prospect of doing good among this people, in a moral and civil respect, is more encouraging than it has been for many years. The Holy Spirit is manifestly operating upon the hearts of some. A number appear to be inquiring ‘ the way to Zion with their faces thitherward.’ Some who have been zealous pagans, and decided opposers of the Christian religion, manifest great anxiety for the salvation of their souls. The school is large and interesting ; number of pupils about fifty. The minds of some of the largest scholars are awakened to a sense of their condition, and need of an interest in the Redeemer. Some two or three, we hope, have lately passed from death unto life.” One was baptized in June. Present number of the church, twenty-one.*

* The Tuscarora church, under the care of James Cusick, numbered forty-six in August ; including sixteen recently baptized and five restored.

The Tonawandas still occupy the *Reservation*, and are not inclined to remove till compelled by the General Government; which may occasion a delay of two years or more. They have, generally, abandoned the plan of emigrating to Canada. The probability now is, that many will retire to the "lands on Neosho river, north of the Cherokees, and about eighty miles S. W. of Shawanoe," in the Indian Territory.

SHAWANOE MISSION.

[Embracing the Shawanoes, Delawares, Stockbridges, and Ottawas.]

SHAWANOE, (Stockbridge, out-station.)—F. BARKER, preacher and teacher; J. G. PRATT, preacher and printer; Mrs. BARKER, Mrs. PRATT; Miss J. KELLY, school-teacher. *James Shane*, native assistant.

DELAWARE.—I. D. BLANCHARD, preacher and teacher; Mrs. BLANCHARD; Miss S. CASE, school-teacher. *Charles Johnnycake*, native assistant.

OTTAWA.—J. MEEKER, preacher and teacher; Mrs. MEEKER. *Shaubunda (David Green)*, native assistant.

3 stations and 1 out-station; 3 preachers and teachers, 1 preacher and printer, and 6 female assistants; 3 native assistants.

Miss Kelly arrived at Shawanoe in May. Mrs. Barker has been absent since September on a visit to the States, in consequence of ill health. The health of Mrs. Meeker is said to be in a declining state.

Messrs. Pratt and Blanchard were set apart to the ministry of the gospel November 19, at Delaware.

The mission has been, of late, increasingly prosperous. At Shawanoe, Mr. Barker, besides preaching regularly on the Sabbath, has, ordinarily, held religious services in out-settlements Sabbath evenings; and has lectured occasionally during the week. A protracted meeting of some interest was held in September, attended by about 130. Meetings, generally, have been more fully attended, and with more encouragement, than formerly. One Indian was baptized in September; and three others, one a noted chief, give evidence of conversion. Others appear to be inquiring the way to be saved. The boarding-school, which was discontinued for a time, was resumed at an early period, and has been continued with success. Some numbers of the Shawanoe Sun have been printed, and the Gospel by John, in Shawanoe, is nearly ready for the press. John's Gospel, in Ottawa, prepared by Mr. Meeker, is in course of publication.

At Stockbridge, some embarrassments have arisen from the singular alienation of the Delaware chiefs. Mr. Pratt was expected to remove to that settlement, and take the oversight of the church; and a school was to have been taught by Miss Kelly. The Delawares, however, profess to fear "lest the Stockbridges become too wise and outwit their great-grandfather, the Delaware chief." And as these are located on Delaware lands, and have "put out their own council fire," there is no alternative but to seek another resi-

dence. Unfortunately, no distinct provision was made for their location, in the treaty of 1839, in which they engaged to remove to the west; they were directed to locate on the territory south of the Shawanoes and Putawatomes, but this seems to have been appropriated to the Tonawandas and Tuscaroras. The movements of these last are still uncertain. If the Tonawandas remove to the Indian Territory, the Stockbridges are ready to unite with them, provided it can be on equal terms, and without the sacrifice of their own political or religious rights.

Prevented from locating at Stockbridge, Mr. Pratt has, nevertheless, visited the place from Sabbath to Sabbath, though thirty miles distant; and has often been accompanied by Miss Kelly. No congregation in the neighborhood is said to be so large, or so interesting. The meetings are often attended by white settlers, and such of the Delawares as speak English. And there are frequent accessions of Stockbridges from Green Bay.

The English school at Delaware, in charge of Mr. Blanchard, has been kept in operation throughout the year; average attendance, fourteen. Several applications have been made for the admission of others from the most interesting families, but were necessarily rejected. Religious services have been steadily held at three different places, and occasionally at three others. The church, however, has been severely tried, "the fruit," says the missionary, "of last year's confusion." Four have been excluded, and others have not yet been reclaimed. Four have been suspended, and two have died. The sickness of the native assistant, during a large part of the year, has added to the anxieties of the station. Three persons have been baptized. Present number of the church, twenty-eight.

Meetings have been continued at Ottawa, by Mr. Meeker, as heretofore. Two services are held on the Sabbath, at places distant from each other ten miles. From thirty to forty, generally, are present; and on Thursdays from ten to twenty. Four have been added to the church by baptism, and two restored; two have been excluded, and one has died. Present number of Ottawa members, twenty-six; and there are three Putawatomie members, total twenty-nine; beside four or five promising inquirers. The member who died, had maintained a godly life, and her death was peaceful and happy. "Weep not for me," she said to her Indian brethren and sisters, "for I am going to a place of happiness; but weep for your fellow Indians, who continue in sin." Addressing the missionary, "I thank you for what I have heard from you. I thank our Great Father above."

The usual weekly period has been devoted to teaching. About seventy have made proficiency in reading Ottawa, thirty-five in writing, and fifteen in arithmetic. The Gospel by John has been translated and revised, and, as stated already, is in course of publication.

Mr. Meeker has visited Putawatomie a few times during the year. More recently the station has been reviewed by Messrs. Meeker

and Barker in concert. The Acting Board had been disposed to employ an additional missionary there, and had suggested an arrangement to that effect. It appears, however, from the report of the missionaries, that the encouragement to missionary labor among the Putawatomes, is less than was supposed, and that the field is partially preoccupied. The number of Putawatomes now resident on their lands, is estimated at 1500. More than 1000 of these, called the "Catholic band," are located on Sugar Creek, and are under Catholic sway. The residue, called the "St. Joseph band," on Putawatomie Creek, where Mr. Simerwell has resided, are in a very degraded condition, and are gradually removing to Sugar Creek. The Catholics have tried to gain a footing among these last, but have not succeeded. The Methodists made the attempt, a few years since, and were discouraged; but have lately renewed the enterprise. Only three members remain of the Putawatomie church, and the attendance of others on religious worship is occasionally secured to the number of only ten or twelve.

In view of these considerations, connected with the difficulty of obtaining the services of a suitable missionary preacher, the Acting Board have judged it expedient to suspend the station, and, as a necessary consequence, to dissolve their connexion with Mr. Simerwell. Mr. Simerwell has been for some time in the employment of the General Government, and his nominal relation to the mission has been protracted only in expectation that the station would be reinforced. It is due to him to add, that the separation is, in no degree, owing to want of missionary fidelity in him; it being understood that he accepted a government appointment with the assent of the Board, and only in hope that the appropriation previously applied to his support, would be transferred to an associate missionary.

MISSION TO THE CHEROKEES.

CHEROKEE.—E. JONES, preacher; T. FRYE, Miss S. H. HIBBARD, school-teachers; H. UPHAM, printer; Mrs. JONES, Mrs. UPHAM. *Jeese Buskyhead*, native preacher.

TAQUOHEE.—W. P. UPHAM, preacher and teacher; Mrs. UPHAM. *Tansole*, native preacher.

DELAWARE.—Miss E. S. MORSE, school-teacher. Out-station, *Honey Creek*. *John Wickliffe*, *Oganaya*, native preachers.

FLINT.—*Lewis Downing*, native preacher. Out-station, *Breadtown*.

DEULASKEE. *Deulaskee*, native preacher.

5 stations, 2 out-stations; 1 preacher, 1 preacher and teacher, 1 teacher, 1 printer, 4; 2 female teachers and 3 other female assistants, 5: total 9. 6 native preachers.

Messrs. Upham and their wives arrived at Cherokee in July. The printing press, and a large supply of English type, were received about the same time, and a font of Cherokee type, forwarded from Shawanoe, was received in November. The native assistant, *Deulaskee*, was appointed in the beginning of 1844.

The reports from the Cherokee mission, with the exception of the sickness of Mr. Frye and Miss Hibbard, in the autumn, continue

to be of the most cheering character. Numerous religious meetings are held, stated and occasional, at the stations and other places, and with evident tokens of the divine presence and favor. Sixty-one were baptized between the 1st of April and the 1st of November; including the second son of Mr. Jones, who speaks the Cherokee as his native tongue. Fifty-two of these were Cherokees, and eight blacks. Six of the baptized were added to the church at Cherokee, twenty-one to Delaware church, sixteen to the Taquohee, three to Flint, and fifteen to Dsiyohee church.

At Cherokee a commodious brick building has been erected by the Cherokees, principally at their own expense, which serves the double purpose of school-house and meeting-house, and was opened about the 1st of December. Religious worship is conducted there, and an interesting Sabbath school taught, both in English and Cherokee.

At Taquohee, Mr. Upham, beside teaching one of the national schools, preaches every Sabbath, and is assisted by a very competent interpreter, formerly a pupil at Valley Towns; who has lately embraced the gospel. The prospect of usefulness at that station is encouraging. The location is a central one, and thickly populated; the church has a meeting-house, where also the week-day school is taught; and the attendance at religious services on the Sabbath is large.

The school department appears to be in a prosperous state. Mr. Frye's school (supported by the nation,) was opened in Feb., 1843, at Cherokee; whole number of pupils in the summer, seventy; average attendance, forty. Two classes in geography and two in arithmetic, are well advanced; and the proficiency of all is seldom surpassed. Nearly all of them *speak* English well, and many of them English only. Miss Hibbard's female high school, at Cherokee, has also made very satisfactory progress. Among the studies, beside the common elementary branches, are Watts on the Mind, and Wayland's Moral Science. There is also a class in the native language, taught by Miss H. Jones, daughter of the missionary. Number of pupils belonging to the school, about fifty.

Miss Morse is located at Delaware, among a population speaking Cherokee alone. Her school was also opened in February and continued till July; she then visited Cherokee, and, in consequence of the illness of some of the missionaries, and for other reasons, remained there till near the close of the year. She has boarded, at Delaware, in the family of Oganaya, and has secured the confidence and very kind attentions of the people generally.

A beginning has been made in the printing department. Some printing has been executed both in Cherokee and English; and it only remains, that suitable translations of the scriptures, and other works, be furnished for publication. To this object the attention of Messrs. Jones and Bushyhead will be earnestly directed the ensuing year.

Some religious interest has lately been awakened among the

Cherokees near the Arkansas river ; and there is a prospect " of a church being gathered there soon. Many are inquiring, and are, seemingly, under great concern of mind. The people have built a meeting-house twenty feet square, with convenient seats," &c. Several have been baptized, and have joined the church among the Creeks.

MISSION TO THE CREEKS.

EBENEZER.—E. TUCKER, preacher.

CANADIAN RIVER.—

2 stations ; 1 missionary.

Mr. Tucker was a member of the Choctaw mission, as United States school-teacher, in 1837. His appointment as a missionary to the Creeks, was made last November. He had previously visited the Creeks on the south side of the Arkansas river, (about the 1st of June,) and on that and another occasion had baptized ninety-five persons. Among the number was James Perryman, formerly an interpreter and licensed preacher of the Methodist connexion, whom he also ordained to the gospel ministry. A church of 117 members was organized at the same time ; two-thirds of whom were Creeks ; and the ordinance of the Supper was administered to about 200 communicants. Mr. Perryman, since his ordination, has baptized eighty-six individuals, and the 2d Baptist Creek church now numbers 205.

Mr. Tucker has, more recently, made two other tours among the Creeks. In the first, in which he was accompanied by Rev. Mr. Kellam, one Creek was approved for baptism ; in the second, one Creek and four Cherokees were baptized ; all of whom united with the Creek church ; whole number of members belonging to the 1st church, 123.

Some impediments, as is well known, have heretofore existed to the preaching of the gospel among the Creeks. At one of the national councils a law was enacted forbidding any negro or Indian to preach in the nation ; and white men were to be tolerated only by express permission. The law will, probably, be rescinded. Meanwhile Mr. Tucker experiences no molestation, having obtained the approval of one of the principal chiefs.

MISSION TO THE CHOCTAWS.

PROVIDENCE.—R. D. POTTS, preacher and teacher ; Mrs. POTTS.

During the visit of Mr. Potts to the States, last year, the spiritual affairs of the mission were conducted by the native brethren, Holmes and Worcester ; these were very zealous and active in proclaiming the gospel to their countrymen, and were favored with

good success. On the return of Mr. Potts, he recommenced travelling through his mission circuit, and was every where received with kindness. Some of the religious meetings have been deeply interesting. About sixty miles west of Providence, five Indians were recently baptized, and several others were to be baptized in March. "Four years ago, this place was a wilderness; now the song of redemption is echoing through woodland and prairie." The church in Texas was also in an interesting state at the date of Mr. Potts's report, and one or more would be, probably, baptized by him on his next visit. The whole number baptized is eighteen; three have died. Present number of the church ninety-eight. The number of preaching places is twelve.

The desire of the Choctaws for religious instruction is on the increase; on every hand there is an earnest demand for schools. The Choctaw school, in charge of an assistant teacher, continues prosperous, but the number of pupils is reduced, in consequence of the Chickasaws being precluded from it.

MISSIONS IN EUROPE.

MISSION TO FRANCE.

DOUAY.—E. WILLARD, preacher; Mrs. WILLARD. *J. Proy, I. Foulon*, native assistants.

LANNOY and BAISIEUX.—J. THIEFFRY, native preacher.

ORCHIES and RÛME.—FLORIMOND DUJARDIN, native preacher.

ATHIES, &c.—J. B. CRÉTIN, nat. pr.; *L. Choquet*; — *Lefèvre*, nat. as.

CHAUNY.—V. LEPOIX, "

MEUX.—J. FOULBOEUF, " *P. J. Lacquemont*, "

BERTRY, &c.—J. PRUVOTS, " *J. N. Froment*, "

7 stations; 1 preacher and 1 female assistant; 12 nat. preachers and assistants.

The history of the French Mission for 1843-4, does not differ materially from that of the last year. "Our brethren have been at their posts; but having had to maintain an incessant struggle with powerful antagonist forces, their progress has been small. Among their difficulties may be reckoned;—1st, The direct opposition of the authorities in prosecuting and fining some, and in forbidding others to assemble in numbers more than twenty at one time and place; with their indirect opposition, in other instances, in denying their competency to authorize religious meetings. 2d, The calumnious efforts of papists, especially of the papal clergy. 3d, The efforts of Protestant evangelists and colporteurs, who, while professing charity and fraternal affection, employ every method to prevent, and in many instances actually prevent, those who are disposed to obey the truth, from doing so; and not satisfied with this, even seek at their homes members of our little churches, who, just emerging from papal ignorance and error, are frequently incapable of withstanding

them ; and sow in their minds doubts and mistrust, shedding obscurity and darkness around instead of light." In the midst of all these evils, "our brethren, engaged in the work of the gospel, stand firm, labor abundantly, and manifest an unwavering perseverance. May they not be forgotten by their brethren in America in these circumstances of peculiar trial."

Of the vexatious interference of government officials with the freedom of religious worship, instances are of frequent occurrence. "There is no want of persons to listen to the truth, if the intolerance of government did not, in many instances, prevent their assembling." It is true the constitutional charter of 1830 guarantees religious liberty to every French citizen. "Each one," so reads the 5th Article, "professes his religion with an equal liberty, and obtains for his worship the same protection." But this has been substantially nullified by legal enactments, and, to all practical intents, is become obsolete and dead. According to Article 291 of the Penal Code, "No association of more than twenty persons,* whose object shall be to meet every day or on certain fixed days for religious, literary, political, or other purposes, can be formed but with the consent of the government, and upon the conditions which the public authority shall please to impose upon the society." And by Article 294 of the same code, "Every individual who, without the permission of the municipal authority shall have granted, or consented to, the use of his house or of his apartment, in whole or in part, for the meeting of the members of an association, *even authorized, or for the exercise of worship*, shall be punished in a fine of from 16 to 200 francs." *That is :* There must be had, first of all, notwithstanding the constitutional provision in the charter, the express authorization of government for the formation of any association of more than twenty persons, and on the conditions which government may please to impose ; and in the next place, for the meeting of such association, even though its formation were authorized, there must be permission from the municipal authority. And this "municipal authority" is the mayor of the commune, who is generally a papist, and under the influence of a Romish priest.

The infringement upon religious freedom and the rights of conscience, which has resulted from these laws and their mal-administration, became at length too serious to be borne in silence. As stated in our last Annual Report, petitions were addressed to the Chamber of Deputies of 1843, for a redress of grievances, by several consistories of the National (Protestant) church, who were subject to the same abuses ; and another was presented by the pastors and evangelists of our connexion. The attempt, then unsuccessful, has been renewed the present year. A petition, signed by most of the Baptist pastors and evangelists, was forwarded from Douay in January, and has been followed by several others. One was signed by nearly 300 persons of the *Département du Nord* and that of

* Not including occupants of the house where the association meets.

Oise ; another was from the Baptists of Châtillon-les-Sous ; a third from the Baptists of St. Quentin, Renansart and Sery-les-mézières ; and a fourth from Mr. Hersigny, of Genlis. Several of these were accompanied by authentic documents emanating from mayors, *préfets*, and *procureurs du roi*, and by various papers attesting the vexations which have been endured from the authorities. The result is yet to be known. The petitions were in the hands of a committee, and *their* report would be written by a deputy known to be in favor of general liberty ; but its favorable reception by the Chamber of Deputies could not be confidently anticipated, at least for the present.

In these circumstances of trial, the conduct of our French brethren is worthy of all praise. Their devotion to the cause, and their intrepidity, appear to strengthen according to their day. One has submitted to Mr. Willard whether he may disregard the prohibition of the mayor, and hold religious meetings in his own house. He says, "he has not more than furniture enough to pay one fine ; that while they are selling that, he will hold another meeting, before their eyes, and they must either yield the point or put him in prison ; that a case of imprisonment for religion's sake has not been known in France since the days of Louis XIVth, and would produce a great sensation ; and that a more effectual service could not be rendered, at this moment, to the cause of religious liberty in France."

We forbear to speak in detail of the efforts made by the "Nationals" to overthrow our cause. "They are greater than ever," says our esteemed missionary, "but we are not yet destroyed. And though we are making no great apparent progress, I have confidence in God ; and I expect that from these feeble beginnings God will, hereafter, raise up a people, a great people, in France, zealous for the truth." The views expressed by one of our French brethren are of a similar character, and worthy of introduction here. Having narrated some cases of official intermeddling with his religious meetings, he adds, "Your conviction is, that by perseverance we shall gain the victory. And who of us is not decided to persevere ? Therefore, we hope still ; and we pray always. Wait, therefore ; let your friends in America also wait. Let us all wait, and continually, even though we may never see those happy days which will not fail to come. We shall have sown in tears ; but others, who will enter into our labors, will reap with joy. The promises of God are sure ; he will overcome all his enemies, and ours."

The number of churches last reported, in our connexion, is thirteen, containing about 210 members. From twelve to fifteen have been baptized during the year just closed. One of these was a Flemish brother, baptized by Mr. Thieffry, and now a colporteur of one of the national societies. His conversion occurred about five years ago, in the midst of a Catholic population, without the bible, except such parts of it as he found in Catholic books ; and without any human instrumentality, other than a book in Flemish, written by a Jansenist priest, in which regeneration and justification by faith were explained, and sustained by scripture. After his own con-

version, he was instrumental of the conversion of about twelve others, "confounding the clergy from their own books, though having no bible nor testament for three years." "They had heard of Protestants, but did not know what they were, and were afraid of them."

Additional information has been obtained of the Mennonites or Anabaptists of Alsace, alluded to in our last Annual Report, which will be communicated at a future time.

MISSION TO GERMANY AND DENMARK.

HAMBURG.—J. G. ONCKEN, J. KÖBNER, C. F. LANGE, preachers. —
LÜCKEN,* assistant. Out-station, Elmsborn (Holstein).

BERLIN (Prussia).—G. W. LEHMANN, preacher.

BITTERFIELD (").—F. C. WERNER, "

MEMEL, (").—J. A. REMMERS, "

OTTFRESEN (Hanover).—J. H. SANDER, "

OLDENBURG (Grand Duchy of Oldenburg).—

JEVER, (" " " ").—L. Hinrichs, assistant.

COPENHAGEN (Denmark).—P. C. MØNSTER, preacher.

LANGELAND (" ").—RASMUS JØRGENSEN, preacher.

NORWAY.—*Enoch Swee*,* colporteur.

9 stations and 1 out-station; 12 preachers and assistants.

The connexion with Messrs. Knauer and A. Mønster is discontinued. The deaths of Messrs. Swee and Lücken have been reported since the presentation of this Report. Mr. Weichardt, of Oldenburg, is not formally associated with the mission.

The church at Hamburg was enjoying great prosperity at the date of our last information (March 28). On one occasion twelve were received by baptism; whole number baptized the past year, fifty-eight. Mr. Köbner conducts the religious services, both at Hamburg and Altona, assisted by Mr. O. so far as his returning health permits. Mr. Lange has labored chiefly at Elmsborn, in Holstein, distant twenty-five miles; besides distributing copies of the scriptures and tracts among the seamen of the port, as heretofore. The following is Mr. Oncken's report of the tract department.

"Our tract operations, which form so important a part in our efforts, have been prosecuted with much spirit; we circulated 239,325 copies, or 2,691,232 pages, independent of denominational tracts, Judson's Memoir, &c., &c. The number of our regular distributors has considerably increased, and their efforts in the city, the suburbs, and the Hanoverian and Danish villages, on both sides of the Elbe, have been on a more extensive plan. Not less than 300,000 immortal beings have, by this means, been pointed to Him who came to seek and save the lost. The blessing which has accompanied this part of our work has been more encouraging than ever before. The circulation of the best books has, however, not suffered from our tract efforts. An edition of 20,000 testaments, of which 15,000 copies were at the expense

* Deceased.

of the American and Foreign Bible Society, has just been completed. The fact that all the German societies continue to circulate the scriptures with the Apocrypha, must give our labors, in this respect, much more importance than they otherwise would have."

The hostility to the mission, which formerly existed, has not wholly disappeared. One member of the church has been fined for distributing tracts, another banished for a twelvemonth, and a third threatened with both fine and imprisonment if he repeated his offence. Mr. Oncken was also imprisoned in May, 1843, for "having administered the ordinances," but on application to the Senate was liberated at the expiration of four days.

During a part of the year Mr. Oncken has been absent in Denmark, Oldenburg, and England, partly for the restoration of his health; returning from England at the close of December. A monthly missionary paper was commenced in January.

The contribution from the Hamburg church for missions the last year, amounted to nearly \$100.

In Hanover, Oldenburg, &c., confiscation of goods and imprisonment are said to be the order of the day. "Not the smallest number are permitted to meet together for the worship of God." At Jever, the consistory has prohibited *every* effort for the spread of the gospel, and has called in the aid of the civil power. The pastor of Othfreesen church, in Hanover, was about to be imprisoned at the last dates. The church, however, maintains its ground, and now numbers thirty, having increased one third.

In Prussia, the progress of the cause has been more free from outward embarrassment, and its internal prosperity, in general, as gratifying as in past years. The government seem inclined to abide by the regulations established in 1842, allowing the assembling of Baptists as a religious "community," but not as "a church;" also, the administration of the ordinances, if it be done privately, and due notice be given of the reception of members to the clergyman of the parish, and to the police. It is required, however, that marriages be solemnized by the established clergy, and the children duly registered and sent to the public schools; the dead must also be buried in their church-yards, &c. These requisitions occasion, at times, serious inconveniences; and from local authorities *out* of Berlin, at Seegafeld, and Rummelsburg, cases have occurred of oppressive treatment. On the other hand, in more than one instance, there have been marked expressions of kindness from "the higher powers," and there is reason to hope, "that as our denomination becomes established and enlarged, legal arrangements will follow, granting more liberty in *principle*."

As to the internal prosperity of the churches in Prussia, Mr. Lehmann writes as follows:—

"I rejoice to say that peace and concord have, on the whole, prevailed; and all have felt very happy to be united in a true church of God. The increase of the Berlin church has, indeed, not been so great as in last year; but we have been disappointed in only a single case, and but one now gives

us anxiety. All the others have proved faithful. Our meetings are more numerously attended than formerly, and sometimes crowded: so that we must now think of a larger place for meeting. The number of candidates for baptism is constantly augmenting. Thirty now stand propounded, eight of whom are already received."

Fifteen have been baptized during the year. The church at Bitterfield is also prosperous. A suit has been instituted against the pastor for administering Christian ordinances, but good report is made of his fidelity and discretion. The pastor of the Rummelsburg church in Pomerania, Mr. A. Tilgner, has been frequently imprisoned and fined; but the church increases continually, and now sustains the preaching of the word by five brethren at eight village stations. Some difficulties have occurred in the churches at Memel, in consequence of certain alleged imprudences. The pastor of the 2d church, which now numbers twelve members, is in connexion with the mission, and has the confidence of our missionary brethren. The meetings held by him have also been protected by government. We are indebted to Mr. Lehmann for the following table of

Churches, Baptisms, &c., in Prussia.

Date of organization.	Place.	Pastor.	Churches.	Village stations.	Baptisms.	Dismissed.	Withdrawn.	Excluded.	Lied.	Whole No. bap.	No. in 1843.
May 14, 1837.	Berlin,	G. W. Lehmann,	1	1	15	2	1	2		82	61
Oct. 4, 1840.	Bitterfield,	F. Chr. Werner,	1		7	1				23	16
March 31, 1841.	Rummelsburg,	A. Tilgner,	1	8	18			4	2	88	82
Oct. 15, 1841.	Memel, 1st ch.,	E. W. Grimm,	1		32		43	2	1	110	64
March 25, 1843.	" 2d "	A. Remmers,	1		2			1		2	12
			<u>5</u>	<u>9</u>	<u>74</u>	<u>3</u>	<u>44</u>	<u>9</u>	<u>3</u>	<u>305</u>	<u>235</u>

Some of these places have been visited by Mr. Lehmann the past year; also Spandau, Potsdam, Dresden, Leipsic, Halle, Frankfurt on the Oder, &c., where various "new channels for usefulness are opened," and where he proposes to renew his visits the present year. Since the past year, his whole time has been given to the interests of the mission. "All shews a bright prospect," is his animated assurance, "and the Lord is evidently near to us."*

* Mr. Lehmann alludes to the desirableness of obtaining a larger place of worship for the church at Berlin. At present, they occupy a hired hall, the lease of which will expire at the end of September next, and cannot be renewed: nor can another be obtained, of suitable accommodations. The church wish to build a chapel. No objection on the part of the government is apprehended, and the measure would tend greatly, they think, to advance their cause. They are unequal, however, to the cost of such an undertaking. "We look abroad," say they, "for the help of our brethren in England and America. We would ask whether *The Board of Foreign Missions* would help us in this important object. Though very little, comparatively, yet something, could be borne by our members. We trust that our brethren in England will come forward to help us; we should be very happy if we could have an early assurance that we might also depend on the aid of our brethren in America."

From Denmark our latest accounts (Dec.,) are of a painful character. "The authorities have commenced proceedings against the brethren in the provinces and places without the gates of the capital. All who had been baptized since Dec., 1842, are sentenced to fines, and some to imprisonment. The children of the Baptists are taken by the police, by force, to the State church, to be sprinkled, and the parents are obliged to pay the fees and expenses of the same; in default of which, their goods are seized upon." The public meetings, however, have been more numerous attended than ever. "The desire to see the true light is daily increasing; the common people hear the gospel gladly, and the Lord gives daily proof of his power and love."

In a letter from Mr. Oncken, received since the meeting of the Convention, after giving some interesting details of the state of the churches, which will be published in the Magazine, he concludes with the following cheering summary.

"Much has been achieved with small means and a feeble instrumentality. About 1200 precious souls are now united together in the bonds of apostolic church fellowship, to observe all the ordinances of our adorable Lord God Christ, and to bear testimony against the will-worship of man. Hundreds of thousands of our fellow sinners have been directed to Him who only can save the guilty, and have been enriched with the scriptures, or a tract, pointing out the way of salvation through Christ; and many, it is hoped, have thus been converted from the error of their ways, of whom we shall know nothing till the day when the nations shall stand at God's bar. If so much has been done whilst the wise virgins were asleep, what may we not look for when once they awake from their present sinful slumber? May the Lord give us repentance for having done so little for Him, and then may the blessed certainty that he has done all for us, to make us perfectly happy, influence us to devote our all to Him. Then shall the earth yield her increase, and God, even our own God, shall bless us."

MISSION TO GREECE.

CORFU.—A. N. ARNOLD, preacher; Mrs. ARNOLD; Mrs. H. E. DICKSON, Miss S. E. WALDO, school-teachers.

PATRAS.—

ATHENS.—R. F. BUEL, preacher; Mrs. BUEL. *Apostolos*, native assistant. In this country, H. T. LOVE, preacher; Mrs. LOVE.

3 stations; 3 preachers and 5 female assistants; 1 native assistant.

E. B. Cross, preacher, and Mrs. Cross, are also under appointment to this mission.

Mr. and Mrs. Arnold, and Miss Waldo, sailed from Boston Jan. 1, and arrived at Corfu Feb. 19.

Our last previous advices from that station were to Dec. 9. Mrs. Dickson's school had been continued throughout the year, with a brief recess; and was decidedly prosperous. The number of scholars had increased, and several applicants were waiting for admission.

Mr. Buel was still resident at Malta at the last dates, waiting for a favorable opportunity to remove to Athens; to which place he

has been designated by the Board. When not engaged in the study of the language, he has sought and improved opportunities of usefulness to emigrant Greek families. A number of such reside at Malta, and others at Naples, and Marseilles, to whom he has distributed and sent Greek scriptures and tracts.* Apostolos has resided at Athens or at Piræus, and has also been actively engaged in distributing tracts and the scriptures.

The information from Patras is of varied interest. Our last report spoke of a riot which occurred there on the return of John and Kyriakes from Corfu, after their baptism by Mr. Love. It is gratifying to learn that the measures proposed by the authorities against the ringleaders, have been carried into effect. One of the most turbulent was condemned to eight days imprisonment and a fine of 200 drachms (\$33). "The man thinks it pious," said the prosecutor, "to murder the 'freemasons.' What has he to do with them? Every one is free to worship God as he likes; but such men as these (pointing to the criminal) deserve not to be tolerated in the community. They defile the land where they tread upon it," &c. "This judicial proceeding," says Mr. Buel, "shows that there is no barrier to religious liberty in the *administration* of the laws. That was a noble sentiment of the Greek prosecutor,—*Every one is free to worship God as he likes*,—a noble sentiment, indeed, for *this* latitude and longitude of what is called christendom." The convert John also says, "I now associate with any person I please, and speak as freely as I choose. We have our enemies still; but even they say, now, 'We have been brought before the courts for troubling these men,—and we had better let them alone.'"

The revolution of the 13th of September, augurs favorably for the mission, but whether the intelligence, and virtue, and industry of the people are sufficient to carry out its legitimate tendencies, remains to be seen. "The people," says a Greek, who has been a near looker on, "the people are rejoicing in the prospect of obtaining the rights for which they fought in the revolution of 1821–8; and men of influence, that they shall turn out of office every one who is not a native Greek, and occupy their places. Widows and orphans are hoping to receive their monthly pensions, and naturalized citizens prefer their claims on the ground of state services: in short, all are in ecstasies, in prospect of receiving their dues. But the Greek treasury is yet in debt, sixty millions at Rochelle, four millions in Bavaria, and I know not how much to England. There is, moreover, but a small proportion of working men among the population, and there are about ninety-three feast days, beside the Holy Sabbath. I fear lest the curse recorded in the 1st chapter of Isaiah shall descend upon them, and if their joyful anticipations are turned into mourning, despair will be the consequence, except for the mercy of the Most High."

* Information has since been received of his arrival at Piræus, Feb. 12.

MISSION IN WEST AFRICA.

MISSION TO THE BASSAS.

EDINA ; Duawi's town, out-station.—W. G. CROCKER,* I. CLARKE, preachers ; Mrs. CROCKER and Mrs. CLARKE, female assistants ; J. H. CHEREMAN, school-teacher. *Kong Koba, Joseph Winder*, native assistants.

BEXLEY.—JOHN DAY, preacher.

2 stations and 1 out-station ; 3 preachers, 1 assistant and 2 female assistant missionaries, = 6. 2 native assistants.

Mr. and Mrs. Crocker sailed from Boston for Edina, Jan. 1.

The health of Mr. Day, which last year was very infirm, has been greatly improved. Expecting to die soon, and “resolved to spend the remnant of his days in the way he thought most beneficial to the people,” he travelled through the country, preaching. “The Lord,” he informs us, “crowned the effort with a threefold blessing,”—rich personal enjoyment, prospects of increased usefulness, and soundness of health. On the setting in of the summer rains, he resumed the charge of his school at Bexley. The school is of an interesting character, containing sixteen native children, of whom fifteen are boarders, and fifteen Americans ; total, thirty-one.

The schools at Edina are also in a prosperous state. A gradual improvement in morals is very perceptible ; there is more industry than formerly ; the children are quiet and obedient ; and the Spirit of God is evidently impressing some of their minds. A proposition having been made to establish a school at “Duawi's town,” distant thirty or forty miles from Edina, and one of the largest towns in the interior ; and Duawi having engaged to build a school-house and support the teacher and pupils ; the proposal has been accepted, and Joseph Winder, a native pupil of Edina school, is appointed teacher. The place is very healthy, the country around is more populous than many portions of the Bassa country, and many of the Kpese people resort there.

MISSIONS IN ASIA.

BURMAN AND KAREN MISSIONS.

The missions embraced in this designation are the Maulmain, Tavoy, and Arracan. Rangoon, reported heretofore as a distinct mission, will more properly be considered in connexion with Maulmain ; no missionary having resided there since the removal of

* Since this Report was presented to the Convention, intelligence has been received of the death of Mr. Crocker, at Monrovia, Feb. 26, of hemorrhage.

Mr. Abbott to Arracan. Arracan was formerly a part of the Burman Empire, and the Arracan missionaries are employed chiefly among Burmans and Karens. Some attention has been given by them to the Kemees, as, also, in the Maulmain Mission, one missionary is devoted to the Peguans.

MAULMAIN MISSION.

MAULMAIN.—A. JUDSON, J. H. VINTON, preachers; T. SIMONS, E. A. STEVENS, H. HOWARD, preachers and teachers; S. M. OSGOOD, preacher and printer; Mrs. JUDSON, Mrs. VINTON, Mrs. STEVENS, Mrs. HOWARD, Mrs. OSGOOD, Miss VINTON. Eight native preachers and assistants, including two assistants in translating.

AMHERST.—J. M. HASWELL, preacher; Mrs. HASWELL. Six native preachers and assistants, including two school-teachers.

CHETTINGSVILLE, one native preacher, and three native assistants.

NEWVILLE, “ “ “ “ two “ “

BOOTH, “ “ “ “ one “ “

DONG YAN, “ “ “ “ two “ “

Also seven out-stations, with four native assistants.

RANGOON, and vicinity, in Burmah Proper.—Several native assistants.

On their way to the mission, J. G. BINNEY, E. B. BULLARD, preachers; Mrs. BINNEY and Mrs. BULLARD.

Total, 6 stations and 8 out-stations; 5 preachers, 3 preachers and teachers, 1 preacher and printer, = 9 missionaries; and 9 female assistant missionaries. More than 30 native preachers and assistants.

The mission has lost a valued assistant missionary the past year, in the death of Mrs. Simons, at Tellicherry, May 1, on her return from Bombay. Mr. Chandler, machinist, and Mrs. Chandler, have been transferred to the Mission to Siam. They left Maulmain, July 18, and arrived at Bangkok, *via* Calcutta, Nov. 21.

Messrs. Binney and Bullard, and their wives, sailed from Boston for Maulmain, Nov. 18.

The arrangement of labors at Maulmain continues essentially as heretofore. Mr. Judson is pastor of the Burmese, and Mr. Stevens of the English church, assisted by Mr. Simons. Mr. Stevens has also the pastoral care of the Pgwo Karen church, at Dong Yan. Mr. Vinton distributes his labors according to the exigencies of the Sgau Karen department, at Maulmain, or among the Karen stations. Mr. Howard has charge of the Burmese boarding-school, and Mr. Simons of the Eurasian. To Mr. Osgood are committed the secular concerns of the mission, and since the departure of Mr. Chandler, he has resumed the superintendence of the printing and bindry department. Mr. Haswell, at Amherst, devotes himself mainly to the Peguans.

Considerable attention has been given by Mr. Stevens, during the year, to the necessities of the Pgwo Karens. The Pgwos often inquired “why there was no teacher for them?” and besought him to become their teacher. The designation of Mr. Bullard to the Pgwo Karen department,

appears to have been peculiarly seasonable. He will not only take the general oversight of the Pgwqs, but is competent to give them a translation of the scriptures; and will thus enable Mr. Stevens to reserve his principal labors for the Burmese department, to which he was originally appointed.* Mr. Binney is expected to devote his attention more especially to the Sgau Karens.

Churches, baptisms, &c.—The number of churches in connexion with Maulmain Mission, exclusive of Rangoon and vicinity, is seven; two of these are Burman, three Sgau Karen, one Pgw Karen, and one English. The number of stated preaching places is eleven, with an average aggregate attendance of 900. Three of these are the Burmese, Karen, and English chapels, at Maulmain; aggregate attendance, 350. There is also daily preaching at the bazaar station, and every evening the scriptures are read and expounded in the Burmese boarding-school. The number of additions by baptism for the year ending July 1, 1843, was seventy-eight, including sixteen added to the English church; whole number of members July 1, 538. 148 of this number belonged to the Maulmain Burmese church, and twenty-four to the English church; Amherst church numbered thirty-two. The other churches are Karen, and number, as follows:—Chetthingsville church, 139; Newville, eighty-three; Bootah, seventy-one; Dong Yan, forty-one. Nineteen have been received by letter; thirty-eight dismissed, mostly from the English church; five have been excommunicated, three suspended, and one restored; and forty-one† have died.

Table of Churches, Baptisms, &c.

Churches.	Baptized.	Rec. by Let.	Dismissed.	Excluded.	Suspended.	Restored.	Died.	Present No.	Increase.	Decrease.
Maulmain (Burman),	4	3	13	2			4	148		12
" (English),	16	5	24	2	3			24		8
Amherst (Burman),	1	11					1	32	11	
Chetthingsville (Karen),	25						26	139		1
Newville "	11		1				7	83	3	
Bootah "	10			1			2	71	7	
Dong Yan (Pgw Karen),	11					1	1	41	11	
	78	19	38	5	3	1	41	538	32	21
Net increase, ‡ 11.										

* Mr. Stevens having had occasion to study the Pgw Karen language, expresses a decided preference for the original Pgw Karen character over the one compounded of the Pgw and Sgau. It occupies less room, and is more consonant with the prejudices of the Pgwos, who are unwilling to seem indebted to the *Burman* character, which the Sgau resembles. No advantage as to space would be gained by *romanizing*. The original character will, probably, be resumed.

† Mostly by cholera. This number does not include deaths among the Rangoon and other Karens of Burmah Proper, of whom Mr. Abbott estimates 500 to have died, together with several valuable native assistants. The cholera raged at different places in Burmah throughout the year.

‡ The total number reported last year was 581, shewing an *apparent* diminution of forty-three. The discrepancy may have been owing to some error in regard to the Burmese church, which, with the English, was reported last year 248.

Schools.—The boarding-schools at Maulmain, are the Burmese, Karen, and Eurasian, containing 157 scholars,—ninety-three males and sixty-four females,—beside a day school of twenty-five pupils,—fifteen males and ten females ; total, 182. Fifty-four of these are church-members,—forty-nine Karens, four Burmans, and one Eurasian. To the Burmese school a new department has been added since the date of the mission report, for the benefit of Eurasian children, under the patronage of the Maulmain Children's Friend Society, at the charge of ten rupees each, per month. Several of this class have already been placed in the school, the charges being less than at the Eurasian, where the English style of living more prevails. The two day schools at Amherst contain about seventy pupils. In the principal, containing fifty pupils, English is taught with Burmese. Both schools attend public worship on the Sabbath, beside a Sabbath school. They are also opened and closed with prayer and singing, in which all the children unite, most of whom are children of unconverted heathen parents. The Karen schools at Chetthingsville, Newville, and Dong Yan, with sixty-five pupils, were taught, the first two but two months, and the last but six weeks in the dry season, owing to the prevalence of cholera.

Under this department of schools come the arrangements which have been made for the establishment of an institution in the vicinity of Maulmain, for the education of Karens called to the work of the ministry. The importance of schools for training up Karen native preachers and teachers, was presented in the Annual Report for 1843 ; (Mag., vol. 23, p. 153 ;) and the views therein presented were favorably entertained by the General Board. A correspondence had already been opened with the Rev. Mr. Binney, then of Savannah, Ga., to secure his personal services in the arduous work. This negotiation, as is known to all, was happily successful. Mr. Binney and wife, after suitable deliberation, acceded to the invitation of the Board, and in November left this country, in company with other missionaries, to carry the design into effect. Years must elapse before the institution can go into its widest operation ; but the Board entertain high anticipations of its usefulness, and of the gradual extension of its benefits throughout the Karen tribes. The attention of Mr. Binney, meanwhile, will not be restricted to the department of theological instruction, but will embrace the educational interests of the Karens at large.

Translation, printing, &c.—The principal works in press, or in course of preparation, are the New Testament in Peguan, by Mr. Haswell, and a Burman and English Dictionary, by Mr. Judson. The epistles, from Galatians to Titus, in Peguan, were printed in 1842, in an edition of 2000 copies, 12mo. ; since which, Mr. Haswell has been revising the portion from Hebrews to Jude, making use as far as practicable, of the imperfect translation by Ko Manboke.

The dictionary, by Mr. Judson, is to consist of two parts, Burmese and English, and English and Burmese ; and will, probably, be completed in 1844-5.

The following is a table of the printing executed in 1842.

Works printed in 1842.

			Cops.	pp.	Total pp.
<i>Scriptures.</i> —Galatians to Titus, (Peguan,)	12mo.	1 ed.	2,000	140	280,000
<i>Tracts.</i> —The Examiner, (Burmese,)	8vo.	1 "	2,000	16	32,000
A Father's Advice, "	"	2 "	10,000	16	160,000
1st Pt. Pilgrim's Progress, "	12mo.	1 "	1,000	360	360,000
			13,000		352,000
<i>School Books.</i> —Catechism of Scrip. Hist., "	18mo.	1 "	1,500	220	330,000
Geometry, "	8vo.	1 "	700	184	128,800
			2,200		458,800

At the last dates, the "Mother's Book," prepared by the late Mrs. Cornstock, was about to be put to press, in an edition of 1000 copies, 18mo. ; and an edition of 500 copies of the "Infant S. S. Questions."

The "Religious Herald," in Burmese, edited by Mr. Stevens, is published monthly, and commenced its second volume last January.

The aggregate of printing for the year ending Dec. 31, 1842, was 17,200 copies, or 1,090,800 pages, and of issues from the depository for the same period, 5567 copies, or 421,456 pages.

No printing was executed in 1841. The issues were 11,506 copies, or 1,066,422 pages.

Whole amount of printing at Maulmain prior to Jan. 1, 1843, 68,863,800 pages.

The *Maulmain Missionary Society* has continued its effective coöperation, as in former years, and beside a monthly appropriation for a school-teacher in the Burmese boarding-school, amounting to 150 rupees, has supported one Burman, one Peguan, two Pgwo Karen, and five Sgau Karen preaching assistants. Receipts of the Society, in donations and subscriptions, for the year ending June 30, 1843, 1379 *rs.* 13 *as.* 2 *p.*, more than \$600.

Rangoon and vicinity.—The hope, entertained at first, that frequent communication might be had with the Rangoon Karens by Mr. Abbott from Sandoway, has been disappointed, in consequence of the distance between the two places, and the unhealthiness of the intervening jungles. Nearly all who went to Sandoway, returned ill, and died. Our latest definite information respecting the station is from Mr. Vinton ; who, at the earnest solicitation of the assistants, visited Rangoon in November, 1842.

Mr. Vinton reports that the Rangoon Karens have been subject to severe trials since the departure of Mr. Abbott in 1840. "Forsaken by their teachers,—persecuted by the Burmans,—assailed by proselyting Catholics,—they had been emphatically 'cast down,' though 'not destroyed.'" The Catholics, especially, had labored to make proselytes of the converts, particularly from among the assistants ; first plying them with bribes, and next assailing the religion

and character of the missionaries. But they had labored in vain. With an isolated exception, (and that not fully avowed,) those who had been baptized remained unshaken. Mr. Vinton was earnestly besought by the Karens to remain with them, at least for a season. "If it were not best for him to go into the jungle," they said, "he might converse with the impenitent in the town; and might encourage the hearts and strengthen the hands of the converts, and answer the theological inquiries, and solve the doubts of the assistants." But the breaking out of the cholera at Maulmain hastened his return.

The expediency of reoccupying Rangoon at an early day, continues to be a question of the liveliest interest. Mr. Howard and family have signified their readiness to remove to the station, if it be deemed desirable, and if their place can be supplied at Maulmain; but at the latest advices, the mission appear to question the wisdom of reëntering Burmah Proper for the present.

TAVOY MISSION.

TAVOY.—J. WADE, preacher; F. MASON, C. BENNETT, preachers and teachers; and their wives.

Seven out-stations and seven assistants.

MERGVI.—L. INGALLS, D. L. BRAYTON, preachers; and their wives.

Six out-stations, and ten native assistants. (Reported last year.)

On their way to the mission, T. S. RANNEY, printer; Mrs. RANNEY; Miss J. A. LATHROP, school-teacher.

2 stations and 18 out-stations; 3 preachers, 2 preachers and teachers, 1 printer, and 7 female assistants = 18; 17 native assistants.

Mr. and Mrs. Ranney and Miss Lathrop sailed from Boston in November, in company with the missionaries for Maulmain. Mr. Ranney is expected to take charge of the printing department and bindry. Miss Lathrop will assist Mrs. Wade in the Karen school department. The health of Mrs. Wade, which has been much impaired, was partially reëstablished during her late visit to Maulmain.

Schools.—The report of the Tavoy station for the year ending July, 1843, has failed of reaching us, and our latest direct information, with a slight exception, is of May 28. At that time Mr. Mason had in charge ten or twelve select young men in course of training as native assistants, and Mr. Bennett a Karen boarding-school for boys, numbering forty. The attention of the assistants is given chiefly to biblical studies, but they are also instructed in writing, arithmetic, geography, use of the globes, original composition, and the English language.* The studies of the boys' boarding-school are essentially the same, with the exception of theology. The Karen boarding-school for girls, under the care of Mrs. Wade, numbered at first twelve or more pupils, but afterwards increased to

* Appendix D.

thirty. There was also a Burman school, as heretofore, beside the schools in charge of native school-teachers.

Printing Department.—In the printing department, the Karen New Testament has been passing through the press, and would be completed before the expiration of the year.* The monthly Morning Star is in regular course of publication. A second edition of Ko Thah-byu's Memoir, in English, and a Karen and Burman dictionary are also in press. The whole amount of printing executed in 1842, was 1,809,000 pages, and from April, 1843, to July, 570,000 pages. The number of tracts distributed, was more than 2000, containing about 300,000 pages, chiefly of scripture. The following is a table of the printing and issues at Tavoy, from May 15 to Dec. 20, 1842.

Table of printing, &c., in 1842.

<i>In Sgau Karen.</i>		Size.	Pages.	Cops.	Total pp.
Romans,	1st ed.	12mo.	64	1500	96,000
Child's Book,	2d "	" "	154	1000	154,000
Supplement to Hymn Book,	1st "	32 "	128	1500	192,000
Epistles of James, 1st, 2d, and 3d of John,	" "	12 "	48	1500	72,000
Sermon on the Mount,	2d "	96 "	96	1000	96,000
The Teacher,	1st "	32 "	128	1000	128,000
New Testament, (first ten signatures,)†	" "	12 "	120	2000	240,000
Matthew's Gospel,	2d "	" "	74	500	37,000
Todd's Lectures,	1st "	" "	224	1000	224,000
Epistles to Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, of Peter, and Jude,	" "	" "	208	1000	208,000
Karen Newspaper, 4 No.'s, 4to.		4to.	20	1200	6,000
<i>In English and Karen.</i>					
Karen Dictionary, (commenced,)	" "	"	52	300	15,600
<i>In English.</i>					
Memoir of Ko Thah-byu,	" "	12mo.	204	100	20,400
<i>In Burmese.</i>					
On Repentance,	" "	32mo.	320	1000	320,000
Totals,			1840	14,500	1,809,000
		Issued during the year,		9,057	1,531,834

Total pages printed at Tavoy from April 15, 1837, to December 1842, 11,281,400.

Churches, baptisms, &c.—The Burmese church at Tavoy has received by baptism two members, and numbers twenty. Of the Karen churches, Ya has received six, and Mata ten, = 16; four have been suspended, and one excluded; and six have died. Net increase, nine. Total, 572.

* Since the above was written, the gratifying intelligence has reached us that the whole Karen New Testament was printed and out of press Nov. 1. (See Appendix E.)

† Only Matthew and Mark printed.

Table of churches, baptisms, &c.

	Bap.	Excl.	Susp.	Died.	Whole No.
Tavoy, (Burman,)	2				20
Mata, (Karen,)	10				330
Toungbyouk, "					24
Ya and Wathau, "	6		4		46
Patsauoo, "		1		1	59 (?)
Pyeekhya, "				4	66 (?)
Palau, "				1	10 (?)

Of those added to Ya church, four were baptized at Wathau, a village recently located on Tavoy river. A part of the villagers commenced a settlement below, at Newburg, a year before, but the vicinity of the Burmans was annoying. The annual visitation of the Karen churches was partially suspended in 1842-3, in consequence of the cholera.

The *Tavoy Missionary Society* maintains its wonted efficiency, expending annually about \$250, and supporting six or eight assistant preachers and teachers. More than \$20 was received last year from the Mata church.

In the Pgwo Karen department, in the vicinity of Mergui, the labors of Mr. Brayton were suspended several months in consequence of the sickness of Mrs. Brayton. At length, with the advice of her physician and the approval of the mission, they were induced to take their departure for America, and proceed to Calcutta, whence they embarked for Philadelphia. The ship in which they had taken passage was compelled, however, to return to port, and the health of Mrs. Brayton having been greatly benefited, they returned to Mergui. Previously to this, Mr. Brayton had resided at Uláh, the village located by him on the Tenasserim river. The village is still said to be a pleasant and healthy place; but the continued feebleness of Mrs. B. may require their removal to a station more favorable for passive exercise.

After the departure of Mr. Brayton for America, Uláh and other Karen churches were visited by Mr. Ingalls; but the cholera had preceded him, and some of the most valued church members had fallen victims. Twelve died of cholera at Kabin and Mazau, and two of other diseases. Kata was also visited with cholera.

At Mergui, Oct. 31, the mission was in a more encouraging state. Several conversions had occurred in the English congregation, and more than twenty Karens had avowed a purpose to "serve the Lord Christ." Many of these were chiefs of villages, and from various parts of Mergui province. A series of religious meetings was in progress, in which Mr. Ingalls was assisted by Messrs. Brayton and Wade. A Karen boarding-school was taught at Mergui during the rains, containing thirty pupils.

MISSION TO ARRACAN.

RAMREE.—G. S. COMSTOCK, preacher.

Out-station.—Cheduba, and vicinity. *Ko Thoo-pau-ung*, and *Ko Tha-oo*, native assistants.

AKYAB.—L. STILSON, preacher ; Mrs. STILSON.

Out-stations.—Cruda, Chetza.

SANDOWAY.—E. L. ABBOTT, preacher ; Mrs. ABBOTT. *Myat Kyau*, *Tway Poh*, native preachers.

Out-stations.—Surmah, Buffalo, &c.

In this country, E. KINCAID, preacher ; Mrs. KINCAID.

3 stations, and 5 out-stations ; 4 preachers, and 3 female assistant missionaries ; 4 native assistants.

The Arracan Mission has been deeply afflicted the past year. Mrs. Comstock died at Ramree, April 28, and shortly afterwards the two youngest children of Mr. Comstock. In the Karen department, the assistants Blèh Poh and Shway Bay have also died, and the villages around Baumeé chapel, and the Magezzin settlement and Ongkyoung, have been mostly depopulated by cholera.

Apart from these sorrowful events, the mission has been prosperous. As was intimated in our last Report, Mr. Stilson made early arrangements, on his removal to Akyab, for visiting the Kemees on the river Koladan. During this excursion, "Christ was preached in several villages, and books distributed, and conversation held with individuals." But the principal object was to collect materials for the reduction of the Kemeé language to a written form. In regard to the characters to be employed in writing, Mr. Stilson "was surprised to find, on reëxamining the sounds, after all his partiality to Romanizing, that the Kemeé sounds can be more simply expressed by the Karen characters, with the addition of one or two new ones ; and their inflections of voice being far less numerous than the Karen, the written language will also be much less burdened with subsidiary vowel inflection points."

Of Mr. Stilson's operations at Akyab, few particulars have been received. Three have been added to the church by baptism ; present number, twenty-seven ; and others profess to be inquirers. The church at Cruda was visited in November, but seems to be enfeebled. Number of members, twelve.

At Ramree one individual has been baptized, and one received by letter ; present number of the church, not including Mr. and Mrs. Stilson, nine. Six or eight others have given their names to Mr. Comstock, as having been convinced of the truth of the Christian religion.

In the Karen department of the mission, large additions have been made to the churches. 134 were baptized in the dry season of 1842-3, by Mr. Abbott, or under his immediate direction ; and more than 200 by native pastors : 115 of these joined the Baumeé church, seventy-one Magezzin, and about 150 the church of Ong-

kyoung ; total, 336. Two of the native assistants were ordained to the pastoral office, in the early part of 1843. The subject of ordaining native assistants had been one of deep anxiety to Mr. Abbott. Obligated to be absent from the Karens the greater part of every year, the care of the churches is necessarily committed, in a great degree, to men chosen from among themselves, especially in Burmah Proper.

“The assistants,” says Mr. Abbott, (who never receive an appointment ‘until full satisfaction is obtained of their character and qualifications,’) “are, in fact, pastors as it relates to their own congregations, and evangelists, except that they are unordained.” “If these men are competent to preach the gospel,” he adds, “to lead and instruct Christian congregations, why not recognize them as also competent to administer the ordinances ? I have discouraged the idea of Karens coming ten or fifteen days’ journey to me to be baptized. Why not ordain their own pastors, under whose preaching they were converted, and under whose guidance they are to live ? Why not allow their pastors to baptize them at their own homes ? There are hundreds of Christians in Burmah who have never seen a missionary, and, unless there be a revolution in the land that shall sweep down the present monarchy—never will ! These Christians, of course, wish to be baptized, and why not ordain them pastors ? If God has called these men to *preach* the gospel, has He not also called them to administer its ordinances ?” Still, it is worthy of serious question, how far it is *safe* to intrust to native teachers, in their present comparative ignorance, the powers of the Gospel ministry. The opinion appears to have prevailed among the missionaries generally, who, it may be supposed, are best qualified to judge of the native character, that the time for ordaining a native ministry is not yet come. The class of native school-teachers, taught the last season by Mr. Abbott, numbered about thirty.

In Burmah Proper, persecution continues unallayed. Numerous cases of deepest interest are instanced by Mr. Abbott. “And the same scenes are liable to be acted over yearly.” “But what will the end of all these things be ? The noble, fearless testimony which the prisoners bear to the truth, has given their cause,” says Mr. Abbott, “notoriety and character. The common people, throughout the country generally, look upon the new religion with interest, at least, and *whisper* their sympathies with its suffering votaries.” These persecutions lead also to emigration. Within a period of two months, 120 Christian families, bringing with them more than 200 buffaloes, emigrated to Ongkyoung. “They had just gathered their harvest in Burmah, but the fearful acts of government gave them so much alarm, that they left all their paddy and fled to Arracan, having been previously assured that they would there be supplied with food for a year. They will not find those fruitful fields, and rivers abounding in fish, this side the Arracan mountains ; but they find *religious freedom—sweet, priceless freedom*. Here they may

worship God under their own vine in the open face of day, and not a dog move his tongue." Mr. Abbott spent a Sabbath with them in April last. The chapel could not contain more than a fourth of the assembly. The next day he "*staked out* a street for a new village, a location also for a new and larger chapel; and on that plot of ground, where the brushwood and grass had been cleared away, they knelt down, men, women, and children,—and consecrated it to God."

Table of baptisms, &c., in 1842-3.

Churches.	Bap.	Rec'd.	Whole No.
Ramree,	1	1	9
Akyab,	3		27
Cruda,			12
Baumees,	115		(?)
Magexzin,	71		(?)
Ongkyoung,	150		(?)
Total,	340		

MISSION TO SIAM.

BANGKOK (Siamese Department).—J. T. JONES, preacher; R. D. DAVENPORT, preacher and printer; J. H. CHANDLER, machinist; MRS. JONES, MRS. DAVENPORT, MRS. CHANDLER.

(Chinese Department.)—J. GODDARD, preacher; MRS. GODDARD. *Kioh Cheng, Chek Chin, Chek Gnyee Seng*, Chinese assistants.

Out-station.—Leng-kia-chu.

1 station and 1 out-station; 2 preachers, 1 preacher and printer, 1 machinist, and 4 female assistants; 8 native assistants.

Mr. Chandler and family, recently transferred from Maulmain, arrived at Singapore early in October, *via* Calcutta, and at Bangkok Nov. 21st. Mr. and Mrs. Davenport returned from Singapore in August, having been absent the preceding half of the year on account of Mrs. D.'s ill health. Mrs. Slafter's connexion with the mission was dissolved in November.*

Throughout the year daily and Sunday religious services have been conducted in Siamese regularly: exercises of the morning service, reading of scriptures, sometimes by the missionary, and sometimes by the scholars in succession, followed by explanations, application, and prayer; and occasionally interspersed with singing. "But the genius of the language is ill adapted to foreign music, and it is doubtful whether there can be any good singing in Siamese or Chinese, except of *set pieces*, with the music made expressly for the words. Where the musical tones do not coincide with the natural tones of the language, the singing not only makes the most vague, but sometimes the most ludicrous representation of sacred things."

* In November, Mrs. Slafter was married to Capt. Donald Brown, master of the ship William S. Hamilton, of Liverpool, (Eng.)

"In these exercises, the Four Gospels, Acts, and some of the Epistles have been repeatedly explained."

The exercises of the Sabbath service have generally been a practical exposition of some portion of the New Testament, while every one who can read, has the portion open before him. A deeply interested attention has been frequently paid to these exercises, but no satisfactory evidence of saving results. The attendance, both on the daily and Sunday services, has been about thirty, and limited, mostly, to those more or less directly connected with the mission, and in their employ. The mission school contained in the early part of the mission year ending July 1, fifteen pupils, twelve of whom were taught in Siamese by a native teacher, and five in Chinese by Mrs. Davenport. Several were also taught in English by Mrs. D., and, afterwards, in English and vocal music, by Mrs. Jones. The number was subsequently reduced, partly in consequence of the fear of the government then prevailing, and partly from a rule adopted by the mission to receive those pupils only, whose parents or guardians would give a written engagement that they should remain at least a year. Studies—Siamese, Chinese, and English languages, the sacred scriptures, arithmetic, and vocal music. On the Sabbath, besides attending Siamese worship, the scholars are questioned on the subject of discourse, and commit portions of scripture to memory, &c.

Of the *Chinese department*, during the past year, the mission report as follows:—

"The daily morning worship, accompanied by the explanation of a portion of scriptures, has usually been attended by ten or twelve natives. In the evening, the brethren are accustomed to meet together by themselves for worship. On Sunday there have been two discourses, the first preceded by the reading and brief explanation of a chapter so selected as to give a somewhat connected view of the Mosaic history,—and, during a part of the year, a prayer or inquiry meeting has been held during the intermission. The usual number of attendants on Sunday has varied from thirty to forty. During most of the year, a third meeting has been held at a rice mill, owned by one of the brethren, situated amid a dense population. A weekly meeting on Wednesday has also been held at Sam-wang-sia, three or four miles above our residence, and on the opposite side of the river, at the house of one of the brethren; it has not been very fully attended, but has manifestly produced a good effect on the neighborhood.

"The services of Kiok Cheng have been continued during the year. He has assisted in conducting Sunday worship;—has usually gone to Sam-wang-sia on Wednesday,—has spent much time in distributing tracts and visiting here in Bangkok,—has prepared (under Mr. Goddard's supervision) a small tract on the worship of Pun-táu, the prevailing form of Chinese idolatry in this country,—set the type for printing the same; and has made four visits of two or three weeks each, to Leng-kia-chu: besides that, he has gone to spend two months there,—to rent a house, establish a day school, and commence a regular out-station, to be supplied constantly by one of the assistants. During the last half of the year, Chek Chin has been employed part of the time in distributing tracts, the remainder of his time being spent in study of the scriptures. He bids fair to become a useful assistant. A month since, Chek Gayee Seng was also appointed an assistant. His age, character, and rank, as well as his understanding of the scriptures,

seem to fit him to become useful ; he is now engaged in distributing tracts, and will, probably, take his turn in laboring in Leng-kia-chu. A bible class composed of three assistants, Chek Ti, and a teacher, young brethren of promise, has met four times a week to receive instruction, and has now nearly completed the interpretation of the New Testament. There is reason to hope these five individuals may become useful ministers of the gospel.

"As results of the labors of the year, five have been baptized, and continue to walk in fellowship with the church ; some of them give promise of much future usefulness. One other person may now be considered a candidate for baptism, and two or three others are encouraging inquirers. There are also two persons at Leng-kia-chu, who give much reason to hope that they are already sincere worshippers of the true God. One of them requested baptism some time since. There are three or four encouraging inquirers. Three of the native brethren have been removed by death ; Chek Káu, July, 1842 ; though deranged during most of his sickness, during rational intervals he appeared to hold fast his attachment to Jesus ; Chek Yet, killed suddenly at Hongkong, April 25, where he had been with Mr. Dean for a year past ; and Chek Hò, killed here in Bangkok, June 6. Though the manner in which these brethren were called away prevented us from witnessing their triumph in the trying hour, yet their lives for some time previous to their departure, were such as to give every reason to hope that they were prepared to meet God in peace, relying on the atonement of Jesus. The number of native members of the church is now eighteen, three of whom are in China ; one is an assistant with Mr. Dean ; the other two with their friends, and may be expected to return here before long. The members of the church have walked together in harmony and love, and, with one or two exceptions, have exhibited a good degree of spirituality of mind and engagedness in the cause of Christ.

"The monthly contributions for missions has amounted to twenty-four ticals, (or \$14.40)."

Printing and Foundry Department.—This has been under the immediate supervision of Mr. Jones the past year, that Mr. Davenport might devote the more attention to tract distribution. Mr. D. resumed it on his return from Singapore.

The amount of printing has been less than in some former years, the demand for books having temporarily declined, and the supply of paper being deficient. Only one press has been kept at work, and that but part of the time. The whole number of volumes or copies printed was 17,200, and of pages, 743,900 ; including in Siamese, the Gospel by John, and the Epistles, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, and 1st and 2d Thessalonians,* also a Siamese grammar, &c., and two tracts in Chinese. Of the Chinese tracts, one on the worship of Puntáu was written by Kiok Cheng, under the supervision of Mr. Goddard ; the other was prepared by Rev. Mr. Medhurst, of the London Missionary Society.

A box of tracts was also received from Singapore, and 100 copies of the Christian Almanac, in Chinese, prepared by Rev. Mr. Bell, of Macao.

Some addition has been made in the foundry department. A new

* Oct. 18, the printing of Revelation was nearly completed ; and the whole New Testament would be ready for distribution before the close of the month.

fount of type (Siamese) has been mostly prepared during the year ; and the blocks for a tract, in Chinese, entitled "The Life of Christ," 160 pages, have been nearly completed. Arrangements have been made for a supply of a Siamese fount of type from the American Board of Commissioners, for a revised edition of the New Testament, of the size of double pica, or of about one third the size of the type now in use, which last is equivalent to "double English."

Schedule of printing executed at the Bangkok Mission press, 1842-3.

Ed.	Titles.	No. pp.	No. cops.	Print'g begun	Completed.
1st	Gospel by John,	*96	3000	June, 1842,	Aug. 5, '42,
	I. Corinthians,	52	2000	Aug. 8,	Sept. 6,
	II. Corinthians,	36	2000	Sept. 8,	Sept. 26,
	Galatians and Ephesians,	36	1000	Oct. 10,	Nov. 1,
	Sea Captain,	32, 12mo.	1500	Nov. 7,	" 22,
	Golden Balance,	40, 8vo.	1000	May 1, '43,	May 30, '43,
	Philippians, Colossians,	} 45	1000	" 20,	June 20,
	I. & II. Thessalonians,				
	Catalogue of Scripture	} 72	100	Sept. 10, '42,	Dec., '42,
	proper names,				
	Siamese Grammar,	92	250	July,	" 20,
	Romanizing Siamese,	24	200	Nov.,	Jan., '43,
	Printed Letter,	3, 4to	150		
	Bills of Lading,	1, 4to	1000		
	Puntau, (Chinese,)	12	2000	June 10, '43,	June 17,
	Offering to the Dead, ("	20	2000	" 20,	July.

Total pages of matter, 563.—Total number of copies, 17,200.—Total number of pages, 743,900.

From 100 to 150 copies of all the *epistles* are folded, gathered, and carefully laid aside, to be bound together when the New Testament is completed.

Tract distribution, &c.—The distribution in Siamese has amounted to 19,782 tracts, containing 677,388 pp., and in Chinese to 7,888 tracts and portions of scripture, containing 187,125 pp. ; total, 27,670 tracts, or 864,513 pp. At the commencement of the cold season, measures had been contemplated for a more vigorous prosecution of this work. But they were thwarted. "It was stated that the English government at Singapore had received reports of an infringement of their Treaty of Commerce, and were about to send a messenger in a gun-boat to make inquiries regarding it. This gun-boat was soon magnified into a man-of-war, and then into a fleet of thirty—fifty sail ; and sudden horror of all foreigners seized the whole kingdom. In these circumstances, nobody called for books,—nobody cared to take them when offered, and nobody attended our services except those who were in our employ, and some even of those fled in dismay." Another inauspicious circumstance occurred about the same time. "It would seem that some inferior agents of government, in want of some other pretext to extort money, found a timorous man in possession of some Christian

* In the sum total of pages, all are reckoned as octavo except the Sea Captain, which is in the duodecimo form.

books, and wrought on his fears by telling him they were prohibited, that they must take him to the higher officers, who would fine and flog him, but would let him escape this time if he would burn his books and pay them a few ticals. Such a story would spread like wild fire, through the length and breadth of the land, and multitudes, on such a report, would throw their books into the river or the fire.”* The consequence of all this was, a stagnation of the work of distribution, and a great diminution of intercourse with the natives in every form. More recently, confidence has been restored; and the tracts previously distributed having been almost universally destroyed, the demand proportionably has greatly increased.

MISSION TO CHINA.

VICTORIA (Hongkong).—W. DEAN, J. L. SHUCK, I. J. ROBERTS, preachers; D. J. MACGOWAN, physician; Mrs. SHUCK. *Hok Heng*, native assistant.

4 missionaries, one of whom is a physician; one female assistant missionary; 1 native assistant.

Under appointment to the mission, THOMAS T. DEVAN, preacher and physician; and Mrs. DEVAN.

Our last Annual Report brought the history of the mission to Jan., 1843. The lamented death of Mrs. Dean, of confluent small-pox, occurred the 29th of March following. Dr. Macgowan arrived at

* For the better understanding of these circumstances, the mission have furnished the following notices of the Siamese government. “It is well known to be a despotism of the most absolute kind. But while the king is a despot, it does not follow that he is the only one in the empire. Those who occupy the highest places near him are, in their sphere, as despotic as himself. Their subordinates, again, act the tyrant as far as their circumstances allow. The various officers under the king, have salaries attached to their offices, but these are always so pitiful in amount, and so inadequate to their exigencies, that they feel, in some sense, compelled to squeeze as much as they can from all in their power. No favor is ever granted, or even expected from these officers, except as an equivalent for some valuable present. Hence, when even a missionary calls upon a nobleman, he is generally met by some of his attendants with the inquiry, ‘What have you brought as a present?’ If he answers, ‘Nothing,’ he stands a very doubtful chance of seeing the nobleman at all,—certainly not under an hour, or two hours’ attendance. This vexatious process goes from rank to rank through all the nation. There are now a few exceptions as acquaintance with foreigners increases, but they are still few. If a present is brought and the request denied, the present is still received, for every man among them ‘loveth gifts.’ The subalterns learn to ape their superiors, till every petty constable and turnkey manages to get his bribes, and this process of getting a living is winked at by those who are higher, as any interference to check it in the lower grades, might bring them into difficulty.

“Those, therefore, who hold no official station, have learned that it is not a desirable matter to expose themselves to any of the harpies of office, if it is practicable to avoid them. This is not wholly practicable,—but they would rather forego many things which are very desirable, than expose themselves unnecessarily. If really liable to a fine, a man knows it is scarcely possible to escape without paying ten times the original amount if he falls into the hands of the lowest minions of government, as they will squeeze at every step he proceeds. The people are, therefore, ‘all their lifetime subject to bondage through fear’ of some government extortion.”

Macao March 13, and soon after joined his brethren at Hongkong. At a subsequent date (the last of June) he proceeded to Canton, and, for a few weeks, was associated with Dr. Parker in the care of the hospital. In September he returned to Hongkong and took passage for Chusan, where he arrived Oct. 11. At the last date, Nov. 8, he was at Ningpo, with a view to ascertain the desirableness of a location there, and the establishment of a mission hospital.

Mr. Roberts removed from Chekcú to Victoria in February. His labors have been, preaching and tract distribution, interrupted, however, for several months, by ill health. Mr. Shuck and Mr. Dean have continued to labor at Victoria, with encouraging prospects. Mr. Shuck writes, June 10,—

"We now have thirty-three stated Chinese services every week, beside occasional ones. Our congregations are large and interesting, and several individuals afford us strong hopes that they are beginning to inquire for the right way. On the 28th of May, we had the privilege of organizing another church, with br. Dean as pastor, to be known as the Tíechiú church of Hongkong. The cause among the foreigners is also in an encouraging state. Three were baptized a Sabbath or two ago, and there are other cases of interest."

The whole number of foreigners baptized the past year was six; two Chinese were also baptized by Mr. Roberts; one Chinese has been excluded, one has died. Hok Heng continues faithful, and is laboriously engaged in the various employments of visiting, distribution, preaching, &c. The Queen's Road church, under the care of Mr. Shuck, numbers twenty-four members; six added by baptism, two died, suspended one. Collections at monthly concert, &c., \$18.24. The ordinary attendance at the chapel is about 100, and at the bazaar chapel, forty-five. A small school has been taught by Mrs. Shuck. 12,000 tracts have been printed, and about 45,000 distributed.

The mission express, in their annual letter, a deep conviction of the importance of increasing the number of laborers in that field. An appeal has been addressed by them, as is well known, to the churches of six cities in this country, to send out and sustain, each, one mission family. The Acting Board were constrained, by a consideration of the necessities of other missions and the difficulty of providing for all, to withhold the coöperation which, in other circumstances, they would gladly have bestowed. The appeal, however, has not been in vain. A highly esteemed brother in a neighboring city (New York) has responded to the call, and is now under appointment; with the abundant assurances of his brethren, that provision shall be made for his outfit and support without drawing upon their ordinary mission contributions. He is expected to embark for China, with his companion, in the course of a few weeks.

A series of meetings were held at Hongkong in August and September, consisting of missionaries of various denominations, with regard to a proposed standard version of the scriptures in Chinese.

It was agreed that a version better adapted for general circulation than any hitherto published, was desirable, and measures were adopted for a revised translation, both of the Old and New Testaments. Among the resolutions was the following :—

“That the whole body of Protestant missionaries to the Chinese do form a general committee for the purpose of revising the translation of the scriptures in the Chinese language ; and that this committee be subdivided into local committees of stations, each to consist of all the missionaries at that station : that the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision, and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the general committee,—it being understood that each station will be entitled to one vote only,—and these shall be the final judges as to the propriety of each revision : after which the whole shall be submitted to the Bible Societies in Great Britain and America for their acceptance.”

The subject having been submitted to the Acting Board, they have adopted an order authorizing Mr. Goddard of the Chinese department of the Siam Mission to repair to Hongkong at his earliest convenience. It was deemed important, in view of the existing state of the work of translation among Protestant missionaries in China, to secure to all the missionaries of this Convention, laboring for the Chinese, the best facilities within their reach for becoming fully competent, either to execute versions of their own, or to judge of translations made by others.

MISSION TO ASSAM.

SIBSAGAR.—N. BROWN, preacher ; O. T. CUTTER, printer ; Mrs. BROWN and Mrs. CUTTER. *Ramsagar, Nidhi Levi*, native assistants.

NOWGONG.—M. BRONSON, preacher ; Mrs. BRONSON. *Peter*, native assistant.

GOWAHATTI.—C. BARKER, preacher ; Mrs. BARKER. *Caleb*, native assistant.

8 stations ; 8 preachers, 1 printer, and 4 female assistants ; 4 native assistants.

Mr. Cutter removed to Sibsagar with the press last autumn. The removal from Jaipur to a more central location, and where the departments of translation and printing could be carried forward together more conveniently, had been under contemplation for a considerable time ; but it was difficult to determine satisfactorily the superior claims of any one station. The considerations in favor of Sibsagar appeared on the whole to preponderate. The station is in close proximity to Rangpur, Gorgaon and Jorhat, “places which the original Assamese (or Ahoms) made the centres of their power and influence, where the kings always resided,” and in which the

SIBSAGAR.

UPPER ASSAM.

Reference.

- A-Temples.
- B-Capt. Brodie.
- C-Court House.
- D-Lieut. Dalton.
- E-Mr. Brown.
- F-Mr. Thomson.
- G-Jail.
- H-Cantonments.
- I-Hospital.
- K-Dr. Shurtloek.
- L-Capt. Hammy.
- M-Mr. Cutter.
- N-School House.
- O-Ammett Goash.

Scale-2 1/2 inches to a Mile

Feet 1000 500 0

SEA

Rice Field

Dhai Ah

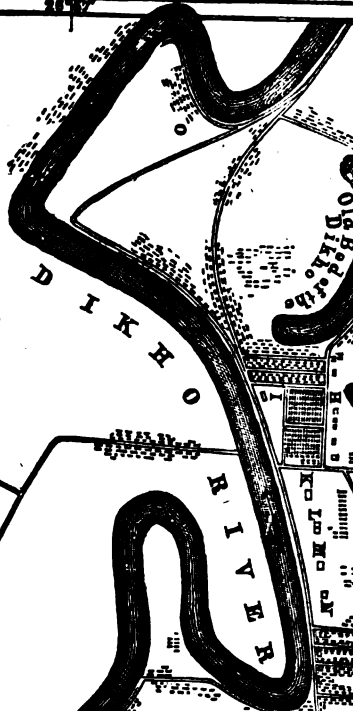


Road to Dibrugar

Thompson Road

Old Bed of the Dikho

Orange Garden



R O N G P U R

Assamese language is spoken in its greatest purity. It stands also in the midst of a dense Assamese population. The Sibpur district,* of which it is the capital, contains more than 200,000 inhabitants. In a circle embracing Sibsagar and Jorhat, distant from each other but thirty miles, there are "several thousand" villages; and within six miles of the former, more than a hundred large villages beside innumerable small ones. It has also the advantage of preoccupation, over Tezpur and other places in the vicinity, having been adopted as a mission station in 1841, and Mr. Brown, who is translating the scriptures into Assamese, being already a resident of the place.†

* There are six districts in Assam: Kamrup, or Lower Assam, population 300,000; Darrang, population more than 200,000; Nowgong, 250,000 population; Sibpur, more than 200,000; Mottok, or Sadiya,—and Lakhimpur, which is on the north side or right bank of the Brahmaputra. Whole population of Assam, 1,500,000.

† The station which has most come into competition with Sibsagar is Gowahatti, at the eastern extremity of Kamrup district, of which it is the capital. This is the capital indeed of all Assam, at the present time, being the residence of the Commissioner of the Province, and having a population of from 15,000 to 20,000 inhabitants. The principal objections to Gowahatti were the comparative sparseness of the Assamese population in its neighborhood, and, especially, the fact, according to our best means of judging, that the Assamese spoken in that vicinity is a corruption of the pure Assamese, bearing nearly as close resemblance to the Bengali as to the Ahom; and that, such as it is, it is spoken principally by the lower classes, and is likely soon to be supplanted by the Bengali altogether.

It should be noted, that the territory of Assam, according to its present designation, embraces Assam Proper and Lower Assam, and that the former alone was the country or original home of the Ahom race; (Asom or Assam being the Bengali pronunciation of Ahom;) of which they had held possession since about A. D. 1228. Lower Assam, or Kamrup, was an independent and ancient kingdom, of an entirely different origin; and Darrang was also one of its provinces. The power of the Kamrup kings began to decline in A. D. 1682; the province of Darrang was wrested from them by the Ahom kings about 1732; but it was not till 1790 that Kamrup, as a separate kingdom, ceased to exist. The Ahom kings succeeded at length in reducing it to their dominion; this was only for a short time; yet being found annexed, at the time it became known to the English, Kamrup has also been included under the general name of Assam.

Corresponding with this diversity of origin, is the diversity of dialects spoken in the two divisions of Assam. According to the best information at command, although there is some discrepancy in the testimony, there is a material difference between the dialect of Assam Proper, and that of Lower Assam, although both dialects are called Assamese. The natives often speak indeed, in common parlance, of Assamese and Dhekeri and Bengali as being the same language, (Dhekeri is the generic name of the inhabitants of Lower Assam,) being all derived from the Sanscrit; and not like Hindusthani and Burmese, which come from different sources. And yet, says Mr. Brown, "the difference is so great, that a missionary speaking only Assamese would not be understood by the people of Lower Assam." The remark needs some qualification, as applied to Gowahatti. The native dialect, or Dhekeri, so far as it has not been supplanted by the Bengali, approximates more closely to the Assamese Proper *there*, than in any other part of Lower Assam. This is owing to the fact that Gowahatti was conquered by the Ahom kings in 1662 or 1682, and a viceroy and other Ahom officers placed there; whose descendants of course, with others who removed from Assam Proper, continued to speak their own language, mingled more or less with the dialect of the native Dhekeris, until Bengali gained the ascendancy over both; but the rest of Lower Assam, as already mentioned, was not subjected to the Ahom sway till

Sibsagar having been selected for the location of the printing establishment, and consequently the residence of Mr. Cutter, Mr. Barker, with consent of the mission, relinquished to him his mission house, with the expectation of establishing a new station "at Darrang, in Darrang district, or some other situation in that vicinity," and repaired to Tezpur, the capital of Darrang, where he remained about two months; he then removed to Gowahatti, and is now awaiting communications from the Board. Gowahatti, he conceives, "is the most important missionary station in Assam. Kamrup, the district of which it is the principal station, is only about one third as large as Nowgong district, but has a larger population; and though Bengali is used by the higher classes, and the pronunciation of Assamese by those who use it is different from what prevails in Assam Proper, it is still the Assamese language which is generally spoken and understood, and in which books are to be made and instruction given to the people."* Gowahatti is distant ten hours' travel on the river from Darrang against the current, and six hours' with the current.

The position and employments of Mr. Bronson at Nowgong have undergone no essential change since our last Report, if we except the projecting of an Orphan Institution for the reception of destitute and friendless orphan children. The institution is particularly designed for boys and girls of from three to eight years of age, who, while they are thus secured from the corruptions and superstitions of their countrymen, may be constantly kept under the influence of Christian instruction for ten or twelve years. The plan has been approved by the Assam missionaries, and by benevolent residents in Assam; some of whom have so generously subscribed for the support of the institution, as to make pecuniary aid from the Board, for the present, unnecessary. It was proposed to open the school immediately, in connection with the Nowgong Mission school, if the funds for erecting the necessary buildings, &c., should be obtained. A subscription was accordingly circulated in Assam for the purpose, in August, and soon amounted to more than 1200 rs., chiefly in annual subscriptions.

The Nowgong Mission school has been in operation throughout the year. The average attendance, during the unfavorable season, was thirty, and sixty during the cold season. A convenient school-house has been erected, forty by forty-eight feet, divided into three rooms, one large school-room and two recitation rooms, which will

a century afterwards. Even this advantage, however, appears to be rapidly wasting away. "Gowahatti being mostly populated from the influx below, i. e., from Kamrup and Bengal, the original inhabitants form but a small minority. Of course, their language must in a short time die away before the Bengali, which has already gained a complete ascendancy throughout the rest of Kamrup," and is recognized by the European residents and the native officers as the established language of the province. Indeed, "as a language," says Mr. Brown, "the day is over with the Dhekeri—it has made its obeisance to the Bengali, and has retired."

* See preceding note.

accommodate 100 pupils. The teachers have been Caleb and Peter, from the Intally Native Christian Institution at Calcutta, and the scholars have made a very satisfactory progress. The vernacular language is chiefly taught, but a few of the more advanced study English. The study of the scriptures forms a part of the daily duties of the school. A school was also taught at Jaipur, of from thirty to forty pupils, and daily and Sabbath worship conducted in Assamese.

MISSION TO THE TELOOGOOOS.

NELLORE.*—S. S. DAY, S. VAN HUSEN, preachers; Mrs. DAY, Mrs. VAN HUSEN.

— *M'Carthy, Elisha, Zacharias*, native assistants.

1 station; 2 preachers, 2 female assistants; 3 native assistants.

The Teloogoo mission, though greatly in need of reinforcement, is steadily advancing in efficiency and interest. The missionaries occupy distinct parts of the city, Mr. Van Husen having removed to the south west border in July.† This arrangement increases the influence of the mission, while, in consequence of the generosity of the civilian who has charge of the premises, there is no additional expense. The labors of the missionaries are as in past years. Excursions for preaching and tract distribution have been made to Gungnapatam, Janavardoo, the Mount, &c., with the usual varied interest. Three were baptized in August, in presence of several hundred natives and some Eurasians, in the Pennaar, near "where Vankappa, the first convert, was baptized in 1840." One of the candidates was a Teloogoo young man, member of the boarding school. Another was the assistant Elisha, of Tamil extraction, but speaking Teloogoo. He had professed Christianity many years, and is now actively engaged in preaching the gospel. The third was an Eurasian young woman, member of Mr. Day's family.

Some progress has been made in the establishing of schools. Three village schools were commenced in September, and a fourth engaged. Other applications had been made for schools from villages eight or ten miles distant. One was about to be opened at Nellore. "The mass of the population, it is becoming somewhat evident," say the missionaries, "feel, to some extent, the influence of the gospel light, and thousands begin to *doubt* as to the *divinity* of their idols."

* Nellore stands on the south side of the river Pennaar, 110 miles north of Madras, on the great road to Hyderabad, Calcutta, &c.; and 15 miles from the bay of Bengal. Population, including three adjacent villages, 20,000. (See Mag., vol. 23, p. 97.)

† Recent letters speak of Mr. Van Husen's declining health.

MISSIONARY APPOINTMENTS AND REMOVALS.

The following individuals have received appointments, and have entered or are on their way to their respective fields of labor.

In North America,

Cherokee Mission—Mrs. E. N. Upham and Mrs. R. W. Upham;* and one native assistant.

Creek “ Eber Tucker, preacher.

“ Europe,

Mission to France—F. Dujardin, native preacher; I. Foulon, native assistant.

“ *to Germany*—J. A. Remmers, R. Jorgensen, native preachers.

“ *to Greece*—Albert N. Arnold, preacher; Mrs. Arnold; Miss S. Emily Waldo, teacher.

“ West Africa,

Mission to the Bassas—Mrs. Mary C. Crocker; Joseph Winder, native assistant.

“ Asia, (beside native assistants),

Maulmain Mission—Joseph G. Binney and Edwin B. Bullard, preachers; Mrs. Binney and Mrs. Bullard.

Tavoy “ Thomas S. Ranney, printer; Mrs. Ranney; Miss Julia A. Lathrop, teacher.

Total fourteen, beside native preachers and assistants.

Appointments have also been made of Edmund B. Cross, preacher, and Mrs. Cross, to the Greek Mission; and Thomas T. Devan, preacher and physician, and Mrs. Devan, to the China Mission.

Of those who have entered on their appointments during the year, Messrs. Binney and Arnold and their wives, and Miss Waldo and Miss Lathrop, received special invitation from the Board. The stations to which they are assigned were in urgent need of reinforcement; their adaptation respectively to the duties to be discharged, had been abundantly ascertained; and none had proffered themselves spontaneously for the work. It is matter of hearty gratulation, and of devout gratitude to the Head of the church, that He had imparted so largely of his spirit to these beloved brethren and sisters; and that they responded to the appeal as became His professed followers, and in consistency with their own good report among the churches. But we allude to the manner of their appointment, not for private commendation, but for general admonition and encouragement. The result is a token for the future: it is a pledge that, *if the churches*

* The appointment of Messrs. W. P. and H. Upham was noted in the Report for 1843.

will supply the pecuniary means, there will also be a simultaneous supply of suitable missionary laborers. Brethren and sisters of the highest qualifications, their worthiness known and acknowledged of all men, stand obedient to the word of Christ and the indications of his providence, ready to go, for his name's sake, whithersoever he shall send them.

The following are the names of individuals whose connexion with the missions has been dissolved, by death or otherwise.

In North America,

Shawano Mission—R. Simerwell, teacher, and Mrs. Simerwell.

“ Europe,

Mission to Denmark—A. Mœnster, native preacher.

“ West Africa,

Mission to the Bassas—J. C. Minor, printer.

“ Asia,

Maulmain Mission—Mrs. C. H. Simons.

Arracan “ Mrs. Sarah D. Comstock.

China “ Mrs. Theodosia A. Dean.

Siam “ Mrs. M. M. Slafter.

Total 6, from this country.

Net increase, beside those who are still in this country, and exclusive of native preachers and assistants, 8.

RECAPITULATION.

	N. Amer.	Europe.	W. Africa.	Asia.	Total.
The number of Missions is	7	3	1	7	18
Stations and out-stations,	19	20	3	45	87
Missionaries and assist. missionaries,	32	10	6	63	111
Native preachers and assistants,	10	25	2	62	99
Churches,	15	26	2	32	75
Baptisms reported,	283	104		451	838(?)
Present number of members,	1600(?)	820(?)	24	2445(?)	4889(?)

Fourteen missionaries and assistant missionaries have been sent abroad the past year; three assistant missionaries have died, and three missionaries and assistants have been dismissed: net increase, 8. The number of native preachers and assistants has decreased. Receipts from donations and legacies, \$62,062 69. From all other sources, \$12,346 32. Expenditures, \$89,795 00. Excess of expenditures, \$12,847. Balance against the Board, April 1, 1844, added to the deficit of last year, \$27,706 16.

CONCLUSION.

It only remains to re-state, summarily, what has been spread before the churches at length in former years; the claims of the missions for reinforcement. Among them the Siam Mission stands preëminent, in both its departments. Next come the Assamese, consigned to American Baptists, by general consent, to be saved or lost: then, Burmah, with Arracan, and Tenasserim, and the thousands of evangelized Karens. Then, China, and the Teloogoos, West Africa, and the Indian tribes. Of all the missions, there is scarcely a solitary one that has not pleaded for years, and continues to plead, importunately, for immediate help.

But they plead almost in vain. The considerations urged by them, and on their behalf, have been reiterated till they appear to have lost their power to move. The number and deplorable state of the heathen and unevangelized, to whom our brethren have been sent,—the multiplied avenues of approach laid open before them, and the ease of access unprecedented in all past time,—the vast amount of preparatory labor expended, and waiting to be matured to profitable results,—the encouragement to effort, as presented in the wakefulness and susceptibility of the heathen mind, now, at last, aroused from its leaden sleep,—the success already achieved in many of the missions, in the conversion of thousands of pagans from the power of Satan unto God,—the love of Christ, his expiatory sufferings, his last command,—the awards of the judgment day,—the repetition of these considerations, and such as these, seems almost a thing of course. Few and seldom are the succors sent to the relief of our toil-worn brethren. They almost cease to hope; and, like men whose day is drawing to its close, they begin to compose themselves to the mysterious ordering of their lot, and to look how they may best perpetuate some relics of their toils for the aid of any who possibly will come when they have gone. Blest with prosperity within, almost unparalleled, as compared with the instrumentalities placed at their disposal; and bearing down, by their very luxuriance, the props which barely sufficed for their support in their earliest development; the missions have been allowed, with few exceptions, to extend and spread themselves abroad unheeded and unsustained; and the work of reinforcing, that was demanded years ago, remains, with most, to be begun. A generation has passed away, with its opportunities, its responsibilities, and its awards.—*Will the generation of those who follow, rightly discern, fulfil, and garner theirs?*

REPORT OF THE TREASURER.

Expenditures of the Board during the year ending April 1, 1844.*

MISSIONS IN ASIA.

MAULMAIN MISSION.

Remittances,	18,000 00	
Passage of Messrs. J. G. Binney and E. B. Ballard, with their wives, to Maulmain,	1,100 00	
Outfit of do.,	771 87	
Printing and binding materials,	506 96	
Payment of drafts and sundry purchases,	1,803 12	
	<hr/>	17,181 95

TAVOY MISSION.

Remittances,	5,000 00	
Passage of Mr. Thomas S. Ranney and wife, and Miss Julia A. Lathrop, to Maulmain,	800 00	
Outfit of do.,	899 52	
Printing and binding materials,	127 66	
Sundry payments and purchases,	1,118 04	
	<hr/>	7,940 22

ARRACAN MISSION.

Remittances,	4,500 00	
Payment of drafts and purchases,	1,210 98	
Balance for passage of Rev. E. Kincaid and family to this country,	254 40	
	<hr/>	5,965 38

ASSAM MISSION.

Remittances,	5,000 00	
Printing materials,	49 00	
Sundry purchases,	318 56	
	<hr/>	5,367 56

SIAM MISSION.

Remittances,	4,500 00	
Binding materials,	229 53	
Sundry purchases,	574 61	
	<hr/>	5,313 14

CHINA MISSION.

Remittances,	6,000 00	
Sundry purchases,	121 54	
Outfit of Dr. Macgowan, in part,	140 00	
	<hr/>	6,261 54

* Including Bible, Tract, and Government appropriations.

TELOGGOO MISSION.

Remittances,	3,000 00	
Sundry payments,	22 69	
	<hr/>	3,022 69

Remitted to Boyd, Beeby & Co., on account of loss in Calcutta in 1841,	5,000 00
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MISSION IN WEST AFRICA.

BASSA MISSION.

Payment of drafts,	872 24	
Printing and binding materials,	95 38	
Sundry purchases,	927 39	
Passage of Mr. and Mrs. Crocker to Africa,	250 00	
Outfit of do.,	455 74	
	<hr/>	2,600 75

MISSIONS IN EUROPE.

GREEK MISSION.

Remittances,	2,000 00	
Passage of Mr. and Mrs. Arnold, and Miss S. E. Waldo, to Corfu,	450 00	
Outfit of do.,	655 91	
Sundry payments,	1,820 94	
	<hr/>	4,926 85

GERMAN MISSION.

Remittances,	897 00	
Payment of drafts,	810 00	
	<hr/>	1,707 00

MISSION TO FRANCE.

Remittances,	3,514 02	
Sundry payments,	18 00	
	<hr/>	3,532 02

INDIAN MISSIONS IN NORTH AMERICA.

SHAWANOE MISSION.

[Including Shawanoes, Stockbridges, Delawares, and Ottawas.]

Payment of drafts,	2,018 92	
Outfit of Miss Jane Kelly,	152 00	
Sundry payments,	348 56	
	<hr/>	2,514 48

CHOCATAWS AND CREEKS.

Sundry payments,	196 79
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CHEROKEES.

Payment of drafts,	2,885 12	
Printing press, paper, printing and binding materials, with sundry other payments,	736 59	
Outfit of Messrs. Willard P. and Hervey Upham, and their wives,	342 11	
	<hr/>	3,913 82

OTTAWAS IN MICHIGAN.

Sundry payments,	290 70
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OJIBWAS, AT SAULT DE STE. MARIE.

Drafts and other payments,	1,550 30
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TONAWANDAS, &c.

Remittances,	400 00	
James Cusick,	20 00	
	<hr/>	420

AGENCIES, SALARIES, &c.

Services of Rev. J. B. Brown nine months, ending Jan. 1, 1844, at \$500 per annum,	375 00	
Travelling expenses of do.,	131 67	
" Rev. Silas Bailey twelve months, ending March 1, 1844,	600 00	
Travelling expenses of do.,	104 22	
" Rev. Alfred Bennett twelve months, ending Feb. 1, 1844,	600 00	
Travelling expenses of do.,	118 90	
" Rev. B. F. Brabrook nine months, ending Jan. 20, 1844, at \$500 per annum,	375 00	
Travelling expenses of do.,	63 31	
" Rev. J. Stevens six months, ending Oct. 1, 1843, at \$600 per annum,	300 00	
Travelling expenses of do.,	67 33	
" Rev. E. W. Clark, and travelling expenses,	64 00	
" Rev. J. G. Binney,	225 00	
Travelling expenses of do.,	45 61	
" Rev. N. W. Williams,	150 00	
Travelling expenses of do.,	32 98	
" Rev. S. Peck twelve months,	1,200 00	
" Rev. R. E. Pattison, twelve months,	1,200 00	
" Clerks for Treasurer and Secretaries,	1,195 83	
" Messenger and porter,	109 00	
Travelling expenses of the Secretaries and other members of the Board, in attending State Conventions, Associations, and various other meetings, &c.,	545 38	
	<hr/>	7,503 23

GENERAL PURPOSES.

Rent of rooms,	450 00
Postage,	288 71
Freight,	854 94
Wharfage,	24 53
Insurance,	42 09

Alteration in rooms, boxes, stationery, books, periodicals, maps, wood, coal, cartage, &c.,	464 68	
Sundry incidental expenses,	52 28	
Services and expenditures of agent in London,	171 11	
" of purchaser, packer, and forwarding agent for all the missionary stations,	350 00	
Thomas Shaw, for journey to Grand River, Michigan, including travelling expenses,	164 69	
Rev. J. S. Bacon, for a tour through the Western States and to various Indian stations west of the Mississippi, including his travelling expenses from Oct., 1842, to April, 1843,	500 00	
do. do., for services and travelling expenses to Michigan and Washington city, on account of land on Grand River, Michigan,	250 00	
Hannah Harpham's annuity for one year,	50 00	
	<hr/>	3,662 98

PUBLICATIONS.

Gratuitous distribution of Baptist Missionary Magazine, 1076 copies, at fifty cents per copy,	537 50	
Printing Annual Reports, contribution cards, &c.,	194 05	
	<hr/>	731 55

PREMIUM, DISCOUNT, &c.

Discount on uncurrent bank notes, commission for collecting drafts, &c.,	192 05	
	<hr/>	89,795 00
Balance for which the Board was in debt, April 1, 1843,		14,859 16
		<hr/>
		\$104,654 16

Receipts of the Board during the year ending April 1, 1844.

Donations designated for Burman mission,	1,515 38
" " " Burman native preachers,	500 00
" " " Burman schools,	278 50
" " " Burman bible,	102 05
" " " Burman tracts,	16 50
" " " Karen mission,	734 43
" " " Karen native preachers,	588 32
" " " Karen schools,	522 62
" " " Karen bible,	2 00
" " " China mission,	370 78
" " " China schools,	33 77
" " " Arracan mission,	470 00
" " " Arracan schools,	27 27
" " " Assam mission,	447 81
" " " Assam schools,	168 21
" " " Assam native preachers,	68 18
" " " Siam mission,	401 00
" " " Teloo goo mission,	20 00
" " " African mission,	299 79
" " " African schools,	129 26
" " " Greek mission,	341 67

Donations designated for Greek schools,	28 30
" " " German mission,	339 24
" " " Indian missions,	157 78
" " " general purposes,	52,434 98

\$59,993 39

Legacies, as follows :—

For Burman mission,	\$41 14
" China mission,	550 00
" general purposes,	1,177 76

2,068 90

Balance of interest on temporary loans and permanent fund, 546 82

Balance on account of Baptist Missionary Magazine, 317 17

Received from the English Baptist Missionary Society, from the Jubilee Fund, for China mission, 2,222 22

Received from the American and Foreign Bible Society,	
For publishing the scriptures in Siam,	2,000 00
" " " " Cherokee,	1,000 00
" " " " for the Karens,	3,000 00
	<hr/>
	6,000 00

Received from the American Tract Society,	
For tracts in Siam,	500 00
" " " China,	800 00
" " " Burmah,	400 00
" " " Germany,	600 00
" " " France,	200 00
	<hr/>
	2,500 00*

Received from the United States Government,	
For the Ottawas,	525 00
" " Ojibwas,	1,275 00
" " education of Indians,	1,500 00
	<hr/>
	3,300 00

76,948 00

Balance for which the Convention is in debt April 1, 1844, 27,706 16

\$104,654 16

E. E.

H. LINCOLN, Treasurer.

Boston, April 12, 1844.

The undersigned, a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care attended to the duty assigned them, by the particular examination of more than eight hundred vouchers, and have found the same properly entered and correctly cast, showing a balance against the Treasury April, 1, 1844, of twenty-seven thousand seven hundred and six dollars and sixteen cents.

E. THRESHER, }
WM. LEVERETT, } Auditing Committee.

The undersigned have also examined the securities upon which the permanent fund of the Convention, of twenty thousand dollars, for the support of its Secretaries, is invested, and they have found them to be entirely satisfactory.

E. THRESHER, }
WM. LEVERETT, } Auditing Committee.

Boston, April 15, 1844.

* \$2,500 were also received from the American Tract Society at the Triennial Meeting, which will be acknowledged in the next annual account.

APPENDIX.

A.

Charter of the Baptist General Convention.

THE COMMONWEALTH OF PENNSYLVANIA, To whom these presents shall come, *Greeting* :—

KNOW YE, That a number of individuals, citizens of the Commonwealth of Pennsylvania, and their associates, having formed themselves into a religious society, by the name, style, and title of "*The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom,*" with a view of promoting religion and learning, and being desirous of acquiring and enjoying the powers and immunities of a corporation and body politic in law, it is hereby declared, that the said Convention and their successors be, and they are hereby created, one body politic and corporate in law, by the name, style, and title of "*The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom,*" to have perpetual succession, and to be able to sue and be sued, to plead and be impleaded, in all courts of record, or elsewhere, and to purchase, receive, have, hold, and enjoy, to them and to their successors, any messuages, lands, tenements, and hereditaments, money, stock, goods and chattels ; of whatsoever nature, kind, or quality, real, personal, and mixed ; by gift, grant, bargain, sale, conveyance, assurance, will, devise, or bequest, of any person or persons whatsoever ;—and the same from time to time to sell, alien, or dispose of ;—and also to make and have a common seal, and the same to break, alter, and renew, at their pleasure ; and also to ordain, establish, and put in execution such by-laws, ordinances, and regulations, as to them shall appear necessary, and convenient for determining the mode of succession, and for the government of said Corporation, not being contrary to the laws and constitution of the United States, or of this State ; and generally to do all and singular the matters and things which to them so incorporated, may or shall appertain to do : Provided always, that the clear yearly value, income, interest, or dividend of the said messuages, lands, tenements, hereditaments, stock, money, goods and chattels, shall not exceed in the whole, the sum of five hundred pounds.—The following shall be deemed the Constitution of "*The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom.*"

Section 1st. The General Convention shall meet triennially on the last Wednesday in April, in the city of Philadelphia, or at such other time and place as shall have been agreed and determined on at the preceding meeting.

Section 2d. At each triennial meeting, the Convention shall have power to elect a President, Vice Presidents, a Corresponding and Recording Secretary, a Treasurer, Agent, and such others as may be judged proper, who, with the said officers, shall constitute a Board of Managers, to superintend the concerns of the said Convention. The first meeting under the authority of this charter, shall be held on the last Wednesday in April, one thousand eight hundred and twenty-three, at such place as the Board of Managers shall determine ; until which meeting, Robert B. Semple shall be President ; Thomas Baldwin, James McLaughlin, Burgess Allison, and Jesse Mercer, Vice Presidents ; William Staughton, Corresponding Secretary ;

Joshua P. Slack, Recording Secretary ; Thomas Stokes, Treasurer ; Luther Rice, Agent ; and the following persons shall be Managers, to wit : Richard Furman, John P. Peckworth, Lucius Bolles, Daniel Sharp, Archibald Maclay, John Healey, Spencer H. Cone, Lewis Richards, John Williams, George F. Curwen, William Dossey, John Peck, Elisha Cushman, Edward Baptist, Obadiah B. Brown, John Finlay, Irah Chase, James A. Ronaldson, David Benedict, Horatio G. Jones, Adoniram Judson, sen., William T. Brantly, Lewis Leonard, Thomas Brownrigg, John Bradley, John M. Roberts, James Johnson, Joseph Gibson, and Asabel Morse. Provided, in case any of the officers or managers become disabled by sickness or otherwise, or resign, or die, the Board shall have power to fill such vacancy or vacancies.

Section 3d. No misnomer of this Corporation shall defeat or annul any gift, grant, devise, or bequest, to or from the said Corporation, provided the intent of the parties shall sufficiently appear upon the face of the gift, grant, will, or other writing, whereby any estate or interest was intended to pass to or from the said Corporation.

By-Laws.

1. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, and the system of representation and terms of membership shall be as follows, viz. :—An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative ; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives ; and so, for each additional hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars annually contributed for three years, as aforesaid ; but the number of representatives shall never exceed five.

2. At each triennial meeting, the Convention shall elect a President, Secretary, and Assistant Secretary, who shall continue in office till successors be chosen.

3. Any person assuming the expense of supporting a missionary, which expense, for the purposes of this arrangement, is at present fixed for a single missionary at the annual sum of \$400, shall be allowed to designate from among the missionaries appointed by the Board of Managers, the individual whom he will thus sustain in the field of missionary labor, and he shall also be entitled to a seat in the Board of Managers, and in this Convention. And any person undertaking in like manner to defray the charges of a native preacher, (hereby fixed, for the purposes of this arrangement, at the annual sum of \$100,) shall be allowed to make a similar designation from among the native preachers appointed or approved by the Board, and shall be entitled to a seat in this Convention.

4. At each triennial meeting, the Convention shall elect a Board of Managers, consisting of a President, Vice Presidents, Secretaries, a Treasurer, Assistant Treasurer, and forty Managers, out of the Societies, Associations, Churches, or religious bodies before mentioned, who shall continue in office till successors be elected ; the President and Secretaries of the Convention shall also be members of the Board.

5. The Board of Managers shall hold an annual meeting, at which eleven shall be a quorum to transact business ; but at other meetings, seven shall be the quorum.

6. Such persons, only, as are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

7. In regard to funds, contributed for missionary purposes, but without appropriating directions, the Board shall exercise discretion in appropriating the same to Foreign and Indian Missions ; but no application of moneys, given for a specific object, shall be made by them to any other use.

8. The Treasurer shall faithfully account for all moneys received by him ; keep a regular entry of all receipts and disbursements, and make report of the same to the Convention, whenever it shall be in session, and to the Board annually, and as often as by them required. He shall, also, before entering on the duties of his office, give competent security, to be approved by the Board, for all the stock and funds that may be committed to his care. His books shall be open at all times to the inspection of any member of the Board or Convention. The Assistant Treasurer shall also be required to give competent security, to be approved by the Board.

9. The Corresponding Secretaries of the Board shall maintain intercourse, by letter, with such individuals, societies, or public bodies, as the interests of the Institution may require. Copies of all communications, made by the direction of the Convention or Board, shall be handed by them to the Recording Secretary, for record and safe keeping, subject to the inspection and order of the Board or Convention.

10. It shall be the duty of the Recording Secretary of the Board to keep a fair record of all its proceedings, and of such other documents as may be committed to his care, for this purpose.

11. Each officer of the Convention, and member of the Board of Managers, shall be a member of some Baptist church.

12. In case of the death, inability or resignation of any of the officers, (appointed by the Convention,) or any of their members, the Board shall have power to fill the vacancy. They shall also have power to eject from their body any member whose conduct, in the opinion of two-thirds of the members present, shall merit expulsion, and fill his place by the appointment of another.

13. The Board of Managers shall have power to make such compensation to their Corresponding Secretaries, as shall, in their judgment, be adequate to their diversified services ; and for this purpose they shall have power to accept of any funds contributed with the special design of forming a distinct fund, the interest only of which shall be applicable to the support of the said Secretaries.

14. No moneys shall at any time be paid out of the treasury, but by order of the Board, designating the fund from which it is to be paid.

15. It shall be the duty of the President, or in case of his death, or either of the Secretaries, to call a special meeting of the Convention, on application from the Board.

16. Any alterations, which experience may dictate, may be made in these articles, at regular meetings of the Convention, by two-thirds of the members present.

Rules of Order.

1. At every sitting, business shall be opened and concluded with prayer, by the President, or whosoever he may request.

2. Ministers present, invited to a seat, may debate on all subjects, but vote on none.

3. No Delegate shall absent himself without leave of the President.

4. No subject shall be discussed without a motion made and seconded, and reduced to writing, if required.

5. Every speaker shall address himself to the President ; and no one shall speak oftener than twice on any one motion, without special permission from the Convention.

6. Motions made and lost, shall not be recorded except so ordered, nor renewed the same day without a reconsideration.

7. If, when a motion has been made and seconded, a member opposes its being discussed, the President shall immediately put the question, Shall this question be discussed ? which if negatived, the subject shall be dismissed.

8. If any proposition under debate, contains two or more points, it shall be divided at the request of any member, and the vote taken separately.

9. The last motion, the largest sum, and the most distant day, shall have precedence in the order they stand. Motions for adjournment shall always be in order, but shall not be discussed.

10. The President shall on motion suspend unnecessary debate, and when any member is called to order, for words spoken, he shall take his seat until the President decide, which decision shall stand as the judgment of the Convention, unless appealed from and overruled by the body.

11. All elections for officers of this Convention, shall be by ballot.

12. The minutes shall be read and corrected at the commencement of every morning session.

13. These rules shall be read from the chair, immediately after the organization of each Convention.

B.

Communication from the Board of Trustees of Columbian College.

To the Baptist General Convention :—

GENTLEMEN,—The Board of Trustees of Columbian College have requested me, on their behalf, to present to you a brief statement of their affairs; and it is a matter of grateful pleasure that they are able to do so under circumstances more favorable than have existed at any time for many years past. They have *not* now, as heretofore, to complain of a heavy burden of debt upon the College. The period of release, so long and ardently desired, by its friends, has at length arrived. *Its debts have been paid*; and the College has been liberated from the long and heavy embarrassments under which it has labored. This fact calls for an expression of devout gratitude to God, for it is by His special favor alone, that this result has been attained. The fact bears honorable testimony, also, to the fidelity and perseverance of those who have stood by it amid all its trials, and whose untiring labors and sacrifices in its behalf, have, at last, been crowned with so gratifying success. The parallel can scarcely be found, to the liberality and high sense of moral obligation which have been shown by its friends in their efforts to relieve this Institution, for which they felt themselves, in common with the whole denomination under whose auspices it was established, in some manner responsible to the public. The result has been most creditable, and it can hardly fail to tell, not only upon the interests of this Institution, but upon the other important enterprizes in which they are engaged. The Board cannot but hope that an increasing interest will now be felt in the College, and that its future prosperity will abundantly justify, if not repay, the efforts which have been made in its behalf. It is believed, that by the trial it has passed through, it has lost none of its ability to do good, nor is its claim to the interest and patronage of the public, especially of that portion of it under whose direction it is placed, in the slightest degree diminished. It still needs their sympathy and support. There is a wide sphere of usefulness, which, from the peculiar advantages of its position, it is well fitted to occupy; and the Board cannot but hope, that the degree of interest and liberality which have hitherto contributed so largely to its relief, will still aid in sustaining it, and in securing for it the prosperity which its importance and the interests of piety and learning demand.

The Circular of the Board, a copy of which is communicated herewith, will give more detailed information, and to this we beg leave to invite the attention of the friends of the College.

The Convention are requested, in conformity with the ordinances of the College, to name fifty individuals from whom the specified number of trustees are to be elected to serve for the ensuing three years.

By order of the Board,

J. L. EDWARDS,

President of the Board of Trustees of Columbian College.

Washington, D. C., April 18, 1844.

b.

Letters of the American Indian Mission Association.

Louisville, Ky., Oct. 23, 1843.

The American Indian Mission Association, to the Baptist General Convention for the United States, when convened in the city of Philadelphia on the last Wednesday in April, 1844, sendeth Christian salutation :—

DEAR BRETHREN,—Immediately following the organization of this Association, a year ago, it addressed a friendly letter to your Acting Board, informing them of the organization of this body, and proposing, if agreeable to them, to take charge of such of their Indian mission stations as are located within the Indian Territory west of the States of Missouri and Arkansas. That Board responded in the same fraternal spirit, but supposed that it was incompetent to decide on the subject, and that it was the province of the General Convention to say whether the transfer of missions to us would, or would not, be expedient.

This Association, therefore, respectfully renews its overtures to take charge of the missions of your Board referred to above ; and deeply impressed with a sense of the propriety of such a measure, it affectionately *requests* your body to adopt it.

This request does not imply, in the slightest degree, the want of competency on the part of your Board to conduct their missions. The measure is proposed because it appears to us that it would make a division of labor, which would result in the promotion of the great benevolent objects which your body and ours have in view.

We have commenced our labors in the field referred to ; we are, comparatively speaking, near to it ; and our brethren in the South and West appear to be gratified with the opportunity of extending the hand of help to that people ; and many considerations of convenience appear to us plainly in favor of our wishes.

The views of the missionaries on the ground would have to be consulted ; but it is believed that no serious objection with them to the measure would prove an obstacle, after they knew that your body concurred in opinion with ours.

The Report of our Board and the minutes of our proceedings, which are respectfully forwarded herewith, will show that this subject has been dispassionately considered ; and now, dear brethren, the matter is respectfully, affectionately, and prayerfully submitted to your wisdom.

In behalf of the Association,

ISAAC McCOY, *Cor. Sec.*

Louisville, Ky., Oct. 28, 1843.

To the Baptist General Convention in Philadelphia in April, 1844.

DEAR BRETHREN,—The American Indian Mission Association, now in session, affectionately addresses you by letter and delegation, for the purpose of effecting a design conceived immediately on its organization a year ago, of becoming united with your body in the great work of doing good to man, and thereby glorifying God.

Our views respecting the nature of the connexion asked for, may be inferred from the minutes of our present meeting, which are submitted through our delegation ; and the character of our Institution is set forth in the Constitution.

Like yours, the very nature of our Institution breathes “peace on earth, and good will to men.” We desire that the Baptists in the United States be *one body of brethren undivided*, all working under the supervision of the same Divine Master in the same field, though employed in various departments of labor, for the promotion of the same glorious results, and with the same hopes of ultimately resting from our labors in the family of Heaven.

With assurances of our joy in the success of your efforts, and of our fervent

prayers that they may rapidly widen and increase in strength, we subscribe ourselves, most affectionately, your brethren in the Lord.

ISAAC McCOY, *Cor Sec.*

P. S. To bear this to you we have appointed Rev. W. C. Buck, Rev. Isaac McCoy, Rev. G. Mason, Rev. B. C. Morse, Rev. S. H. Cone, D. D., Rev. T. S. Malcom, Rev. A. F. Tilton, Hon. Thomas Stocks, and Rev. A. D. Sears.

I. M.

C.

Annual Receipts of the Board for the last Twenty Financial Years.

1825, \$5,186	1829, \$9,158	1833, \$27,600	1837, \$45,567	1841, \$52,598
1826, 9,499	1830, 21,622	1834, 25,941	1838, 34,583	1842, 50,706
1827, 9,246	1831, 15,266	1835, 30,747	1839, 51,289	1843, 45,883
1828, 10,639	1832, 16,556	1836, 35,047	1840, 57,781	1844, 62,062

D.

Extracts from Mr. Mason's Report of the Tavoy School for Native Assistants, for 1843.*

The school opened on the 28th of April, and closed on the 16th of October. The course of studies was, (1.) *Reading*. The Karens, owing to their learning to read first under native teachers, are exceedingly deficient in the art of reading. Much more attention ought to be given to this first rudiment of learning than has hitherto been done. The natives of India are notorious for reading so as to make a sound quite regardless of the sense, and the Karens have fallen, to some extent, into the same pernicious habit. They scarcely read a sentence without miscalling, or adding, or omitting one or more syllables, and almost every such change alters the signification of what is read. Their native teachers never correct them, and it takes a missionary many years of study, and more attention to the sounds of the language than is always given, to enable him to recognize these errors, many of them, when made in his hearing. The importance to the assistants, who are to be public readers and teachers, of some thorough discipline on this point, needs but to be mentioned to be seen. The Karens are remarkable for learning to read in a short time; and yet I never knew a good reader among them. Indeed, there is no "royal road" to correct reading in any language, any more than there is to geometry. This has afforded matter for daily instruction, and although much improvement has been made, there is abundant room for still more in every pupil, without exception.

(2.) *Writing*. There has been a daily exercise in writing. Excepting three or four, who have been in Mrs. Wade's school for a number of years, all the pupils wrote a very indifferent hand. Most have made considerable improvement.

(3.) *Arithmetic*. For the first month my pupils studied mental arithmetic daily with Mrs. Bennett's class, and in that time went twice through Colburn's First Lessons, which Mrs. Mason translated into Karen some years ago. Subsequently, they had regular lessons with me on the slate, and a few reached Division before the school closed. I must say, however, that they gave me very little satisfaction in this study; and the best of them made amazingly slow progress in understanding it.

(4.) *Geography*. For about four months Mrs. Mason gave a lesson in geography daily. We have only one small work on the subject, and that was prepared by her; but while this was her text book, she enlarged on every point in her verbal instructions, and thus communicated much information.

* Received since the Triennial Meeting.

(5.) *English.* The whole class studied English about half an hour daily with Mr. Bennett: not with a view to their speaking the language, but to enable them to use English maps, globes, etc., and with a view to their ultimately using English tables of logarithms, and other mathematical tables.

(6.) *Use of the Globes.* A few studied the use of the globes, and by the aid of their knowledge of English, the most advanced were able to find the latitudes and longitudes of some of the principal cities, the declination and longitude of the sun, and his place in the ecliptic for any given day in the year. Some of them were required to take notes of the lectures given on these subjects, and a selection of the best, after they were corrected, was published in the *Star*.

(7.) *Astronomy.* On some of the rudiments of this science the most advanced pupils had received instruction in Mrs. Wade's school. I did little more than explain the motions of the sun, moon and earth, and show the cause of eclipses. The best notes that were taken on this subject, were published in the paper. In my view, it is of the first importance that the assistants be enabled to write correctly on the subjects which they study.

(8.) *Geology.* A beginning was made in geology, rather as a recreation than as a study, to enable them to recognize the compositions and names of some of the most common rocks, with which they are familiar in the jungles.

(9.) *Medicine, and Materia Medica.* On some of the most prevalent diseases, I wrote short articles, twenty in number, which each pupil copied into a book for study. I wrote also fifty or sixty short articles on the materials of which medicines are composed, that were copied in like manner. The medicines were exhibited, and so far as my limited means allowed, little experiments were made to show them the composition of the different articles. For instance, after carbon, soda, and muriatic acid had been explained, and they had been told the composition of salt and carbonate of soda, articles with which they are well acquainted, I poured muriatic acid into a glass, one of the class putting a label with that name written on it into another. I next put in carbonate of soda, my assistant putting two labels into his glass at the same time, marked, severally, carbon and soda. While the effervescence was going forward it was explained to them that the carbon was evaporating, and when it ceased, my assistant took out the label marked carbon from the glass before him, as it no longer formed a part of the contents of my glass. They were now directed to observe what was left, soda and muriatic acid, and these they recognized as the constituents of salt. When the glass with the liquid in it was passed round and each one recognized the strong taste of salt sea water, nothing could exceed the gratification that appeared in their countenances, unless it was when they saw the fine crystals of salt that formed on evaporating the liquid in the hot sun. I am thus particular in mentioning this little experiment, because to the ignorant and incredulous natives of this country, always incredulous of truth, mere verbal instructions in science are nearly worthless. Apparatus is indispensably necessary to make the teacher of much value, and it is true economy to furnish it; for the missionary that teaches without it, will find out, in the end, that he has been employed in a work like nothing so much as the task of the Danaides. His instructions fall upon the native mind much like water on a sieve. To succeed in teaching the natives of this country, the eye must be engaged as much as possible, as well as the ear; and the instructions must be made as simple as possible. Let theory say what she will at the antipodes, this is the language of experience and observation on the spot.

(10.) *Composition.* Half a day in each week has been devoted to original composition. This I have considered a very important exercise. The Karens, as soon as they learn to read, begin to write, but, as may be expected, their compositions are full of all kinds of errors, but more especially in spelling. Of those that had studied in school for many successive years, the first compositions of all, with one exception, were marked with one word in ten spelled wrong. Much improvement was, however, made by all before the school closed, and some were enabled to write a piece of composition, which, after revision, did not need copying. Some of their compositions have been deemed worthy of a place in the paper.

(11.) *Public Speaking.* A part of the class was required to preach in the evening meetings occasionally; and their preaching was subjected to criticism.

(12.) *Taking notes of Sermons.* The first exercise every morning has been for each pupil to give the best account he could of the sermon that he had heard on the previous evening. This has been to me a very interesting exercise, and to the students a very profitable one. At first, some could not remember a single thought, and the whole exercise was over in ten minutes; but before the close of the school, it occupied from three quarters of an hour to an hour, and it was rare for an idea to escape them. The value of this exercise, in the ideas they thus treasured up for future use, was great; but it was of much greater value in the habits of attention and thought thus acquired.

(13.) *Study of the Scriptures.*—After all, the *principal* study has been the Bible. There were read during the season, the whole of Mr. Wade's Epitome of Old Testament History, all the historical books of the New Testament excepting Mark's Gospel, and most of the printed Epistles. In reading the historical portions, a whole chapter was read and then questions asked and explanations given at the close; but the Epistles being more difficult, a single verse or small portion was read, and the pupil was immediately required to give, in his own language, the idea of the writer; and such explanation and corrections as were necessary, then followed.

While making some efforts for the advancement of my pupils in general and scientific knowledge, I have been chiefly anxious that they should grow in their experience of those great truths on their hearts, which formed their chief study. I feel happy in being able to add that *every* individual gave gratifying evidence of being a growing Christian. Throughout the whole season not a single difficulty occurred, nor a single instance of one being angry with another known. It being no uncommon thing for little quarrels to arise and unpleasant feelings to be indulged from various causes, I prepared, before the school opened, a few rules for its government, which I called upon the pupils to sign. One of them was the following, "Our Lord Jesus said, 'Learn of me, for I am meek and lowly in heart.' We will, therefore, endeavor to learn of our Lord, and strive to be meek and lowly. 'When he was reproached, he reproached not again; and when he suffered, he threatened not.' We will strive to imitate him in this also. The holy scriptures say again, 'Let the same mind be in you that was in Christ Jesus.' We will endeavor to be like minded. They say, also, 'In honor preferring one another;' we will not then set up ourselves, but respect each other. If, therefore, any one injures us, or says any thing that gives us offence, we will not say any thing, but go and pray. After we have considered the matter thoroughly, and told God about it in prayer, and slept one night, if we think there is any reason to speak to the person who has offended us, we will write him a letter. After mutual correspondence, if the difficulty be not settled, we will submit the whole of the correspondence to the teacher." This, with the other rules, was read at the opening of the school every Monday morning, and I am happy to add that no such correspondence ever took place. Believing, as I fully do, that "the chief study of a Christian, and the very thing that makes him a Christian, is conformity with Christ," I have been more anxious that those in my charge should excel in this study than in any other; and now that the school has closed, I feel that of all the ten thousand mercies with which the season has been fraught, that of gratifying my wishes in so large a measure as God has done, in *this* respect, is of all others by far the greatest. Again would I gather up the reminiscences of God's grace, as Jacob did the stones by his path, and inscribe the pile with 'Hitherto hath the Lord helped me.'"

F.

Karen New Testament.

In the English preface to the first edition of the New Testament in Karen, published Nov. 1, Mr. Mason, referring to the style in which the printing had been executed, uses the following language.

For the neat type, the compact form of the volume, and the consequent reduction of expense, the churches are indebted to the persevering efforts of Mr.

Bennett, under whose superintendence the punches were cut, and by whom the matrices were justified for the types while on his visit to America, and the fount of type cast since his return to India. The work is out of the press, too, a year sooner than it would otherwise have been, through his special exertions. He printed the first Burman Testament, he has lived to print the first Karen; may he live to see the blessing of God rest gloriously upon the soul-transforming truths they contain !

The main design of the preface from which the above is taken, is to illustrate the principles on which the *translation* had been conducted.

If the principles adopted by the writer are incorrect, he wishes to be shown his errors, that he may correct them; and in the event of another edition, should the course he has taken in publishing the accompanying remarks be approved, he proposes going more fully into the subject, for the sake of eliciting more light. None can be more desirous of giving "the mind of the Spirit," in the translations he makes, than he is; and few, who have undertaken the work, can have less confidence in their qualifications for it.

We should be glad to give Mr. Mason's remarks in regard to these principles, entire, but are limited to the following extracts; premising, simply, that "the two epistles to the Corinthians were translated by Mr. Wade, the two to Timothy by Mr. Abbott, and Hebrews, Peter, Jude, and the last two epistles of John by Mr. Vinton."

The translator commenced his work with the two following canons. (1.) A translation must give the *ideas* of the original. (2.) A translation should be a *picture* of the original.

In endeavoring to observe these rules, some difficulties occurred, the sources of which, and his mode of disposing of them, Mr. Mason proceeds to mention.

(1.) The same tropical expressions in different languages, sometimes express different ideas. Thus, "a great mind," in English, denotes magnanimity; but in Karen, anger. "Nose of a mountain," in Arabic, is a peak, or summit; but in Karen, a promontory or cape. In instances of this character, the figure has been sacrificed to preserve the idea.

(2.) The same idea is sometimes expressed, in different languages, by different tropes or idioms. Thus, "the head of the street," in Hebrew, denotes what is expressed in Karen by "the foot of the street." So, "a tongue of fire," in Hebrew, is "a leaf of fire," in Karen. Whenever such instances occur, the figure of the original has been changed for that of the vernacular.

(3.) Some ideas expressed figuratively or tropically in one language, are constantly expressed literally in another. The writer has disposed of such cases in two different ways. (a) If the figure or trope, though not used in Karen, does not, when literally rendered, convey a wrong idea, it has been retained, and a literal rendering adopted. This course has been followed with such expressions as "see death," "fruit of repentance," "clothed with humility," "put on Christ," "loosed the pains of death," "opened their treasures," and many others. A similar course has been pursued, where the metaphor involves an allusion to some ancient custom; for although such passages are utterly inexplicable to a Karen reader without the living teacher, yet to make them plain would be to make a paraphrase, and not a translation. Matt. 16 : 18 offers an example,—"The gates of hell shall not prevail against it." (b) If the figure, when transferred, would convey a wrong idea, it has been dropped, and the idea given in literal language. For example; Matt. 8 : 12. "He will thoroughly purge his floor." Here the container is put by metonymy for the contained, the floor for the grain on the floor; and if rendered literally, a Karen would understand the cleansing of a floor, and not the cleansing of the grain on the floor, as intended by the sacred writer. In this instance, then, the language is stripped of its drapery, and the idea given without a figure.

(4.) Very few words in one language correspond, in all respects, to the words of another, even in their literal signification. They are used either more generically, or more specifically, in one language than in another. Thus, there is no word in Karen with which to render the verb *strike*, in the same generic manner that it is used in English. In Karen there are several verbs of striking, but they are more specific in their applications, varying, usually, with the instrument used. Thus, if the blow be given by a stick lengthwise, the word used is *tau*; if with the end of the same, it is *to*; if a horizontal blow be given with the flat, *hto* is the proper word; but a vertical blow with the same instrument is *thau*; while a blow with the open hand is *dai*. To strike a gong is *do*; and to strike together cymbals is *hte*. The Greek verb to *be*, must be rendered four different ways in Karen; and to *do good* in two. On the other hand, three or four Greek words, signifying to *do*, have to be usually rendered in Karen by one word, the generic term, in this instance, being in Karen, and the specific ones in Greek. This difference in the generic character of words, makes it necessary, sometimes, where several nouns are related to the same verb, either as direct or indirect complement, to use two verbs in the version where there is only one in the original; or to use one that, in the vernacular, is properly applicable to a part only of the nouns that follow. Neither course is quite satisfactory.

(5.) For the words and expressions adverted to above, something equivalent, in a given instance, may be usually found; but there is a large class of words for which equivalent ones do not exist.

"Of this kind," says Campbell, "if properly attended to, will be found most of the terms relating to morals, to the passions and matters of sentiment, or to the objects of the reflex and internal senses, in regard to which, it is often impossible to find words in one language that are exactly equivalent to those of another.....Herein consists one principal difficulty which translators, if persons of penetration, have to encounter. Finding it impossible to render fully the sense of their author, they are constrained to do the best they can by approximation."

Here is a difficulty, which has to be met and overcome, on almost every page of the Bible. Sometimes the writer has used old words in new significations, sometimes he has formed new compounds, and sometimes he has resorted to circumlocution. In every passage in which such words occur, more or less obscurity necessarily rests upon the version. In other cases, he is sometimes satisfied with his renderings; in this, never.

(6.) The differences in the grammars of different languages is another source of difficulty. A few shall be noticed. (a) In the simple matter of the number of nouns, there is no little difference in usage. Karen nouns without an affix, are of the common number, like the English words *deer, sheep, swine, fish*, and some others; and when a definite singular or plural is required, a particle is affixed; but in all general propositions the noun without the affix is used. In Greek, "A noun singular with the article is frequently used as a collective of the whole class of things or persons to which it refers. The plural is often used where the predicate relates to only one subject, although the writer designs to express the thought in a general way. Some nouns which express a singular idea, are found uniformly in the plural. In cases without number, the singular number of nouns and pronouns stands generically for a whole class. Vice versa, the plural form is often used where only an individual or particular thing is meant. Where the thought is designed to be general only, the plural is not unfrequently used." In all such cases, the noun without an affix has been deemed the proper rendering. (b) Some of the Greek pronouns differ considerably in their usage, from the corresponding ones in Karen, but we have no space for examples. When the noun to which a third personal pronoun refers is distant and would probably be referred in Karen to a nearer noun that intervenes, it has been deemed necessary to change the pronoun to its noun. In like manner, whenever the relative, with rare exceptions, is separated from its antecedent by intervening clauses, the noun has to be written in Karen instead of the pronoun. (c) The tenses differ materially. For instance, in Greek "the future tense expresses not simply the pure future, i.e. not merely that a thing will be done, happen, etc., but also that it *must* or *can be done*." This use of the

future being foreign to the Karen language, in such instances the rendering is made according to the signification. In Hebrew, the future tense is used sometimes for the imperative mood, the place of which it always supplies in *negative* commands or prohibitions." Where such instances, from the Hebrew, occur, in the New Testament, the imperative is used in the version. (d) The passive voice is expressed differently. "The passive from its nature, takes as its *subject* in the nominative, that which in the active stood as *immediate* object in the accusative. The subject or nominative of the active, on the contrary, becomes now the object, *from, by, or through* which I suffer or am affected. The passive form may then be resolved into the active, and the same idea preserved." The Karen has not always the same choice of forms that the Greek has; and hence an idea that is expressed in the passive voice in Greek, is often expressed by the active in Karen: so that, to translate idiomatically, the one has sometimes to be rendered by the other. (e) The collocation of words, in different languages, often differs so much, as to occasion difficulties, neither few nor small, in translating. For example, verbal clauses, preceded by a particle in the signification of *because, by, though*, are required, by the idiom of the Karen language, to be placed before the principal verb on which the clause depends; and in sentences that are not much involved, in languages where they follow, they may be very adequately rendered. It often happens, however, that the dependent clause is followed by others dependent upon that; and as the whole, in such instances, must be kept together, it is sometimes found impracticable to place the clause in question in the position that the idiom of the language requires. For instance, in Luke 1: 77, a particle is required in translating, before the clause "*lou dounai,—auton.*" This is clear from a glance at the versions. In Tyndale's translation, and also in the Geneva version, *and* is supplied; in the French version *et pour*; but critics are agreed that the particle *dia* is the word implied in the original. Now, if the sentence ended with this clause, it might be easily rendered; but all the clauses that follow, down to the close of the seventy-ninth verse, are so connected with it and with each other, that they cannot be separated; and to put the whole at the commencement of the sentence is out of the question. It is therefore left in the place where it is construed in Greek, and introduced with a particle much more generic in its signification than *dia*, making only an approximation to, what is believed to be, the sentiment of the original.

(7.) Perhaps in all versions, but especially in those made into the modern languages, the difference of idiom and construction makes it necessary sometimes to supply words which are not in the original. In most versions, these words are distinguished in some way, as in the Hebrew version by hollow type, and in the French and English, by italics; but in many others they form a component part of the text. The general principle of the necessity of supplying such words is admitted, but the application of the principle is full of perplexity, as is apparent from the published versions where the words are marked. How strange soever it may appear to the general reader, it is not always clear, when a word is necessary in the translation, whether it should be regarded as in the original or not. Thus Rom. 7: 8, "*manner of*" is not marked in the English version, while in the French, where the rendering is the same, the corresponding words are put in italics. When the versions are agreed in supplying a word, they are often by no means united in the word to be supplied. Thus in Rom. 8: 6, in the English version, the verb *to be* is twice supplied, unmarked by the way, while in the French, *give* and *produce* are severally supplied in italics. These variations may be illustrated by transcribing a single verse, Rom. 8: 29, from four different versions:—the English, French, Hebrew and Burman. The words in italics are the words marked as supplied by the translators.

English.—"*Is he* the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also."

French.—"*God, is he* the God of the Jews only? *Is he* not so of the Gentiles also? Yes, *he is* so of the Gentiles also."

Hebrew.—"[Is] he the God of the Jews only, and not the *God* of the Gentiles? Yes, the *God* of the Gentiles also."

Burman.—"*God, is he* the God of the Jews only? *Is he* not the God of the Gentiles also? Yes, *he is* the God of the Gentiles also."

The Karen version, it may be added to gratify the curiosity of the reader, is precisely like the Burman, excepting that the word *God* is marked three times, the first, third and fourth in order, as supplied by the translator.

When a clause is rendered by an idiomatic expression, though the words do not correspond, the practice of translators seems to be uniform not to mark them.

There appears to be but little uniformity in the versions, as to the necessity for supplying a word. A comparison of a portion of the French and English versions, showed that there are three times more words supplied in the French, than in the English. In respect to the present translation, whatever is idiomatic, with the uniform practice of translators, is left undistinguished; but words supplied, except the verb to be, are in scratched letter.

(8.) There is some difficulty in settling upon the recension of the New Testament to be followed. Knapp, Vater, Bloomfield and Scholz have occupied the translator's table, and it is confidently believed that no *idea* is omitted which is contained in any of those editions.

(9.) One other difficulty, only, shall be mentioned. There are no lexicons, or grammars, in Karen, to which appeal can be made, to decide questions in respect to the usage of language. For example; when the writer commenced writing the language, he found a difficulty in ascertaining what word the Karens used for *spirit*. Not being able to settle upon any one, he adopted for immediate use, the word used in Burman, which is derived from the Pali. Subsequently, being joined by an associate, he adopted, after mutual consultation, the word *ka-la*. Further acquaintance with the language, however, convinced him that this was the wrong word; and that *spirit*, in Karen, was designated by *tha*, the word for *heart*. Of course, *ka-la* was in turn reformed out of his writings, and *tha* reformed in. Now a good dictionary, containing not merely the English definitions, but also examples of the uses of the words in the significations attributed to them, would contribute, more than any thing else, to settle such questions,—and their name is legion,—because the words must be used in the manner there exhibited, as used by the natives, or it will devolve on an objector to produce examples of a different usage. Such a dictionary, the writer has much pleasure to be able to add, is now in preparation, and the printing commenced, by Mr. Wade; and if he lives to finish the work on the plan he has commenced, little more will be left to be desired in the department of Karen lexicography.

In consequence of these various difficulties, missionaries must necessarily differ in opinion in respect to the rendering of different passages of scripture. Still, our differences are, in a great measure, the result of different courses of mental training, or different degrees of knowledge of the originals, or different degrees of acquaintance with the vernaculars. Had each of us had the same education, in the largest sense of the word, and possessed equal degrees of knowledge, our views would be the same; for we feel alike. Our little differences are to be done away, not by a moral change, that is unnecessary; not by a long process of mental reasoning, perhaps difficult to comprehend; but by the mere *sight* of truth. At present we see her through a foggy atmosphere, and afar off, and our different positions offer different advantages and disadvantages.

It might be inferred from the difference of opinion, to which allusion has been made, that the translation as a whole would be an incongruous mass, some adopting one word for a given term, and some another; some adopting one principle in rendering figures, tropes and idioms, and some another. And so it would be, if each one thought it indispensably necessary to carry out his opinions in practice in all their minutiae; but "*omnia vincit amor*." There is no difficulty, however knotty and inextricable, that does not melt away before it. The writer's rule has ever been to conform his translations, even where he thought them correct, to the views of his brethren in every case of but small importance; always regarding a first version as an evanescent production, that must necessarily be subjected to many changes hereafter, when many of these little matters will, through the influx of more light, be settled without controversy. This simple rule has enabled him to adopt nine tenths of the criticisms offered him, without argument. His brethren, on the other hand, have gone beyond him; and the only fault he has ever felt disposed to charge them with, has been the adopting of his suggestions, as he feared, without sufficient examination.

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For general purposes,	349,50
Sundry collections by Rev. Thomas W. Sydnor, agent of the Board,	234,00
	<hr/> 678,90
Norfolk, Cumberland St. Bap. ch., per Rev. T. W. Sydnor, agent of the Board,	312,25
Richmond, 2d Bap. ch. and soc., per Rev. E. L. Magoon, as follows:	
Mountain Chief Fem. Miss. Soc., Mrs. T. M. Magoon tr.,	85,20
Mrs. M. J. Wortham, for Indian Mission,	5,00
	<hr/> 90,20
King and Queen Co., Union Fem. Miss. Soc., per Rev. T. W. Sydnor,	100,00
Washington Co., M. W. Weathers, per Rev. S. S. Mills,	3,00
	<hr/> 1184,35

North Carolina.

Wilmington, Bap. ch., per Rev. A. J. Battle,	23,15
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South Carolina.

South Carolina Baptist State Convention, per Rev. Dr. Johnson, as follows:	
Charleston Juv. Fem. Miss. and Edu. Soc.	20,00
Edgefield Village, Bap. ch.	23,00
	<hr/> 43,00
Rev. S. S. Mills, for Burman bible,	3,00
Newberry Court House, Y. J. Harrington	26,00
	<hr/> 72,00

Georgia.

Georgia Baptist State Convention, A. Janes tr., per Rev. B. M. Sanders,	144,17
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Rev. Mr. Browman, for Arracan Mission,	1,00
	<hr/> 145,17
Sunbury, Fem. Miss. Soc. do., Tract Soc., for Burman tracts,	40,00
per Oliver Stevens	7,00
	<hr/> 47,00
	<hr/> 192,17

Kentucky.

China, Miss. Soc., Arthur Peter tr.,	47,28
Louisville, Juv. Burman School Soc., Miss S. Roberts sec., for second year's support of Emma Beers, a Karen child,	20,00
do., Fem. Miss. Soc. of 2d Bap. ch., to aid in the support of Myat Kyau, a Karen preacher, per Rev. Thomas S. Malcom,	30,00
	<hr/> 97,28

Ohio.

Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr.,	300,00
Bronson, Baptist ch. and soc.	1,61
Mrs. Knowlton	1,00
Norwalk, Bap. ch. and soc., mon. con., per Rev. S. B. Webster,	23,09
	<hr/> 25,70
Cincinnati, as follows:	
Bap. ch. and soc.	115,70
Burman Fem. Edu. Soc.	68,00
per Rev. Dr. Lynd,	183,70
Elyria, Bap. ch. and soc., J. W. Jacobs tr.,	5,00
	<hr/> 514,40

Illinois.

Upper Alton, per George W. Grigge, as follows:	
Hiram A. Gardiner	7,00
Oliver Olcott	3,00
	<hr/> 10,00

Legacy.

Rowley, Mass., Mrs. Sarah Ellsworth, deceased, Jeremiah Ellsworth executor, per Rev. Cephas Pasco,	33,64
	<hr/> \$15,254,94

The Treasurer also acknowledges the receipt of twenty-five hundred dollars from the American Tract Society, for the distribution of tracts at the following stations:

China	300,00
Siam	600,00
Burmah	400,00
Greece	300,00
Hamburg	600,00
France	300,00

\$2500,00

H. LINCOLN, Treasurer.

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BAPTIST MISSIONARY MAGAZINE.

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NO. 8.

American Baptist Board of Foreign Missions.

ASSAM.

EXTRACTS FROM THE JOURNAL OF MR. BRONSON.

In a letter accompanying the journal from which the following extracts are made, Mr. Bronson says, "This will give a pretty correct idea of the nature of my efforts and tours for the last six months. Many places I have not been able to visit yet, and the population is so dense and the field so large, we are often ready to exclaim, 'What are we among so many?' We have been looking most anxiously for the announcement of more laborers being sent to our aid."

Villages around Nougong — Brahma Sári Hotro.

Feb. 8, 1843. Reached Huta Gaun, a few miles distant from home. Here I shall remain a few days. Making this a centre, I shall visit all the people and villages around, returning each day to my tent to preach to the people who may assemble around us at evening. In this way I hope to be able to present truth more connectedly and frequently to the same hearers, than in the usual way of visiting a village for a few hours, and then passing on to another. I have often observed that people have their interest excited by a first hearing of the truth, and would inquire and listen to good purpose, but the messenger of salvation is gone, and, under the influence of their priests, they sink back into their idolatrous courses, and thus the word becomes unfruitful.

9. The attention of the people having been greatly taken up in settling a disputed boundary question, little could

be done in preaching; but to-day the dispute is over, and I hope to gain their attention. An interesting young man, who holds an office under government, entered into our preaching, and inquired what religion we taught, and how he could become a Christian; and why I went about from village to village. Another was extremely bigoted, and said that all the criminal actions of the gods, of which I spoke, were only "*hila*," or play. Many were eager for books, to whom we gave about one hundred copies of gospels and tracts.

10. Passing through Khátwal and Bhoga Mur, both respectable villages, we came to Gerua Gaun, where we stopped and collected about thirty people, with whom we had an interesting conversation of two or three hours, on the errors of Hinduism, and the nature of the Christian religion. Distributed about thirty books, and went on to several other smaller villages. Not finding many that could read, or be gathered to hear our words, we went on to the Brahma Sári Hotro. This is a renowned place of Hindu worship, and several hundred years ago was endowed by Gouri Hing, an Assamese raja, with some 200 bhokofs (attendants) and 220 poorahs of land. This land and the attendants were given by the raja for religious purposes. Some two or three priests are at the head of the establishment, who derive from it a considerable revenue, and great power and influence. In fact, some of these priests live like petty kings and princes, and abusing the favor shown them by government, in still granting them the lands rent free, they harass and oppress the ryots and disciples without mercy. It is a notorious fact, that in this district two-thirds of all the cases in the court have their origin, directly

or indirectly, in the conduct of these intriguing, discontented priests. Four years since, the head priest (mahájon) died, leaving a little son, four years old, the sole heir of his whole estate. Desirous of getting hold of this property, another mahájon has created two parties among the people of the establishment, and excited the greatest disorder.

On my arrival at the hotro, I found a number of the bhokots collected, and, on addressing them, and saying that I had come to speak to them on the true religion, they immediately prepared seats for us. About 200 persons gathered round while I went through an exposé of the errors of Hinduism, showing that on their own ground there is no salvation. Just at that time the leading brahmin among them inquired, "What is the true way of salvation?"—the answer to which gave me a good opportunity of explaining to them the fall of man, and salvation by Christ, which interested them much. They then asked for our scriptures. I gave away to those that asked, and could read, about 150 tracts. I feel greatly encouraged by this day's effort. May the divine blessing attend. Thus far, the word of God seems to commend itself to the hearts and consciences of the people, and numbers in my hearing declared that they were wandering in darkness as to the true way of salvation. "How can I become a Christian?" is not an uncommon inquiry. At evening worship in my tent, the people were unusually attentive.

11. Visited a cluster of villages lying in another direction. Came first to Telia Gaun, where I found only a few that could read. Gave away a few books, and went on to Puta Kháti Núi, where I found an old priest and hotro, and a number of bhokots, who listened for an hour to our story and received books with eagerness. From thence proceeded to Sui Duáz, where we found a mahájon and several brahmins, who attempted to ridicule at first, but on hearing the story of Christ's incarnation and our account of the unsatisfactory nature of the hope of salvation by the Hindu shásters, became very attentive, and asked for books. A great number gathered around us during our conversation, to whom we distributed about forty books. After a few moments' conversation, no one attempted to reply to us. Returned to my tent, and in the evening had a visit from the behoya in charge of this part of the district, who, with his attendants, made

many inquiries about the Christian religion.

12. Called on several leading priests at their hotros, situated near us. These hotros remind one of the Jewish synagogues, being large buildings erected for the worship of the Hindu gods. Generally, they are daily visited by the disciples, who come to worship the priest in charge, called a mahájon or mohant. The mahájon receives daily contributions of all that the country produces, and thus he and his whole company of attendants are supported in idleness, by those who earn a scanty livelihood by the sweat of the brow. The lazy, proud and insolent bearing of these priests towards their disciples, and, indeed, toward all who differ from them, is often unendurable. It is by sheer cunning and intrigue that they manage to hold so great an influence in the country. Of late, in conversing with several of their disciples, I have seen they feel that the burdens imposed by the priests, are greater than they can long endure; and it appears to me that the discord and strife now existing between the priests, prognosticate their speedy downfall.

We have this day visited four different hotros, and our conversation has been before great numbers of people, so that Christ and his cross have been proclaimed to them also. Two of these priests were very bigoted, and almost uncivil; but I doubt not these very priests clearly perceive that Hinduism is falling before the truth. At evening, sent out and invited the villagers to come to worship in the tent. A good number readily came, to whom I explained the parable of the "sower and seed." God grant that the seed this day sown may fall upon good ground.

One of these mahájons, on ascertaining that I was arguing against Hinduism, abruptly arose and removed his seat some distance lest he should be defiled. Another, on being inquired for, sent word that he was engaged in devotion and in reading the shásters, and, therefore, could not appear. I, however, quietly took my seat, and began to talk to the bhokots around, and particularly with an intelligent young brahmin, on the hopelessness of obtaining salvation by Hinduism. As I expected, the pious mahájon, unable silently to hear Hinduism exposed, left his profound devotions and defended his poor, crazy superstructure, with no ordinary zeal and ability. Another refused to take or even look into our

books, telling his disciples if they did, it was sin. And in another village one poor man has been sadly beaten for reading them, beaten, too, by several priests. These circumstances show that we must expect opposition, as light increases.

Bor Duár Thán—Incarnation of Krishnu.

13. Have this day visited another cluster of villages on the south side of the Kullung, chiefly among disciples of Aunótia Gohain, and of the Bor Duár Thán. We first encountered a mohant, and a greater fatalist I never saw. He refused to take any of our books, though, in his presence, I distributed a number to his disciples. Leaving him considerably excited by our plain warnings, we went on, and entered into conversation with a most pleasing and attentive young mahájon, who made many proper inquiries about our religion. He had received some religious books before at Gowahatti, and, therefore, scripture truth was not new to him. He and his disciples readily took our books. We next seated ourselves under the cool shade of an overspreading pepul, and began to address several persons near us, when the following conversation took place.

Ques. Whose disciples are you?

Ans. "We are Norúa disciples. Our gurns are at the Bor Duár Thán."

Q. Whom do they teach you to worship?

A. "They teach us to worship themselves."

Q. Does it appear possible that the holy God should require you to worship sinful beings like them? What else do they require of you?

A. "They require us to give, yearly, eight annas in money, three poorahs of paddy, ghur, plantains, hoes, salt, and a piece of cloth."

Q. And what do they give you in return?

A. Nothing: but they send out their disciples saying, *khór de, khór de, (pay, pay)*—and if it is not forthcoming, abuse and beating follow."

Q. But do you think that such covetous persons, such worldlings, can do any thing toward your salvation? Let me advise you to keep your hard earnings, and look to God alone for salvation.

"Yea, yea," said another, "you speak truly. A number of persons in my neighborhood, who have thought much upon the subject, have refused to call brahmins to make atonements for them,

and from this year, I will not give them any thing."

This is given as a specimen of what I often hear, and I trust that the day is not far off, when this people will break the bands of their blind spiritual guides.

This evening had an unusually large and attentive audience at my tent while I explained and enforced the parable of the "wheat and tares."

15. Set out in company with Capt. Gordon, for Bor Duár Thán, which we reached about 10 o'clock. In the afternoon visited this place of superstition. There is a great attempt at show, and an increasing effort to obtain for it a celebrity, as a holy place, like that of Benares and other places; which has been encouraged by people being sent from the courts to swear, at this place. Even several magistrates have been known to lend their influence in supporting the popular superstition, by requiring their witnesses to swear at this temple, that they speak the truth.

There are five or six very large buildings, raised about three feet from the ground, and built in the best style of the natives of this country, ornamented by various figures and carvings of Hindu gods and goddesses. The story of the brahmin at the head of the establishment, is, that Krishnu was incarnated in the form of a man called *Sonko*; that he gave directions that the place should be sacred to his worship,—and, leaving the impression of his foot on a stone, commanded that it should be preserved sacred and worshipped. To worship this sacred stone, therefore, multitudes come from all parts of the country, and, having brought their presents for the priests and bowed before the door of the house that is said to contain the stone, they leave again apparently well assured that they are in the road to eternal happiness. They also relate certain wonderful things done by *Sonko*, as, that the people were in want of water, and *Sonko* having petitioned for the same, *Gunga* descending rested on a tree, which immediately sank, and a tank appeared in its place. This tank is near the place, and is called *Gunga*—and is considered holy. Multitudes resort to it for the purpose of bathing, and believe it has the same saving effect as bathing in the Ganges. The present brahmins attached to the place assert, that this incarnation is predicted in the *Shri Modbhágowot*, as it is written here.

They say that *Norua*, or, as it is more

generally now called, Bor Duár Thán, was given by Lokhi Hing Raja to Ram Deu, the father of Bhodro Deu Mahant, who is now a very old man, living at Rámpur. He is said to be 112 years of age. The proof brought forward of this gift, is a copper plate, or *pholi*, dated 18th *Mágh*, 1693, A. S.,* which, by some, is considered a forgery.

In 1721, A. S., owing to a disputed succession, Raja Komol Eswor Sing divided Bor Duár into two námghors. One division is called Noruá, the other is called Hólógúri.

These idolatrous shrines are endowed as follows:—

The Noruá division obtained, by a decree of the deputy special commissioner, dated 9th of July, 1841, four thousand seven hundred and nine poorahs of land. It has also one hundred and seventeen families of bhokots.

The mahant acknowledges that he has two thousand disciples, but, doubtless, he has twice that number.

The Hólógúri division, besides a large amount of land, has one hundred and one bhokots, granted by Raja Komol Eswor Sing.

The mahant acknowledges about eight hundred disciples only, but, doubtless, they equal in number those of the Noruá division.

The bhokots seem to think that they are bound to the establishment for life, with their wives and children; and, in fact, they are just in the capacity of slaves and bondmen. They appear to be of all castes, and follow the occupations suited to their caste, whenever their brahminical lords require their services. Much of the time they are idle; and this is one of the evils of endowing these places, that it encourages a great body of people in idleness. This is strikingly exhibited at Bor Duár, for almost the whole of the thousands of poorahs of land, with which it is endowed, is a waste jungle. And although there are scores of children, and many brahmins qualified to teach, there is no school in the vicinity.

Among the bhokots I observed a number called by the people Kewolias, or Udáhin; these never marry, but forego all the enjoyments of conjugal life, for religious purposes. They never enter into business, nor receive money, except as they beg it for their necessary living from day to day. They

only repeat the shásters, and sing in the námghors, &c. They are looked upon by the people as very holy. Many with whom I conversed, appeared to be living so to perform penance; and reminded me of the monastic life. Some of these have been pilgrims to Juggernaut, to the Ganges, and other holy places, and have returned here to die.

Originally there appears to have been but one sacred stone, and one house for its worship; but now there are no less than three several houses said to contain sacred stones. Whether they broke the original stone into three pieces, and distributed it among these places of worship, or where they got three stones with impressions of Sonko's foot, I could not get them to explain. There is nothing, however, too marvellous for these brahmins to palm off upon the people for truth. Neither is it any objection in their minds, that the place is not mentioned in any of the chief sacred writings of the Hindus, nor that it is unacknowledged as holy by any well-informed expounder of the shásters.

During some thirty or forty years past, a most angry quarrel has existed between the leading brahmins of the place, about the division of the establishment. The Hólógúri party claim sole right to a certain dól, or shrine, near by, which is considered particularly holy, and, of course, being visited by great numbers of people, is the source of great profit. The ground of their claim is, that the shrine is located on the land that falls to their division. On the other hand, the Noruá party claims sole right to the sacred tank, or gunga, because it falls in their division of land. This occasions great discord among the bhokots and disciples of both sides, for they wish to enjoy the saving advantages of worshipping at both shrine and gunga, which is objected to by the brahmins. On this and other accounts, therefore, these restless and ambitious priests, not content with enjoying the liberal grants of land made by government, nor with the great income received by yearly levies on their disciples in all quarters, they have, for a great number of years, been wrangling about the division of the grants. On certain festival occasions, immense crowds resort to this place, and the priests array themselves with their bhokots to oppose each other. The consequences are serious, and it has been found necessary that a

* A. S. means Assam style. *Mágh* is the Hindoo month answering to a part of January and February.

police from this station should be stationed on those days, as a precautionary measure, and the brahmins severely threatened in case any riot should occur. Notwithstanding all this, the poor benighted Assamese bow down to these brahmins, and worship them in the most reverential manner.

16. Visited Rāmpur, a branch of the Noruá division, about seven miles distant. The style of the buildings, tanks, &c., is the same as before described. Here the old man, Bhodra Deu, resides, of whom I spoke in my entry of a former date. On hearing of my arrival, he desired to see me. He has evidently attained a great age (said to be 112 years). His sons endeavor to make out that he is a standing miracle in support of their cause; saying that he has eaten nothing for the last twenty years, and drinks only the water of gunga and a little buffalo's milk daily. On seeing me, he immediately commenced saying, that "Krishnu was here incarnated, and had commanded him to establish his worship, and that I must favor his sons in carrying out these commands." Caleb and I then entered into a long conversation with the people about the impossibility of obtaining salvation by Hinduism. They argued very zealously for a time, but soon referred us to the older brahmins at Noruá, who would be able to answer all my objections against Hinduism. I then offered our books, but the priests declined taking them, and so did all the bhokots. On leaving the village, however, a great many followed and asked for books, to whom we gave liberally. These, no doubt, will get into the hands of the brahmins, who refused to accept from our hands.

In the afternoon we went again to converse with the heads of the Noruá division. I had really supposed that the lips of these priests would keep knowledge, but I was greatly disappointed; for many other unpretending brahmins have I found far in advance of them in powers of reasoning, and in general knowledge. They, at first, refused our books, but at length the leading brahmin took a copy of the New Testament in Bengali. We gave away numerous books to his bhokots and disciples, and returned to our tent.

17. Crowds of people in and about our tent all day, among whom were several priests and bhokots, who entered into the discussion very warmly. We spread out our books to the view of all, and the demand for them was

very great. During the day I saw various little groups eagerly discussing the subjects contained in our tracts and gospels, — some opposing, some approving, and some halting between two opinions. It was to me a very pleasing sight, and I most earnestly lifted up my prayer to God, that here, where so long satan's seat hath been, the standard of the cross may be effectually reared.

During the discussion upon the nature of God, an agent employed by the Noruá division to transact their business in the judicial courts, came up, and inquired "how the people could worship, or know any thing of a God who had no visible form, such as I described." I replied, "Suppose that I was king of this country, and, being desirous of returning to my native land, should appoint you to take charge of my government and subjects; on reaching America, should I not be unseen to you? How, then, could you know any thing about me, or what course would secure to you my favor or disfavor? But although unseen, were I to write you a letter, saying, 'deal justly with all my subjects, but punish transgressors and reward the good and faithful,' could you not, from my letter, understand that I had certain qualities, such as justice, and goodness? Just so the bible is God's communication to the world. Because we cannot see him, he has condescended to tell us what his attributes are, what course of conduct will gain his favor, and what will incur his displeasure; and, particularly, has he stated that to worship any shape with the idea of its being God, is offensive to him, and will inevitably make us suffer the endless torments of hell. So, just as you would learn my character and wishes from my letter, all Christians learn what God is, and how they can please him, from the bible. Therefore we need no images to help us form an idea of God. Besides, do not your own shasters say that God is invisible, like the wind? If you will let me see you make an image of the wind, then I will confess it possible that you can make an image of the great and invisible God." To this they made no reply, but soon left us.

(To be continued.)

China.

LETTER OF DR. MACGOWAN.

The departure of Dr. Macgowan from Hongkong, and his arrival at Chusan and Ningpo, have been mentioned in former

numbers of the Magazine. Several letters have been recently received from him, giving some interesting notices of those places, of which, comparatively, little has been known. The letter from which the following extracts are made, is dated at Ting-hái, Chusan, Oct. 27, 1843.

Population of Chusan, and its character.

I sailed from Hongkong on the 25th ult., in the American bark Valparaiso, Capt. B. Lockwood, who kindly gave me a free passage, equivalent to a donation of one hundred dollars. We had a stormy passage; the N. E. monsoon had fully set in, which compelled us to sail far into the Pacific before standing to the northward. Soon after passing the South Cape of Formosa, we encountered one of those terrific hurricanes known in the China Sea as a typhoon. Our Heavenly Father brought us through the storm unharmed, and favored us with a speedy passage of only fifteen days,—about half the time taken by most vessels to beat up against the monsoon. *With* the monsoon, Chusan is but four or five days' sail from Hongkong; *against* it, the voyage is equivalent to a trip from New York to Liverpool.

Chusan is in about Lat. 30° N., Long. 122° E. from Greenwich. It is the largest island of the archipelago to which it gives name. At present it is in possession of the British, who retain it until the last instalment of the indemnity due under the late treaty, be paid. The harbor is not a very good one, and is difficult of access. At one time Chusan was regarded as a most insalubrious port,—but the great mortality among the English soldiers arose from other than climatic causes. It is now a favorite resort for invalids. There is less sickness among the troops than there would be among the same number of men stationed in any town in England. The island is about twenty-three miles long, and nine broad at its extreme points; its population may be estimated at 25,000,—residing mostly in villages and hamlets. It contains one large city, Tinghái, a mile or more from the harbor. Tinghái is a walled city, with a population, perhaps, of 20,000. The houses, for the most part, are low, miserable dwellings, generally of mud, and often with no floor but the earth. The temples are numerous and in good repair, and crowded with gaudy

idols. I have distributed tracts among the principal shopkeepers, in the schools, and among the priesthood. Everywhere they were received with civility. A monastery which I visited, just without the city walls, contained but one monk who could read. He took me to his cloister and showed me his furniture,—a bench, a table, and some rough boards covered with straw, for a bed, over which hung his rosary. Poor man, I would fain have told him that his whole life of penance would avail him nothing, but I could do no more than leave my tracts, with a prayer for the Master's blessing upon them.

I have traversed on foot a great part of this island, prescribing for the sick, performing various surgical operations, and distributing tracts to all who could read. These pedestrian excursions brought me in close contact with the people. I took my meals with them, slept on their beds, and endeavored to make myself, in a measure, one of them. I was cordially welcomed to their homes, and furnished with the best food and lodgings their villages afforded. For the most part, they are extremely poor, sweet potatoes and fish forming the greater part of their food, rice being too expensive for them to use frequently, and a fowl is a rare luxury. Their abject poverty and their filthy habits are a fruitful source of disease among them; ulcers of the cornea, from their meagre diet, are common among the adults, and a hideous form of *scabies* afflicted by far the greater number of the children.

Other maladies, the result of sin, were very common. I would not judge them harshly, but there was too much evidence of their being very sensual to escape observation. There seemed but little sympathy among them for human suffering;—my operations seemed to amuse them greatly, and their merriment became annoying when they saw a portion of integument removed from some poor woman, or when the patient uttered a groan. Whether the hospitality they showed to strangers, be the result of native kindness of heart or from the expectation of being fully compensated for their pains, may be questioned; but there is much reason to believe that they possess little or no benevolence. They seldom showed kindness to those who fell into their hands by shipwreck or capture during the late war. One is reminded at every step in China, that pagan civili-

zation differs materially from the civilization of Christianity. Still, I saw enough that was interesting in the people to make me love them. They appeared contented, and even cheerful; and though unceasingly employed in procuring a subsistence, their features were not careworn by anxiety for the bread of the morrow.

On entering a rude temple near the sea-beach, I met two poor fishermen almost naked. They had been out all night and had taken nothing; and were before an idol, seeking its favor for their next attempt. They lighted tapers, which were placed under the nose of the god, burnt gilt paper, and sought for favorable omens in the ashes; and having found, as they fancied, some assurance that better luck would attend their labors next time, they departed highly pleased with the result. In this ceremony there was not the least manifestation of religious feeling; the whole attention of the worshippers was taken up by the stranger,—laughing and talking nearly the whole time. I sighed that I was unable to tell these poor men of Him who was the friend and companion of the fishermen of the sea of Galilee.

It is not uncommon for the Chinese to dispense with the services of priests in their approaches to their idols, as in the case of these fishermen.

At another temple, once possessed of considerable splendor, but now almost in ruins, in which I sought a few moments' rest, the priest, an aged man, received me very kindly. After placing before me the usual cup of tea, he ran off, without hat or shoes, exposed to the rays of a scorching sun, to a neighboring village, to announce my arrival. He soon returned, followed by a long train of men and children. I accompanied them to the village; their politeness required me to lead the way. The road being but a few inches wide, our march was in single file. On our arrival at the village, we marched to the house of the head man, whose reception hall was cheerfully opened. After dining with a few of the elders, the sick were admitted and prescribed for. This duty accomplished, tracts were distributed by my friend, the priest, who, though unable to read himself, yet knew all in the crowd who could. He handed them about with much discrimination. On quitting the place, this old gentleman accompanied me farther on my way than any of the crowd.

Island of Puto—Buddhist temples.

On this tour I visited also the celebrated island of Puto, which is inhabited exclusively by Buddhist priests and their attendants. The island is about five miles long, and one and a half broad. There are no less than thirty temples, containing each from three to one hundred and fifty idols. Some of these temples were once magnificent, but the best of them are now greatly dilapidated; many of them are small mud edifices, also partly in ruins. At one time, when Buddhism was in its palmy days in China, there must have been many thousand priests on this island, judging from the numerous untenanted cloisters around each temple. At present, there are but one hundred and fifty residing there, and these are miserably supported. The priests received me kindly, giving me a cloister, with some boards and straw, in the principal temple of the island. They allowed the temple to be transformed, for the time, into a Christian dispensary, where many were prescribed for, and several operations performed. On one I ventured to operate for cataract; the operation was successful, and will not, it is hoped, be followed by any serious inflammation. There was the same want of feeling manifested by the priests as was remarked among the people on Chusan. The whole brotherhood laughed loudly on seeing one of their number undergo the operation for the relief of entropion. The abbot seemed especially amused. This man had projecting from the centre of his forehead, a very singular bony or cartilaginous tumor, which he and his associates assured me was occasioned by his frequent prostrations before the idols; for the more zealous the idolater, the harder does he knock his head on the stone floor. Several of the idols were represented with a similar tumor on the centre of their foreheads.

At night, after retiring to rest, my curiosity was excited by the sound of the gigantic drum in the temple, which some one was beating,—about one stroke a minute. I arose, crossed the court separating my cloister from the temple, and climbed up to a latticed window, but could see nothing. All was in perfect darkness. But there was, evidently, some poor priest there, taking his turn to keep the idol awake, which task he faithfully performed until the morning dawned.

The priests accepted of my tracts,

and prepared paste for me to post Christian handbills on the walls about the island.

On my return to Tinghái, I stopped at an English military station, where I spent the Sabbath,—was permitted to converse with the sick in the hospital, and to address those men who chose to attend. All the Protestants and many of the Catholics came and listened to an imperfect exposition of a chapter in the bible very attentively. A pious officer contributed eighty rупees to our mission treasury,—he has become a monthly contributor.

The scenery of Chusan is quite picturesque. The island is, evidently, formed of a group of smaller ones by the sediment brought from the continent by the Yangtze-kiang. The same cause is still in active operation, and is gradually connecting the whole archipelago together, and this to the main land. The hills rise as abruptly from the perfectly horizontal plains as they once did from the surface of the ocean. These plains are very fertile, yielding two crops of rice annually, and also one of beans. The hill sides are terraced, in some cases, to their very summits, and planted with sweet potatoes; and where nothing else will grow, there are stunted pines and rank grass, which serve for fuel. The tallow tree, camphor tree, the tea plant, and cotton plant, also grow here. Its capital, Tinghái, would make a good missionary station, which may be said of innumerable accessible points along the coast. But, alas! it will be occupied by none but the emissaries of an apostate church.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN.

(Continued from p. 133.)

Oldenburg and Jever churches—Hanover—Memel, &c.

From the brethren in the Grand Duchy of Oldenburg we have received the most encouraging intelligence. The Lord is evidently raising the dead, where hitherto the god of this world reigned undisturbed over the children of death. Br. H. has made frequent missionary tours, in which I had much encouraged him, as br. M., the deacon of the church at Jever, could conduct the religious services during his absence. His journeys have extended

from one end of the Grand Duchy to the other, and beyond it. His labors have consisted in tract and bible circulation, preaching, and visiting the scattered saints. The Lord has accompanied our brother on these errands of mercy, and made him instrumental in imparting eternal blessings to many ready to perish. At three or four new places accessions have been made to our numbers, and in the vicinity of Marburg we hope soon to see another Christian church raised. As br. H. is still very young, I sent br. K., one of our deacons, from this to examine the candidates for baptism in various parts of Oldenburg, and administer that ordinance to them. This was accomplished at the beginning of the present year. His journey was highly interesting, and attended with great good. He baptized nine converts, preached several times, and encouraged many of the brethren whom he met with. Among the converts was a fisherman and his wife, who formerly were united to the Moravian brethren, who have a small society at Bremen. Every effort was made by that body to prevent the above step, but truth prevailed. Br. K. gave a most interesting description of the baptism of this couple. It was at the dead hour of midnight when these and another convert along with br. K., left the cottage of the fisherman, the latter taking the lead with a large axe and a rope slung over his shoulders. The frost was intense, the earth covered with snow, whilst the moon and stars shed their dim light on the path of the little band. When they reached the place where the solemn service was to take place, our fisherman set to with his axe, and, after considerable labor, cleared a space large enough for the burial and resurrection. For the information of timid saints, who are afraid of very cold water, let me add, that none of these disciples were the worse in their bodies for this act of obedience to the Lord; they are all perfectly well from recent accounts.

The two churches in this part, at Oldenburg and Jever, enjoy at present a season of rest. But this is very precarious, the clergy being strongly opposed to our movements, and ready to do all they can to stay our progress. The good seed is, however, in the meantime, scattered far and wide; and the Lord, faithful to his word, makes it bud and yield fruit. Men's mouths cannot be stopped, and every access-

sion increases the number of those who will speak the things which they have received as God's truth, and experienced to be according to godliness. We cannot be sufficiently grateful for what the Lord has wrought in this part of Germany, especially when it is remembered how much the gospel is generally opposed. At the close of last autumn, the civil and ecclesiastical authorities assumed such a threatening aspect towards our brethren that we were led to look for a severe persecution. The storm has been silenced; for though the clergy were for the enforcement of the severest measures, the authorities were of a different opinion, and the former were thus compelled to follow the example of the latter. Since then, an infant has been taken by violence from the arms of its mother, at a village called Sillenstedt, near Jever, and sprinkled at the house of the pastor of the place. From this it would appear as if this strange practice was to be generally acted out towards our brethren. Many of our brethren have such a dread of this human invention, that they will do any thing to prevent it, though, for myself, I must say that, after a faithful remonstrance, I should be passive in this matter.

In the kingdom of Hanover, where our devoted br. S. labors, the great severity with which our brethren were treated, has been somewhat relaxed. Nay more, a royal permission has been given for conventicles, by which twenty-five persons may assemble, but not during public worship. A severe threat is, however, appended to this against such as shall administer the sacraments, not being acknowledged by the government.

Br. S. has continued to prosecute his arduous work in visiting the scattered disciples in various parts of the kingdom, and in generally spreading the gospel of Christ. Many of his journeys were made during the night, as he is not permitted to leave the place of his residence. The good spirit of our God has owned these labors, so that seventeen converts have been baptized by him, and two or three disorderly brethren restored. Among these were several who reside at the capital. Dear br. S. was, two or three months ago, near the point of death; the Lord heard our prayer on his behalf, but, alas! our brother entered too soon on his work, and a relapse was the consequence, from which he is slowly recovering.

We have another valuable fellow-laborer in br. C. S., at Eimbeck. He is a plain journeyman carpenter, working at his trade, but a most devoted brother, who is frequently out on missionary tours, and whose labors have enjoyed the divine blessing to a most gratifying extent. I expect a visit from both these brethren shortly, when I hope the spirit of the Lord will direct us in our consultations to the adoption of such measures as he intends to bless to a still larger degree in the ingathering of God's children. Among our Hanoverian converts was a young man educating at the national seminary for schoolmasters. He was expelled from this institution on account of the change in his religion. I hope that he may become useful in the spread of the truth in Hanover. We had intended to employ him at Hamburg, to instruct a number of the children of our members; but no sooner was a commencement made, than he was ordered to leave the city.

I would urge it most affectionately on the consideration of your respected Board, to employ two or three brethren in various parts of Hanover. They must be Hanoverians, as the subjects of other States, on attempting any thing for the Lord, would be banished *sans cérémonie* from the country.

From Memel, where I sent br. Remmers about sixteen months ago, I have received frequent and encouraging communications. The cause is prospering, and accessions have been made to the church, both from the world and the original church, which may be considered as broken up, owing, mainly, to the bad conduct of its pastor. Br. R., I regret to say, is now obliged to return home, on account of the death of a near relation. To leave the station altogether unoccupied, might be attended with serious consequences; I have, therefore, begged br. Oncken, who had accompanied br. R. to Memel, and who is at present at Elbing, where, along with his temporal engagements, he has been very useful in promoting the Savior's interest, to return to Memel and occupy br. R.'s place till he can send another brother. At Elbing, I rejoice to add, there are some precious souls who wish to follow the Lord in all things.

In Pomerania, where we have no official connexion, I keep up a friendly correspondence with the brethren, by which, I hope, the good work is

strengthened to some extent. The three churches formed there, continue steadfast, and are constantly on the increase. Their members amount, in all, to about ninety. I furnish them with tracts and bibles, and have just engaged a brother as colporteur for the American and Foreign Bible Society. It would be most desirable if the Board could support a missionary in that part.

From hr. Lehmann you will have received direct communications, which must have been very cheering to yourself and the Board; the Lord having given him external peace, and internal prosperity in the church. On the first Lord's day in the present month (April), the church was enriched with eighteen new members, and since then, two others have been added.

Br. Werner, pastor of the church at Bitterfield, has been partly engaged in connexion with the Board since April, 1843. He has not only continued to superintend the church at the above place, instructed in a Sabbath school, and circulated a considerable number of tracts and scriptures, but has also made frequent missionary tours into the adjoining States, on which he has preached the gospel, conversed with the people, and distributed religious tracts. His labors have also been successful, and additions made to the little flock.

From Stuttgart we have received, during the year, intelligence which has greatly distressed us. The church there has been divided, in consequence of the visit of Mr. M. from Bristol, (Eng.) I am now writing to Stuttgart, and but for my present distressing situation, would go myself to see what, by the Lord's blessing, might be done to restore unity among the disciples of the Lord.

Mr. Oncken subsequently speaks of the posture of affairs in Denmark, the discontinuance of the services of Mr. A. Mønster, the employment of R. Jorgensen, and the need of additional laborers; also of the state of the church at Berlin, &c.; but the information is superseded by later communications.

In a letter of more recent date, he refers to the contributions made on behalf of some of our Danish brethren. The application of these moneys is ordinarily limited by the donors to one or two individuals. "Our friends in Copenhagen can make

good use of these gifts of love," but there are other brethren in Denmark who have suffered more from persecution than even they. And, both in Denmark and Germany, contributions are often needed for the relief of persecuted brethren, not known to the Christian public in this country, to whose necessities Mr. O. is often constrained to minister from his own limited resources. For these reasons, Mr. O. suggests that, if contributors will, in future, leave it to the best of his judgment how to distribute their gifts, "they will bestow a great kindness on him, and not less on many of the persecuted brethren who most need relief."

Greece.

EXTRACTS FROM A LETTER OF MR. BUEL.

A brief statement was given in the Annual Report (Mag. p. 193,) of the manner in which Mr. Buel was employed at Malta, and Apostolos at Piræus. Some interesting details will be found in the following extracts from his letter, dated at Piræus, March 11.

Book and tract distribution at Piræus.

Since the removal of Apostolos here in September, he has given away above 500 copies of the American Tract Society's publications, entitled "Blind Lucy," "Lady Jane Grey," "The Good Resolution," and "Ellen the Little Servant Girl,"—the latter a new and particularly useful book, similar to "Mary Lathrop." He has given out 200 of "John's Gospel," seventy Psalms, and as many of "Job, Proverbs, and Ecclesiastes," and six copies of the Old Testament entire. Also 250 "Beecher on Intemperance," 250 "Gurney on the Sabbath," 120 "History of Joseph," and 300 Decalogues. These books, I have reason to believe, have been judiciously distributed, and always at the earnest entreaties of parents or children. The three schools in this place, viz., the boys' school of 150 pupils, the girls' school of 120, and the Hellenic school of twenty-five pupils, have each been supplied with the above named books, at the request of the teachers. The two larger schools have no reading books except the Catechism of the

Greek church, and a small primer of Grecian history. Other books they are unable to purchase, if they were to be obtained.

The above named publications, together with the New Testament entire, the "Sacerdotal Companion," and "Catechism of Plato," by Coray, "Wilberforce's Practical View," "Alleine's Alarm," and some miniature tracts, have been sent in considerable quantities to other places, by request.

A box of 441 books, of twenty-one different kinds, was sent to John [Thaumatopoolos] our brother at Patras, where, and in the neighboring places, he distributes them to good purpose and without the least hindrance.

The persecution against books has long ago ceased at Patras. The civil authorities and chief inhabitants had received them, and the schools had been supplied with them long before the persecution against our brethren occurred. The cry of "Phariseism" (freemasons) could do no harm to books that were in everybody's hands. But *that* epithet, and *atheist*, and sundry others, were used with tremendous effect among the rabble, stirred up against persons who had just renounced the national church, and had been baptized into—they knew not what!

During the year 1842, Apostolos had effected a very extensive distribution at Patras, and to distant parts of Greece; for example, 200 copies of the scriptures and tracts were sent for the use of the schools in Kastritza, at the request of the demarch of that place. Again, 600 copies of the tract publications and of the scriptures in parts, and a few of the Old Testament entire, were sent to a teacher of public schools in Missolonghi,—180 tracts and scriptures to the school in Castana, on the Corinthian gulf,—and 250 copies of the same were taken by the demarch to interior Maina, for one of the public schools; also 650 copies and more of the same books, besides 160 New Testaments (with the ancient and modern in parallel) were supplied to the boys' and girls' schools in Patras during the same year.

Religious liberty in Greece.

In the letter from which the above is taken, Mr. Buel comments briefly upon the limitations to religious liberty prescribed in the new Constitution of Greece. The first article of the Constitution, literally trans-

lated, reads thus :—"The prevailing religion in Greece is that of the Eastern Orthodox Church of Christ; but every other known religion is tolerated, and the rites of its worship are to be exercised without hindrance, under the protection of the laws; proselytism and every other interference with the prevailing religion being inhibited." Mr. Buel remarks on the above :—

Of course, we are not allowed to baptize in the kingdom of Greece. And this I consider to be the extent of the influence of this law upon our missionary labors. Every thing else we may do, and have a right to do, except to attack the peculiarities of the national religion in our teachings, and to baptize members of the Greek church into our own. We may teach from the bible,—the acknowledged standard of the national faith; we may scatter it like the sower's grain over the whole land, as well as other good books that do not in a polemical manner speak counter to the doctrines of *the church*; and still enjoy protection under the first article of the Constitution. Greeks who come to us for instruction will, necessarily, know what our practice is in reference to baptism; and by the *exclusive* authority which we concede to the sacred scriptures as a rule of faith, every true convert will, necessarily, be led to examine respecting his personal duty to be baptized, and, in the end, he will be constrained to go where he can obey his conscience and his Savior without incurring the penalties of the civil laws. Such a privilege he will find in Corfu; and in Turkey, should we have a station there. With this view of the case Apostolos concurs. He seems to be little concerned about the new law, nor to attach much importance to it, further than as it prohibits baptizing. We must wait to see what discretionary power the ecclesiastical authorities may be permitted to exercise, agreeably to the *spirit* of this first article; or what they may attempt to do, to embarrass and limit missionary operations.

Mr. Buel adds,—

I think that the peculiar relations which the king, as a *Catholic*, sustains to the Greek church, have been the chief occasion of this restriction. The Constitution requires that his succe-

sors shall profess the Greek religion. To this law he has assented, so far as it relates to his own children. For the faith of other possible successors to the throne, he declines to give his pledge.

My confidence is still strong that God has a work for us to do in Greece. Something good is to come out of this prohibition to baptize. We may preach the gospel, and a whole gospel, and still be doing only what every priest is allowed to do, if he is disposed. And if we are questioned, our reply shall be, "*We have transgressed no law.*" Thus the very weapon formed against us, may be our defence. "*God will make the wrath of man to praise him.*"

LETTER OF MR. LOVE.

Death of Dr. Uziglio.

Letters have been received from our missionary friends at Corfu bearing date May 20, portions of which we hope to insert in a future number. Earlier communications speak of the death of Dr. Uziglio, a Jewish physician of distinguished celebrity, and a zealous and able friend of the mission. The excellences of his character, and the loss sustained by the mission in his early removal, may be estimated from the following letter of Mr. Love, dated at Providence, R. I., June 3.

By a letter from Mrs. Dickson, recently received, we have the mournful intelligence that Dr. Uziglio, of Corfu, one of our most interesting converts, is no more. He died the early part of the present year of an epidemic, which prevailed at Corfu to an alarming extent, and with a violence and fatality unprecedented in any malady to which the country has ever been subject. The epidemic appears to have been one hitherto unknown in those parts; and though, in type, a typhoid, and evidently connected with the hepatic secretions, under the influence of some atmospheric miasma peculiar to warm climates, yet its specific character seems to have been but imperfectly apprehended, and hence beyond the reach of medical skill.

The following extracts from Mrs. Dickson's communication will be interesting on account of this and other information which it contains respecting the mission at Corfu. Her letter is under date of Feb. 8, 1844, which, it

will be recollected, was about one week previous to the arrival of Mr. and Mrs. Arnold, and Miss Waldo; and is in reply to one which had been just received from us, bearing her the unwelcome intelligence that these missionary friends, who were expecting to sail in the autumn, had been for the time then being, detained. Mrs. Dickson says,—

"The last mail brought your letter, and I cannot tell you the degree of disappointment and discouragement it produced. I had prepared every thing for the reception of our dear friends by that very steamer; but instead of welcoming them, nought but the sad intelligence of their detention still in America, was received; and with no certainty when they would be able to embark. I could have sat down and wept. But I did not. I thought of Him who is wise in counsel and mighty in strength. I knew there would be no want of facilities to waft them across the ocean, if such was His will; and since it was not, it only remained for me to acquiesce sweetly in the best of all measures. I already begin to see that it is, probably, a mercy that they have not arrived just at the present time.

"An uncommon, and hitherto unknown disease, has appeared in Corfu, and carried away many to their long home. It is neither plague nor cholera, but equally fatal in its effects.

"The individual is seized with pain in the head, which increases until delirium ensues, and the patient raves until he dies. This is a period longer or shorter, according to the violence of the disease on the constitution of the person. Some are cut off in twelve hours, others in twenty-four, and a few have continued a week; but *death*, up to the present time, has been the inevitable consequence of every attack. No one has escaped, at least so far as I have heard. I have lost three of my Sabbath scholars, and others are ill, and the mothers of two more are at this hour in dying circumstances.

"But of all the deaths which have occurred, none has affected me like that of Dr. Uziglio; oh! this has fallen like a weight upon my heart. It is felt as a public calamity; all classes lament him, and all now honor him. But he is gone, never more to '*examine the bible as to the great question of the Messiah.*'"

Dr. Uziglio, it will be recollected, was by birth a Jew, and, of course, ed-

uated in the Jewish religion. After becoming himself enlightened, he became very anxious that his "kindred according to the flesh," and particularly his own relations, might also receive Christ; and, with this in view, it appears that at the close of last year he had gone to Italy, his native country, for the purpose of effecting arrangements for the removal of his father and mother, and his little motherless daughter, to Corfu. Mrs. Dickson adds,—

"When, at the close of the year, Dr. Uziglio returned from Italy, he found this disease beginning to make its appearance among his brethren the Jews. He devoted himself with great assiduity to his patients,—was frequently day and night with them. About the same time I had another attack of ague and fever. When he came to see me, he told me of this disease, 'and,' said he, '*they die, and die, and die, and there is no remedy.*' He seemed more than usually sober and thoughtful. He gave me some charges concerning my own health,—spoke of my leaving Corfu to recruit my strength before the beginning of the heat; 'But,' said he, 'you must not stay away long, we cannot do without you here. My father and mother are coming from Italy to live with me, and my little daughter shall be placed under your care; you will direct her education.' I saw him no more. The fatal headach deprived him of his senses, and only once, in a short lucid interval, when one was sympathizing with him and expressing the hope that he would yet recover, he said he was assured that all the doctors in Corfu could not cure him, God alone could do that. He, probably, referred to the number of the physicians on account of the many that came around his bed. Five were in regular attendance and sixteen in consultation.

"It is reported in Corfu that there is not a man in the city whose loss will be so severely felt, or one who is so deeply and generally lamented. Mr. D., a Greek, made an oration at the grave, and spoke with such feeling and pathos that many wept aloud.

"Some time since, when the deaths were most numerous among the Jews, the Rabbi called a meeting and proclaimed a fast. And among other causes of the judgment of God upon them, he mentioned particularly Dr. Uziglio's school and the doctor's defec-

tion from the Jewish faith. But now, when our dear friend has fallen a victim to the disease, which among the people is called '*The Sword of Jehovah,*' what will be the consequence! Ah, my brother! my heart faints at the prospect. The little ray of light which had sprung up in the Jewry of Corfu, is at once extinguished, and very probably the Rabbi and his party will use their influence to withdraw the Jewesses from our school. Already since the doctor's death, but fourteen of the twenty-eight have returned. I would not lose confidence in Jehovah, or in any way doubt his love; still, we cannot but be affected by the repeated disappointments to which this mission has been subject."

It became us, dear sir, with submission, and with unfeigned humility, to bow to this afflictive dispensation of Almighty God to the Greek Mission. All must lament the death of this estimable young man, for he was a public benefactor in the city in which he dwelt, and specially so to the community of which he was a member, and at the head of which he most deservedly stood. But it is for the mission that his loss is most to be deplored. He was, we hope, a sincere Christian; and the Christian principle that led him, after a year's patient examination of Scripture, to acknowledge Jesus as the Messiah, though at the hazard of having his name cast out as evil both among Jews and Greeks, from his connexion with the mission; and the Christian self-sacrifice that inspired him to sustain, mostly at his own cost, a school for the elevation, mental and moral, of eighty of the youth of his people, where, amid the pressing engagements of professional labor, he found time daily to give an hour's instruction in moral science, had combined to impress us with the assurance that he was "*a vessel of choice*" for boldness and for self-denial, to teach Christ crucified to his perishing countrymen. Our Heavenly Father hath blasted our hopes; clouds and darkness are round about Jehovah, yet justice and judgment are the habitation of his throne. And though in the midst of this affliction His path is in the great waters and his footsteps are not known, yet will we rejoice in the assurance, that "*All things work together for good to them that love God.*"

Other Societies.

American and Foreign Bible Society.

This Society held its Seventh Annual Meeting on Tuesday, April 23, 1844, in the house of the First Baptist church, Second Street, Philadelphia.

Amount received from auxiliaries, churches, &c.,	\$20,577 66
Amount from sale of books,	3,215 86

Total, \$23,793 52

Balance in the treasury,	\$3,120 86
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The Committee to whom was assigned the duty of inquiring into the disbursements of the Society, presented the following report, which was adopted.

That after a careful investigation of all the appropriations and expenditures of the Board, they concur in the opinion that the Board have used the money committed to their trust, with fidelity, economy, and discretion. The proportion expended in the foreign field during the past year, owing to peculiar circumstances, not likely often to occur, was not so great as in former years, nor as it is desirable that it should be in future. The Society has been in existence seven years. In this period, the sum of \$164,250 has been expended in printing and circulating the scriptures;—\$130,000 in the foreign, and \$34,250 in the domestic field. This proportion of disbursements, it is presumed, does not vary far from the wishes of the denomination. And your Committee are of opinion that if there should be any change in this proportion, it should be in favor of the foreign field.

The following reference to the fruits of missionary labor at Tavoy, in giving the entire New Testament to the Karens, towards which the Bible Society made an appropriation of \$2000, will be read with interest.

The Karen New Testament was printed as far as the 10th of Luke, in May of last year. It was expected that the whole New Testament would be completed by the end of the year. There is something of moral sublimity in the contemplation of such an event. A rude, simple people, amounting in the aggregate to several mil-

lions, who till now were without a written language, and without God and hope, have been approached in Christian kindness by a band of Christian brethren from the other side of the globe: their language has been reduced to a written form, the gospel preached to them, accompanied in a remarkable degree with the Holy Ghost sent down from heaven: many churches have been gathered, schools established, and, now to crown this work of Christ-like beneficence, they are permitted to read in their own tongue the whole New Testament of our Lord and Savior Jesus Christ, with all its precious revelation of love and hope, eternal and infinite. What disciple of Jesus will ever grudge his pittance or his patrimony devoted to the accomplishment of such an object? Your Board have felt unusual satisfaction in devoting 2000 dollars the past year to this object.

The Society appropriated also \$3000 to be employed by the English Baptist missionaries in India in publishing the word of God. One of the missionaries, Rev. W. Robinson of Dacca, says,—

Few serious persons, acquainted with the present state of the native mind, a transition state, let it be observed, will doubt the propriety of scattering portions of the word of God in all possible directions, even where no oral instruction can be obtained. The Hindus are now awaking from the slumbers of many ages; they are beginning to think, to inquire, to seek for information; and they feel that Christianity has some claim to consideration; and shall we not furnish the means for investigating the most important subject that belongs to man?—*Annual Report.*

Baptist Missionary Society, (Eng.)

From the report of the above Society, whose annual meeting occurred April 15, 1844, we gather the following facts.

Four brethren and their wives have returned to the field of missionary labor after a temporary absence.

Seven brethren have been sent out as missionaries to occupy important posts of usefulness; together with five teachers and three female teachers.

Two missionaries have also been taken

upon the funds of the Society, who were already laboring in the missionary field.

Six brethren have been accepted who have not yet left for their spheres of labor.

During the last year, therefore, twenty-three missionaries and teachers have been added to the list of laborers. Including females, the total is thirty-nine.

Since the commencement of the Society there have been sent out or accepted, 192 missionaries, (males,) about one half of whom are still laboring in foreign lands.

Two missionaries have died during the past year, both ordained ministers.

Scriptures printed in India.

Though no new translation has been commenced, those begun at a previous period have been continued, and some of them completed.

In the *Sanscrit* a new edition of each of the Gospels and of the Acts, 2500 copies, and of the Gospels and Acts together, 1500 copies, has been completed, and the version of the Old Testament prepared in manuscript to the end of the Pentateuch. A new edition of the Psalms will be immediately put to press, to be followed by an edition of Isaiah and Daniel; after which it is proposed to commence an edition of the whole Bible in this language, an undertaking the importance of which it is hardly possible to overrate.

The *Hindi* Testament has just been finished; the edition printed consisting of 1000 copies.

In the *Bengali* language the third part of the Old Testament, containing Job, the Psalms, and the writings of Solomon, has been published. The printing of the prophetic books has advanced to the end of Jeremiah, and the hope is entertained that the entire Old Testament will appear in May or June. Of the new editions of the Psalms and Proverbs, mentioned in the last report, that of the Psalms, 5000 copies, has been completed, the Proverbs are in hand, and will be ready in a few weeks. Of the gospel of Luke an edition of 12,000 copies, of the Acts, one of 5000 copies, and of Luke and Acts together, one of 3000 copies, have been printed; and an edition of John, to consist of 15,000 copies, has been commenced.

In *Hindustani* 4000 copies of the gospel by Matthew in the Arabic character, have been printed; and large editions of the whole New Testament and of parts of it, both in the Arabic and Persian characters, are in the press.

Lastly, of the *Armenian* Testament two editions are being carried through the press simultaneously, by the Rev. C. C. Aratoon, one of them (1260 copies) in the ancient, the other (1000 copies) in the modern Armenian language. Both of them contain marginal references to parallel passages. The ancient Armenian Testament has advanced as far as the middle, and the modern as far as the end of Acts.

The whole number of volumes, the printing of which has been completed during the year, amounts to 45,000, while the works in hand amount to 47,760 more.

Of the great good which these copies of the bible are likely to produce, a striking instance occurred recently in India. An intelligent and learned brahmin of Benares had occasion, some little time ago, to go down to Calcutta. On his way he called at Mirzapore, where one of the brethren of the London Missionary Society gave him a copy of the New Testament in Sanscrit (Dr. Yates's version). The pundit, to beguile his weary hours in the boat, read the testament, and was convinced of its divine authority. On his arrival at Calcutta, he was directed to the house of an agent of the Church Missionary Society, and had repeated conversations with him on the subject of religion, from which the missionary gathered that he was not only a sincere inquirer, but a subject of divine grace. He has since connected himself with the cause of Christ in his native city. How beautiful this unintentional, harmonious co-operation of three denominations in the conversion of this man! The Testament, translated by a Baptist, given away by an Independent, and explained by an Episcopalian, proved the means of leading him to Christ. "This incident will also show (adds our correspondent) how important it is to have a Sanscrit translation. The brahmin would have declined accepting, or at least would not have perused, a Testament in the common tongue."

General state of the Missions.

In Calcutta, the eight churches contain 454 members, of whom 270 are natives. The baptisms during the year have amounted to 32—all natives, with the exception of three. The number of schools in Calcutta and the neighborhood is fourteen, and of scholars 954, being an increase of 105.

In various parts of Northern India there are sixteen churches; 69 persons have been baptized; the total number of members being 465. The number of schools is nineteen, with an average attendance of 673 scholars, an increase of about fifty as compared with the accounts of 1842.

In Ceylon, 76 persons have been added

to the churches, making the total number of members 530. There are also 21 native preachers, and 40 schools, with 1257 children. On the whole, therefore, the success of the mission throughout India is such as claims our gratitude and praise:—177 persons have been added to the churches on a profession of their faith; the total number of members being 1449. The number of schools is 73, and of children taught in them 2884, being an increase of 272.

More than one of the missionaries of the Society in India plead that each zillah town should have at least one European missionary and two or three native assistants. These zillah towns are the centres of their respective districts, and are the seat of the country magistracy and collectorships. The average population of a zillah is a million, while each is larger than an English county. The offices of the magistrates, collector, and judge, are always attended by vast numbers of people from every part of the district—a circumstance which renders these localities very important for the purposes of preaching and distributing the scriptures. Surely it is not too much to ask for two missionaries for a million of people.

AFRICA.—Eight missionaries and assistant missionaries, eight teachers, fourteen female missionaries and teachers.

Since the last report the Society have become the proprietors of the property of the West African Company in Fernando Po. The possession of it has enabled them to provide immediate accommodation for their missionaries, and has furnished buildings for schools and religious worship, while it will enable the Committee to facilitate the settlement at Clarence of Christian emigrants from Jamaica.

FRANCE. Contrary to the expectations the Committee expressed at the last annual meeting, they have to report the commencement of missionary operations in Continental Europe. A station has been commenced at Morlaix in Brittany; one missionary already upon the spot taken upon the funds of the Society, and another accepted. This mission was originally supported by some of the churches in South Wales. A few months ago an application was received from them, requesting the Committee to undertake the support of this mission, as they were unable to support it efficiently, and at the same time continue their contributions to the Baptist Missionary Society. After a lengthened and careful inquiry, the Committee complied with this request, and have resolved to carry on the efforts of our brethren

with more energy and efficiency than their means allowed. The district is a very important one; the population upwards of two and a half millions, of whom one million speak Breton, and half of these Breton only. Mr. Jenkins was, till lately, the only missionary among them. The presence and coöperation of Mr. Jones will prove, it is hoped, of essential service.

The Committee have pleasure in stating, that a very convenient site has been obtained for a chapel, towards the erection of which they will be glad to receive contributions. M. Le Fouldray, the Protestant minister at Brest, has kindly promised to make personal application for help in Paris and other parts of France.

The Committee have to acknowledge the kindness of the Paris Religious Tract Society, in granting aid towards printing several tracts written by Mr. Jenkins in the Breton tongue. A new version of the scriptures in that language has been begun, and a considerable portion, it is hoped, will be completed during the year.

The awful ignorance and superstition of the people call loudly for the sympathy and prayers of British Christians; while a recent minute of the government in reference to liberty of religious worship, is likely to afford, in the opinion of our brethren, increased facility for religious Protestant movements.

JAMAICA. Three years ago the churches in Jamaica sent an application to the Committee to begin a mission to Africa, promising to "stand by them." That mission was begun, and the pledge has been nobly fulfilled. By the "Chilmark," nine-and-thirty persons, in all, left Jamaica for Africa; and while the Committee bore the expenses of the vessel, the outfit of these friends was borne, to the extent of £500, by the churches that sent them. An equal sum, at least, has been received from Jamaica each year since the African Mission was first established.

In connexion with thirty-nine stations in Jamaica, 1881 persons have been baptized; while from eleven others no definite report has been received. The total number of members connected with the thirty-nine stations is 22,154; with all the churches about 34,000. The number of inquirers about 12,000. The number of scholars in the day schools is 5981, and in the Sunday schools 14,036.

SOUTH AMERICA. At Belize, one missionary, and seven native preachers and schoolmasters.

One missionary on the border of a country inhabited by millions!—enough light to

show their darkness, but totally insufficient to aid them."

Receipts.

The total receipts of the Society for the year, exclusive of contributions towards the mission vessel, amount to \$96,271.17; an increase, as compared with last year, of \$2056.97.

Summary.

The total number of members added to the churches during the past year is 2670, the total number of members in all the churches being 37,976. There are also 202 stations, 90 missionaries, 68 female missionaries, with 197 native preachers and schoolmasters. The number of day schools is 139, of children taught in day schools 9723, and of children taught in Sabbath schools about 15,818. The total receipts for all purposes, \$112,941.57.—*Miss. Herald, (Eng.)*

American Baptist Home Mission Society.

The Twelfth Anniversary of the American Baptist Home Mission Society was held in the meeting-house of the First Baptist church in Philadelphia, on Tuesday afternoon, April 23, 1844.

President, Heman Lincoln, Boston, Mass.; Corresponding Secretary, Benjamin M. Hill, New York; Treasurer, R. W. Martin, New York.

Amount received during the year, including receipts of auxiliaries, \$51,811.52; that is, \$11,223.40 more than last year. Exclusive of the receipts of auxiliaries, \$13,401.76; being \$1,595.19 more than last year.

Summary of labors, and results.

The total number of agents and missionaries registered in the missionary table, is

356. They were distributed in twenty-five of the States and Territories, in Canada and Texas. They supplied at least 761 stations. Their joint labors are equal to those of one man for 179 years.

The reports of many of the missionaries of auxiliaries are very deficient of statistical information: nevertheless, among the results mentioned by the whole number named on the list, are the baptism of 5059 persons; the organization of fifty-five churches; and the ordination of thirty ministers. At the stations occupied by them, 6525 children have been instructed in Sunday schools; nineteen houses of worship have been completed, twenty-three others have been commenced; and twelve churches have become able to support their ministers without missionary aid.

Of the number of missionaries mentioned, seventy-nine were appointed by the Executive Committee; sixteen of them, however, received their commissions since the 1st of February, and but a few of them have yet reached their fields. The number actually employed, therefore, was but sixty-three. These labored in eighteen States and Territories, in Canada and Texas. They steadily supplied 249 stations; delivered 8329 sermons and lectures; made 11,180 pastoral visits, and performed a large amount of other ministerial labor, the aggregate amount of which is equal to that of one man for forty-six years.

Among the results of their labors, they report the baptism of 1127 persons; the organization of twenty-nine churches, and the ordination of eighteen ministers. Under their superintendence, 4305 pupils have been instructed in Sunday schools and bible classes.

At their stations, four houses of worship have been erected, and eight others commenced; four churches have been sufficiently strengthened to maintain the stated ministry of the gospel without farther assistance; and forty-four young men are preparing for the ministry.—*An. Report.*

American Baptist Board of Foreign Missions.

The Importance of a Systematic Study of the History of Missions.

The following is the substance of the remarks of Professor Gammell, of Brown University, made at a missionary meeting held June 18 and 19, in the Pine St.

Baptist church, Providence, R. I., on "The Importance of a Systematic Study of the History of Missions."

The enterprise of modern missions, said Mr. G., had its origin a little more than half a century ago. It began amidst cir-

circumstances of the humblest obscurity, and was, at the outset, little noticed save to be despised, by the frown, the wealth, or the learning of society. But within the brief period of fifty years, it has emerged from obscurity and ascended to an eminence so conspicuous, that it challenges the attention and the admiration of the whole civilized world. It has made contributions to science, to literature, and to art; and in the wide circuit of its results, it has twined itself with every interest and hope of civilized man. It is no longer looked down upon with indifference or contempt, but is pointed at with joy and with pride by all who are interested in the happiness and improvement of their race.

Now the history of this upward march from a despised obscurity to a proud and commanding eminence,—and all the stupendous results which it involves, is the history of missions. The importance of a systematic knowledge of it is evident from the very statement of its character, and the subjects to which it relates. But for the purpose of giving this kind of knowledge its appropriate rank among the numerous objects of attention and study, he begged leave respectfully to submit to the pastors and ministers who were present, the following proposition, viz.:—*That a systematic knowledge of the history and results of missions is so important as to deserve to be reckoned among the essential objects of a minister's professional study.* He said *essential* objects of study,—not an incidental one. It was not like the knowledge of civil history, or science, or literature, or art. It was higher, far higher than any of these. It was rather like the knowledge of theology, or of the history of the church, or of pastoral duties,—it could not be dispensed with. This was his own honest conviction, and he hoped it would not be thought exaggerated by any who heard him. He would mention a few considerations in support of its truth.

1. This kind of knowledge is the most interesting that can be presented to the human mind. It pertains to the greatest and most remarkable experiment ever

made for the civilization and improvement of the human race. How do all the speculations of philosophy, all the schemes for human improvement, fade into insignificance by the side of the humble, self-denying labors of Christian missionaries! The achievements of science, noble and sublime as they have been, the revolutions of States, pregnant with mighty consequences though they were, yet have never borne so directly or so powerfully upon the true interests of mankind as the enterprise of modern missions. It carries the mind away from all narrow and local interests, and opens its sympathies to all the sufferings, the ignorance, the degradation of humanity. It spreads out before us the geography, the climate, the productions of distant lands,—the rude manners, the gross mythologies, the governments, and institutions, and scattered memorials of new and strange races of men, and shows us the same human nature in its most degraded and repulsive forms, yielding to the power of the cross, becoming obedient to the faith of the gospel, and starting forward in a career of social and spiritual progress and improvement. No other form of knowledge is so well fitted to enlarge and ennoble the mind of a professional man as knowledge pertaining to subjects like these, linked as they are with all the eternal interests of human beings.

2. The history of missions contains the most striking illustrations of the power of the gospel which can be found in the records of Christianity since the days of the Apostles. It is to this that the minister must turn if he would instruct his people in the deepest workings of man's moral nature, or impress them with the most wondrous triumphs of the grace of God. The changes of character which Christianity produces in its own chosen seats,—in the midst of civilized life, where her influence has been felt for ages,—these are familiar and common-place, and often fail to impress the heart when recounted from the pulpit. But who does not feel, as he hears the story of Africaner or of others such as he, that it was no ordinary, every-

day power, that could subdue the savage cannibal, the scourge and devastator of half a continent, and change him into the meek, ingenuous, and benevolent Christian. Here, in the midst of cultivated society, Christian institutions seem to be things of course,—the inheritance we have received from the past,—but point us away to the South Sea Islands, or to the barbarians of Southern Africa, and we see how powerful Christianity is, even when separated from all outward aids, in renovating and exalting human society. It there works with its own unmixed energy, and the amazing results which it accomplishes are all its own.

3. The history of missions contains, also, the best demonstration of the importance of the Christian religion to man, and of its fitness for all his innumerable and diversified conditions. Other portions of history show how the human race have toiled on through century after century ere they have emerged into the light and happiness of high and general civilization,—to government, and education, and regulated liberty. But this tells of results greater than these, wrought in a single generation by the simple, unaided power of Christianity. Scarcely thirty years have elapsed since the first missionaries landed upon the Sandwich Islands,—among a people sunk in barbarian degradation, without religion, without arts or intelligence, and almost without the rudiments of the social state. These men went forth to those solitary islands without the protection of government, without the patronage of the rich or the powerful, and commenced their labors away from the world's gaze, among a race of semi-barbarians. After thirty years they reappear from their obscurity, and present themselves before the world,—and as the result of their simple and unnoticed labors, they point to a civilized and Christian nation, which they have formed from the bands of savages they went to teach. It has laws, and literature, and all the institutions of religion, of education, and of government, and it comes boldly forth to take its place in the ranks of Christian civilization, side by side with the

oldest nations of the world, and is readily welcomed by statesmen and monarchs into the brotherhood of nations. This is the achievement of the simple power of the gospel set forth by the faithful missionary. Compare a result like this with any thing else in the history of civilization or of Christian society, and how vast is the pre-eminence which it holds! Take a single instance. Christianity was first preached to our Saxon ancestors in England in the year 595, by Augustine and thirty others associated with him. It was a most important mission, and the English race feel, to this very day, the blessed influence of that single event. But alas! how slow was its operation when compared with the triumphant success of the gospel in the Sandwich Islands. It is not too much to say, that many centuries had elapsed before the churches in Great Britain were as numerous or as pure, and before the institutions of religion were as firmly planted or as well supported as they have already become in the Sandwich Islands, within the brief period of thirty years. Indeed, it is to these lately degraded islands, that we now turn to behold the largest Christian churches, and what is still more, the largest proportion of the whole population under the direct influence of the gospel, that can be found in the whole world. Such is a single specimen of the arguments, the analogies, and the illustrations which the minister may find in the history of missions for enforcing the claims of his mighty theme, and rendering it attractive and majestic to the minds of men.

4. But there is one other consideration, Mr. G. remarked, which of itself is sufficient to establish the proposition he had ventured to announce. It is, that *without this systematic study of missionary history on the part of ministers, the missionary work will not go on*. It is in vain to expect that it will. The interest of the church in this enterprise must be kept alive and increased by the teachings of pastors, and, in order to teach, they must be well-informed, systematically acquainted with the whole subject. There

is no other interest which is capable of appealing so strongly to the sympathies and the contributions of all who love their race, especially of all Christian people. It is the great work to which, before all others, the Christian church stands pledged by the Savior's last command, by the toils and sufferings of other ages, by the precious memory of those who have fallen in its prosecution, and by the glorious results already achieved. All these the minister should thoroughly understand, as a part of his sacred profession, that he may urge every argument, meet every objection, rouse every energy, and quicken every generous Christian impulse among the people to whom he preaches. Thus, and thus only,—to all human reason,—can the missionary enterprise go forward to the destiny appointed for it by Him who came to seek and to save the lost.

The importance of this species of knowledge is now so generally acknowledged, that scholars in every branch of literature, and statesmen amidst the toils of government, turn to it as among the most curious and valuable kinds of instruction which the age can furnish. The historian and the geographer rely upon it in the researches which they pursue, and the minister of state is attracted to it by its connexion with the interests of government, and commerce, and civilization. If it is thus important merely to literary and scientific men, what is its importance to the ministers of religion,—to the appointed leaders and heralds of the Christian church? *What other place can it occupy in their esteem, than that of an essential part of their professional studies?*

Death of the Hon. Levi Farwell, of Cambridge, Mass.

The brother whose name stands at the head of this obituary notice, died the 27th of May. The death of but few men makes so large a vacancy in the ranks of the faithful, or so seriously interrupts the current of the social interests. Mr. Farwell was not only beloved by all who knew him,

but the instance is rare, in which a man enjoys so large a share of public confidence. He was a successful business man; he filled, we believe to universal satisfaction, various responsible civil and other public offices; while the kindness of his heart, the soundness of his judgment, and his great integrity, caused him to be looked up to for advice and assistance by the widow, the orphan, and the friendless generally. Above all, he was an example of pure and consistent piety. Eminently discreet, he was, also, uniformly devotional. While diligent in business, he was fervent in spirit. Through life, he was the liberal patron of every good cause that claimed his charity. Of few men could it be so justly said, that he did justly, loved mercy, and walked humbly with God.

The Acting Board of the Baptist General Convention, of which he was the Assistant Treasurer, at a special meeting held May 28, passed the following resolution.

Resolved, That this Board have heard with the deepest sensibility, that their Assistant Treasurer, the Hon. Levi Farwell, has been called away by death from the beneficent labors in which he has been long and faithfully engaged. While they would bow with profound submission to the will of Divine Providence, and find comfort in the assurance that our beloved brother has made a happy exchange, they cannot forbear to express their solemn conviction of the great loss which they have sustained, and their painful apprehension that the large vacancy occasioned by his departure cannot be easily supplied.

Recent Intelligence.

DENMARK.—*Imprisonment of Mr. Mønster.* The late imprisonment of Mr. M., at Copenhagen, is already extensively known in this country. Mr. Oncken, under date of June 12, gives the following account of it, as contained in a letter addressed to him by Mr. M.

Our dear br. P. Mønster was again imprisoned on the 13th of May, on which he writes: "Just at the moment

when I received your esteemed letter, with enclosed bill for marks 514, for which accept of my hearty thanks, I am taken off by policemen. The ways of the Lord are strange, but always the best. He gives me and my wife and daughter patience, peace, and joy; only to the church, this came rather unexpected, especially to the young members, who have been baptized during the last year of peace, and who have not, as yet, rendered any service in a campaign of this kind. These are rather disconsolate, but our faithful Lord and Savior, who has given us in times past so many proofs of his love and power, will also strengthen and comfort these, and cause this trial to promote their growth in grace and knowledge.

"The cause of my arrest is principally the false opinion that I, poor sinner, am the sole cause of the considerable increase of our members, most of them having stated before the court that Mœnster's preaching had produced the change in their sentiments. To this may be added the numerous attendance of hearers at our public worship, which is as a thorn in the eye to the ministers of the state church; for their places of worship are partly empty; and hence they have influenced the authorities to new persecutions. A lawsuit will now be commenced against me, and, perhaps, several members of the church, which may last for years; whilst they cherish the desperate hope to silence and destroy the church during this time; forgetting, that, as long as they cannot arrest our Lord, all labor will be lost. For if these would hold their peace, the stones would cry out."

We have, since the above, been favored with a letter from sister Mœnster, from which we learn that the measures against br. Mœnster are this time much severer than before. The assemblies had been dispersed by the police, and every attempt had been made to obtain information from Mrs. Mœnster about the church and its members. I really do not know what can be done for our brother. We can do nothing at Hamburg but sympathize and pray for him; but your Board may, probably, make another remonstrance on behalf of our oppressed brethren.

On Langeland, also, the iron hand of the law continues to be stretched out against our brethren. Br. Rasmus Madsen, the present pastor, was recently sentenced to pay the cost of the prosecutions to which he has been

subjected, and not being either willing or able to do so, he was committed for eighteen days to prison, on bread and water. Notwithstanding these cruel measures, our brother appears to be of good courage, and though some of the Lord's servants are bound, his truth still prevails, and bids defiance to all the power and craft of earth and hell.

GERMANY.—The following statements also are given by Mr. O., relative to the imprisonment and other afflictions of our brethren in Prussia, Oldenburg, and Hanover.

In Prussia, where thus far our brethren had met with little or no difficulty, the sweet calm has been changed into a threatening storm, not indeed at its capital, where the church enjoys external peace and internal prosperity, but at the eastern and western boundaries of the empire. Br. Remmers, who has labored for eighteen months at Memel, was imprisoned about the middle of April, and sentenced to leave that town in a day or two. The city chamberlain, though not a second Quartus, kindly interceded on behalf of our brother, so that they gained time to apply to the general superintendent at Königsburg, to obtain, if possible, a rescinding of the above measure. They are now waiting the result of their application. Br. Oncken, whom I had sent to Memel to release br. Remmers, had fallen dangerously ill, so that he was not expected to live. In other respects the cause there gave pleasing indications that God was blessing the efforts of our brethren.

At Bitterfeld, where br. W. has the pastoral charge over the little flock, and where eight converts were added to the church during 1843, the severest measures are now threatened, if our brother continues to administer the sacraments. Preaching, &c., has not been prohibited. These threatenings are not mere police regulations, but decisions of the king's ministers and the highest civil court at Merseburg.

Our beloved brethren in the Grand Duchy of Oldenburg are also subjects of cruel persecutions. Their infants are taken by violence from them in order to be sprinkled; and their religious meetings are prohibited under the severest fines, so that they can only visit one another, and thus encourage each other to continue faithful to the end. Several of the brethren expect, every day, to be distrained, as they can-

not pay the fines to which they have been sentenced, with a good conscience. It is, however, a most pleasing fact, that in this, the most hopeless part of Germany, the truth is prevailing in different directions. There are, at present, a number of converts waiting to be baptized. The measures against the administrators of the ordinance are, however, so severe, that we must send them help from this, in order to save br. W. I have recently sent what I could for the relief of the sufferers. From br. H. I have just received encouraging intelligence. The Lord is evidently smiling on his labors.

One of our brethren, recently returned from Hanover, has been used in such a cruel way that, in consequence of it, he was brought nigh to the gates of death, and much care will be required to restore his health, under God's blessing. Br. S. is so much enfeebled by his labors and sufferings, that the church under my care has voted 100 marks to be applied for the restoration of his health.

I am glad to say, in reference to myself, that I am permitted again to preach regularly once on the Lord's-day and on Wednesday evening, and I trust that the good Lord will yet completely restore my health, to work a little longer, and a little more than before, in his vineyard.

CHEROKEES.—Mr. Jones writes, June 11, that he had baptized on the preceding Sabbath, at Taquohée, "ten hopeful converts, seven females and two males," approved by the Taquohée church under the pastoral care of Tanenole, and one young man received by the Dsyohee church. Three of these females are quite young, "and their conversion is mainly to be attributed to the blessing of God on family religion." The first number of a small monthly religious paper, in Cherokee, was to be printed in July.

Donations,

FROM JUNE 1 TO JULY 1, 1844.

Maine.

Rev. Adam Wilson, his sub. at State Convention at China,	25,00
Calais Village, Bap. ch., James Grant tr., per Wm. Goodwin,	10,00
Jefferson, 1st Bap. ch., per Rev. S. Chisam,	2,00
do., Comfort Taylor	2,50
	<hr/> 4,50

North Bangor, Bap. ch., per J. C. Smith,	5,00
	<hr/> 44,50

New Hampshire.

A friend to missions, per C. H. Gould,	2,00
New Boston, Rev. C. L. Baker	3,00
	<hr/> 5,00

Massachusetts.

Haverhill, 1st Bap. ch. and cong., mon. con., Rev. A. S. Train pastor, per Samuel White,	50,00
Andover, Rev. B. S. Corbett, per Rev. J. B. Damon,	4,00
Barre, a lady, for Karen Miss., Lexington, Mrs. Hosmer, a breast pin.	5,00
Newton, students in Theol. Inst., mon. con. for June, J. S. James tr.,	9,00
Chesterfield, Bap. ch., mon. con., Rev. Ambrose Day pastor, per Rev. Wm. Crowell,	8,00
Worcester, 1st Bap. ch., George Stowell tr., for support of Isaac Davis, and F. A. Willard, two Karen boys,	50,00
Sudbury, Levi Goodnough	5,00
Boston, 1st Bap. Young Men's Miss. Soc., J. M. S. Williams tr., for support of Rev. Francis Mason one year,	400,00
do., Harvard St. Bap. ch., mon. con. for June, per John Putnam,	18,00
do., Bowdoin Square do. do., mon. con. for June,	50,00
do., do. do. Bap. Board of Benevolent Operations, per Wm. Blake,	9,00
	<hr/> 59,00
do., Charles St. Bap. ch., mon. con. for June, per Rev. Dr. Sharp,	7,81
Southbridge, Central Bap. ch. and cong., per Rev. S. S. Cutting, as follows:	
Annual sub., in part,	53,10
Monthly concert	22,50
	<hr/> 75,60
Dedham, Robert Thompson, per Rev. B. S. Corbett,	20,00
Becket, Miss O. Barton, per Rev. Silas Bailey,	51
	<hr/> 711,92

Rhode Island.

South Kingston, Sarah M. Baker, per Rev. H. T. Love,	1,00
Fruit Hill, S. Belden	5,00
Providence, col. at missionary conference of Bap. churches, held at Pine Street meeting-house,	45,23
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch., mon. con. for June,	38,45
do., do. do. do., annual sub., in part, per Nathan Bishop,	25,00
Woonsocket Falls, Bap. ch., mon. con., per Rev. J. B. Damon,	13,00

North Kingston, do. do., mon. con., per Edwin Stullman,	5,00
Wickford, 1st Bap. ch., per Rev. David Avery,	11,00
	92,45
	143,68

Connecticut.

New Haven, received at mission- ary meeting during the Con- vention, as follows:	
Rev. Mr. Bently	5,00
A friend	3,00
do.	2,00
	10,00
Groton, 2d Bap. ch. and soc.	7,50
do., 3d do. do. do.	25,13
Noank, Bap. ch. and soc.	50,28
North Stonington, 1st Bap. ch. and soc.	10,00
do. do., 2d do. do. do.	7,62
do. do., 3d do. do. do.	22,00
Willimantic, Bap. ch. and soc., to be expended under the direction of Mr. Wade,	23,00
Bozrah, Bap. ch. and soc.	37,36
Norwich, meeting of New London Co. Soc., col. after sermon by Rev. J. Blain,	8,93
Colchesterboro', Bap. ch. and soc.	47,15
	238,97
	248,97

New York.

Newburg, Bap. ch.	10,00
New York city, Welsh Bap. ch.	6,55
per Rev. Dr. Cone,	16,55
Elizabethtown, Bap. ch., per Rev. Seth Ewer,	4,17
Albany, S. Burton, for Burman bible,	20,00
New York city, McDougal St. Youth and Sunday Sch. Miss. Soc., Abel R. Nevers tr.,	42,00
do. do. do., 1st Bap. ch., per Rev. Dr. Cone, as follows:	
Passage of Mr. and Mrs. De- van to China,	500,00
Support of do. do.	250,00
	750,00
Williamaburg, Bap. ch., per Rev. A. P. Mason,	100,00
Sussex Baptist Association, C. Brinkerhoff cor. sec.,	10,00
Brooklyn, Bap. Fem. For. Miss. Soc., per C. Corning,	105,00
Utica, Broad St. School Miss. Soc., for support of a Karen native assistant,	25,00
Hamilton, Miss Caroline Kendrick	,01
Welch Bap. Association, Oneida Co., per W. F. Phillips,	18,36
White Creek	1,93
Hoosick Falls	1,17
Waterford, Mr. Eddy	1,00
do., Benjamin Slade	1,00
East Nassau, Bap. ch.	11,00
Galway, 2d do. do., mon. con., per E. Hewitt,	12,00

Orleans Co. Baptist Asso- ciation, B. Farr tr.,	40,88
Albion, Bap. ch.	5,00
do., Mary Cusick	1,50
Niagara Baptist Associa- tion, A. G. White tr.,	21,01
Genesee do. do., R. W. Main tr.,	139,89
per Rev. Silas Bailey, agent of the Board,	279,75
Saratoga Baptist Association, J. Waterbury tr.,	31,00
	1358,47

Pennsylvania.

Philadelphia, a lady, a gold ring.

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., as fol- lows:	
for Mountain Chief's tribe,	2,00
" China Mission,	10,00
" African do.,	4,00
" general purposes,	1451,44
	1467,44

Georgia.

Georgia Baptist State Conven- tion, Absalom Jones tr., as follows:	
for China Mission,	10,00
" support of Rev. E. A. Stevens,	77,64
" Burman Mission,	5,00
" African do.,	2,00
" general purposes,	605,36
	700,00
Jefferson Co., Mrs. Jane M. Pol- hill, per W. H. Turpin,	20,00
	720,00

Alabama.

Alabama State Convention, per Rev. Jesse Hartwell, as fol- lows:	
C. H. Cleaveland and Mrs. Mary Cleaveland, for sup- port of a native preacher in Burmah,	100,00
C. H. Cleaveland	20,00
Rev. William Kirven	5,00
R. P. Lide, for African Mission,	10,00
J. E. Todd	5,00
A friend to missions	5,00
Mrs. M. J. Lee	5,00
	150,00

Missouri.

Lexington, Mrs. H. E. Russell, for China Mission,	20,00
Sundry contributions for the Ger- man Mission, as follows:	
Warren Co., J. H. Walton	1,00
do. do., Mrs. L. A. Walton	1,00
Freedom, Bap. ch. and soc.	4,95
Montgomery Co.	1,12
do. do., Matthias McGirk	5,00
do. do., Mrs. Mc Girk	5,00
	11,12
Danville, Bap. ch.	2,94
Richland, do. do.	6,25
Millersburg, do. do.	13,52

New Salem, do. do.	3,41	
do. do., Eli. E. Bass	5,00	
do. do., Miss S. R. Bass	1,00	
do. do., Mrs. Margaret Bass	4,00	
	<hr/>	13,41
L. B. Femme, Bap. ch. and soc.	2,87	
Walnut Grove, do. do. do.	7,78	
Columbia, Bap. ch. and soc.	8,20	
do., Wm. Jewell	10,00	
do., T. B. Jewell	20,00	
	<hr/>	38,20
New Franklin	1,21	
Boonville, Bap. ch. and soc.	2,05	
Fayette, Bap. ch. and soc., collection,	7,42	
do., mon. con., per S. C. Magor,	8,25	
	<hr/>	15,67
Rev. Andrew Broadbuss, with friends in Salt River Association,	14,50	
Mount Zion, Bap. ch. and soc.	7,52	
Mount Pleasant, Bap. ch. and soc.	.98	
Richland, do. do. do.	2,25	
Chariton, do. do. do.	18,51	
do., Rev. Bartlett Anderson	5,25	
do., A. Perkins	1,00	
do., David Perkins	10,00	
	<hr/>	34,76
Glasgow	2,00	
Fish Creek, Bap. ch. and soc.	2,80	
High Hill, do. do. do.	2,86	
Rev. D. J. Garnett, gold key.		
Nathan Holliways	2,17	
Lexington, Bap. ch. and soc., (with gold ring,)	26,75	
	<hr/>	218,56
per Rev. B. F. Brabrook, agent of the Board,		238,56
<i>Kentucky.</i>		
Lexington, Bap. ch., H. Claggett tr.,	10,00	
Frankfort, a friend	.25	
Dry Creek, W. C. Scott	.50	
per Rev. J. Stevens, agent of the Board,		10,75
<i>Ohio.</i>		
Stonelick, Bap. ch., per Mr. Sawyer,	1,87	
Georgetown, W. F. Blain	.75	
Newton, Bap. ch.	2,31	
Lockland, do. do.	5,19	
Cincinnati, 9th st. ch., in part of sub.,	10,00	
Cheviot, Bap. ch., D. E. Statham tr.,	7,50	
Dutch Creek, Rev. I. Ferris	5,00	
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr.,	500,00	
per Rev. J. Stevens, agent of the Board,		532,62
Elyria, Bap. ch., J. P. Jacobs tr., per G. M. Chapman,	5,00	
	<hr/>	537,62

Illinois.

A friend to missions	100,00
Waterloo, Bap. ch. and soc., mon. con., per Rev. A. B. Hardy,	3,50
Bethel, do. do. do., mon. con., per Rev. J. M. Peck,	3,00
do., Bap. Fem. Miss. Soc., per Mrs. P. C. Marbee, tr.,	35,25
	<hr/> 38,25
Madison Union, Bap. ch. and soc.	5,04
Jerseyville, do. do. do.	7,55
Winchester, do. do. do. per Rev. B. F. Brabrook, agent of the Board	7,24
	<hr/> 61,58
	<hr/> 161,58

Indian Territory.

Shawanoce, Bap. Miss. ch., mon. con.,	3,32	
Delaware and Stockbridge do. do. do., do. do., per Rev. B. F. Brabrook, agent of the Board,	2,25	
	—	5,5

Legacies.

Roxbury, Mass., estate of John Lewis, deceased, Mrs. Mary H. Fenno executrix,	500,00
Sedgwick, Me., estate of Enoch Briggs, deceased, Amos Allen executor, for Burman native preacher, per Isaac Merrill,	80,00
	<hr/> 580,00
	<hr/> \$6384.06

*BOXES OF CLOTHING, &c.,**From May 20, to July 8, 1844.*

Mass., Boston, Am. Tract Soc., per Rev. S. Bliss, for Maulmain Mission, two packages of tracts,	50,00
do., do., New England Sabbath School Union, per H. S. Washburn, for do., a package of tracts,	30,00
do., Cambridge, Ladies Indian Aid Soc., per R. L. Buttrick tr., for Rev. F. Barker, a box of clothing,*	40,75
R. I., Providence, a lady, for Rev. L. Ingalls, Mergui, six copies of Mrs. Judson's Memoir.	
Conn., Norwich, Fem. Benev. Soc. of Bap. ch., per Rev. M. G. Clarke, for Mr. and Mrs. Goddard, Bangkok, a box of clothing,	52,14
do., Mansfield, Ladies Charitable Soc. of Bap. ch., per D. B. Cheney, for Burman Mission, a box of clothing,	53,00
do., Norwalk, Fem. Benev. Soc. of Bap. ch., (received Jan. 20,) per Susan P. Woolsey, for Rev. Wm. Dean, China, a box of clothing,	54,34
Penn., Philadelphia, Bap. Pub. Soc., per B. R. Loxley, for Maulmain Mission, a package of tracts,	5,00

H. LINCOLN, Treasurer.

* The box of clothing, per Rev. S. F. Smith, credited in June Mag., was contributed by the Missionary Sewing Circle of the 1st Bap. ch., Newton, Mass. Value, \$45,00.

BAPTIST MISSIONARY MAGAZINE.

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SEPTEMBER, 1844.

NO. 9.

American Baptist Board of Foreign Missions.

Assam.

EXTRACTS FROM THE JOURNAL OF MR.
BRONSON.

(Continued from p. 245.)

*Conversation with Noruá bhokots—Cere-
monial purity.*

Feb. 18, 1843. Arose early and visited the doulo, the small shrine spoken of on the 15th (p. 244.) It is on a small eminence, beautified with trees and walks, on the summit of which stand two small námghors, belonging to the two parties above described. There are also two large hátis, or houses where the bhokots reside. In the houses we saw large images of Krishnu. We presently found several persons, attendants on the idols, when the following conversation took place.

Who are you?

"We are Noruá bhokots, who attend on the doulo. We are of the superior order of bhokots called *Kewolia*."

What does *Kewolia* mean?

"It means that we only attend on the service of the temple, read the shásters, take no animal life, and abstain from sexual intercourse and from labor. We are Bairágis, we have bathed in the Ganges, visited Juggernaut, and returned to this place."

And do you think that these works will procure salvation? If it is necessary that you do not marry, to obtain salvation, then it is necessary for me, and for all. If it is right for you not to marry, it would be right for me, and for all. If God designed that we should pursue this course, why did he make man male and female, and why did he establish matrimony? Dear old men, you greatly err; for as there is no sin in lawful marriage, so there is no merit in abstaining from it.

"True, true; but will not bathing in the Ganges and visiting Juggernaut, be meritorious?"

No, the waters of the Ganges cannot reach the stains of sin in your heart, it can only give you a clean body. And when you visited Juggernaut, why did you not throw yourselves under the wheels of the moving car, and secure immediate bliss, instead of coming back all this journey to endure such abstinences, and finally obtain only what you would then have so readily gained?

"O, how could we kill ourselves!"

But why do you believe that Krishnu was here incarnated, since it is not mentioned in any of the chief shásters? If Krishnu really predicted that he would be incarnated in the Kóli Jüg,* in the form of a man called *Sonko*, why do not the many learned brahmins at Benáres and Calcutta know it? The Komaikhyo, at Gowahatti, is acknowledged by the pundits as a holy place, but Bor Duár Thán never. That stone which you worship, under the idea of its having the impression of Sonko's foot, is not different from any other stone. There is no evidence whatever that it is not all a deception, the work of cunning brahmins. I have talked with your gúrús, and they can give no evidence, and until you can show me to the contrary, I shall continue to think that it is only a device got up by the brahmins to enrich themselves.

The bhokots appeared to feel the force of what I said, and inquired how they could become acquainted with the religion of Christ, about which I had spoken as furnishing the only way of salvation. I gave them several tracts and portions of scripture, and begged

* Kóli Jüg is equivalent to the iron age, which the Hindoos believe the present to be.

them to call at my bungalow, at Nowgong, for further instruction, which they promised to do. Had an interesting season at evening worship. Peter came in from Nowgong to spend the Sabbath with us.

19. In the afternoon we entered into the Hölögüri division and argued with the brahmins and bhokots there. They defended their shâsters and creed with great zeal, and often their reasoning was worthy of a better cause. The incessant muttering of their *sloks* threatened to preclude us, for a time, from bringing the discussion down to the comprehension of the numerous bystanders. At length, being required to explain them all, they left their *sloks* and entered quite candidly into the discussion.

These priests remind me of the Savior's description of the Pharisees, who were careful to wash the outside of the cup and platter, but within were full of all uncleanness. Some of them are so precise that they wash all the wood they use in cooking their rice, and all the money they receive, that they may not be polluted. On this same account they will not touch our books, nor sit with our shadow falling upon them. I was quite amused by an instance that passed before me to-day. The chief brahmin, with whom we were arguing, called for a piece of paper to write a *slok* for us. The paper, in its progress, had touched a neat little boy in our company, as it was being handed to the brahmin. "*Pro-bhu, probhu,*" cried out one of the bhokots, "you must go and bathe, you are unclean, for the paper has touched that boy." This same priest held a string of beads in his hands, which he kept counting from morning till night, repeating the names of the gods as he counted. Seeing him very intent on this ceremony, I said to him, Supposing one of your bhokots, wishing to ask a favor of you, should preface his petition by O guru, O good guru, O great guru, O excellent guru, O guru, guru, &c., &c., repeating your name uselessly thousands of times; would you not think him a fool, and altogether undeserving of your notice? And were he to address you but once, in a proper manner, would you not be much more likely to listen to his petition? Just so it is with God. When we take his holy name, we must do it most reverently, and never in the vain and inconsiderate manner you are doing it; for in conversation, in business, and while

your mind is on every thing else, you pretend to be taking the name of God. To this, numbers of the people simultaneously assented, saying God must be worshipped with reverence and according to reason.

The whole time spent here, was occupied in close discussion. They seemed to be greatly troubled at seeing Caleb and Peter such warm and able advocates of the Christian religion, and to hear their own bhokots and disciples so often approving our remarks. We endeavored to tell them faithfully that we thought they were deceiving the people, and that in their religion, among all their gods and religious observances, there was no salvation.

Since our arrival at this place, we have distributed several hundreds, perhaps I should rather say thousands, of books, which, I trust, will work like leaven to leaven this whole establishment of heathenism and delusion.

LETTERS OF MR. BRONSON.

Labors at Nowgong—Opposition of the priests—Marriage solemnities.

April 10. Nowgong. I am not yet permitted to report to you the conversion and baptism of multitudes, as some of your missionaries are. It seems to be a time of trial with us. We preach, and go from place to place, endeavoring to persuade the people to leave their idols and turn to Christ. The people are ready to hear,—they even applaud,—but none are ready to sever the last link that connects them with their long-cherished superstitions. Many of them, who have heard much of the Christian religion, appear to me like the careless, gospel-hardened sinners, I have often seen in congregations at home; ever ready to acknowledge the whole system of revealed truth, but destitute of any feeling on the subject. O that the power of God might be displayed in this dark valley.

We have distributed a larger number of books of late than ever before in the same length of time, and have received many visits from people who manifested an interesting state of mind on the subject of religion. In some instances the brahmins have stoutly opposed, and threatened to fine all of their disciples who should receive our books or listen to our addresses,—and in one village, a poor Hindoo was most unmercifully beaten for receiving and

reading our scriptures. Our school also has been opposed, but our numbers have not materially diminished; and the result of our examinations has been to gather a considerable number of new scholars into the school. The people and scholars understand the difference between schools having well-qualified teachers, and those where only a little instruction in reading, writing and arithmetic, is all that is given.

During the last month I have solemnized two marriages, at one of which we had a great assemblage of relatives and people, to whom I read and explained the scriptural representations of the institution of marriage. They seemed to acknowledge the truth and superiority of our views on the subject. Polygamy, with its attendant evils, is one of the chief causes of the deep degradation and wretchedness of this whole population.

I have just translated a tract from the Bengali, comparing the bible with the Hindu shâsters. It is in the form of a dialogue between a Christian and a Hindoo, and, though small, contains several arguments that must be felt by the Hindoos. I have also just revised the "Religious Address;" and a new edition of 3000 copies has been struck off.

Nowgong mission school.

The school above mentioned was established in 1842, and is under the immediate care of a native Christian youth, by the name of Peter, who was educated at the Intally school in Calcutta.

The number of pupils in January last was thirty, with a fair prospect of increase. Its support is derived chiefly from the liberal contributions of British residents. With regard to the opposition alluded to, Mr. Bronson says, in a letter of recent date, "Doubtless the *religious* cast given to our school operations, excites the fears of parents and bigoted Hindûs. But we would rather close our school than cease to impart a religious education." This opposition at one time threatened serious injury. Before the arrival of the present teacher, Mr. B. had been compelled to employ as an assistant a Hindu pundit, who, on being dismissed, "made a most vigorous effort to persuade the pupils to leave the school, thinking that a *Christian*

teacher would be likely to expose the follies of Hinduism. The *Aumla*, or people of the native court, also came in, and protested, though respectfully, against the course pursued. I replied," says Mr. Bronson, "that it was my custom at all times, in every work I attempted, to invoke the aid and blessing of Him who only could make our school prosperous; that to receive His blessings and not return our daily acknowledgments, was brutish; that I conceived no knowledge was so important as that contained in the scriptures, since it was indispensable to our obtaining salvation; and that they must be aware that my sole object in living in this land, was to teach the ignorant multitude about salvation. I also told them that we should never conduct our schools on any other principles, &c. To all this they assented, but replied, 'We are afraid to send our children, lest, being turned away from the Hindu faith, they become Christians.'" Mr. Bronson subjoins the following appeal for contributions to aid the ulterior object of the school, the establishment of district schools under native school-teachers.

I have in a former letter intimated that one object I wish to promote, in connexion with our school, is to raise up well-qualified teachers for those destitute parts of the country, where, hitherto, no attention has been given to books. I have made a trial of one such school, and it has succeeded in favoring our interests greatly. A good set of teachers can be trained up here, who will teach each a school of fifty or sixty boys, on a salary of five rupees monthly. The books introduced into these schools will be chiefly religious, and, in this way, a knowledge of our scriptures will be rapidly spread among the rising generation. Now are there not many private individuals at home, who will gladly give two dollars, monthly, to support a school in Assam? I know that there are many, who, if they only knew how much good this small monthly allowance would do, would most gladly lay by the amount. And if only twenty such persons would unite, we should have the means of starting twenty new schools around us, embodying some 1200 children, all

under the care of the mission, and subject to a Christian influence. I hope that this representation will not be made in vain. If we do any thing for this people, we must rescue the youth and children. Christians in highly favored Christian America, do not let our lives be spent in this heathen land without putting into our hands the means of doing the greatest amount of good in our power. We shall soon close up our labors, but during our brief day of labor, help us by your contributions and your prayers.

Boarding-school for orphans—Obstacles to missionary success.

In connexion with the school for native teachers, Mr. Bronson has more recently opened a boarding-school for friendless orphan children. The design and plan were noticed in our last Annual Report (Mag., p. 213). The following letter, dated Nov. 12, 1843, gives some details of the plan, and of the way in which Mr. Bronson has been led to its adoption.

It is now nearly seven years since I left beloved friends and native country, and came as a missionary of the Board to this province. During this period I have been laboring with my fellow-missionaries, devoting myself to public and private preaching,—the distribution of tracts and portions of scripture,—the preparation of books, and the establishment of schools on Christian principles. In this way, through the efforts of us all, I trust that considerable light has been shed, and that many understand the first principles of the Christian religion. But we now seem to be at a stand, met by strong opposing influences. The priests have bound their disciples so strongly in the fetters of caste, that in very many cases where the perusal of our scriptures have opened the eyes of some to see the truth of our holy religion, they have been deterred from embracing it; knowing that these priests would subject them to the loss of all intercourse with their dearest friends, and render them, in the fullest sense of the word, “outcasts.” This is one of our strongest obstacles to success in Assam.

Another obstacle is the strong attachment of the people to the customs and opinions of their ancestors. The present race of Assamese seem to have set their faces like flint against all innovation, while their ignorance and in-

dolent habits unite to oppose our efforts for their good. The establishment of common schools has not had all the beneficial effects desirable, owing to our inability to get the children wholly under our influence, or to keep them in attendance at the school sufficiently long to store their minds with truth. The parents are always anxious to procure situations for them as soon as they can possibly earn a little, or else, fearful of the consequences of our instructions, are ever cautioning them, or removing them altogether. Thus the same scholar can seldom be kept under our influence more than two or three years; he is then sent out again into the heathen world before he has acquired sufficient light and firmness to maintain his ground on the side of truth. Thus our efforts again and again prove abortive.

Under these circumstances, and with a view to meet the above named obstacles, and as a most natural way, under the blessing of God, of introducing Christianity, my mind has been led to the establishment of the proposed orphan institution, where I may collect all the friendless and destitute, but promising orphan children I can obtain from every part of Assam, into one large boarding-school, where they may constantly be kept under the influence of Christianity for ten or twelve years. In general, I propose to confine myself to children between the ages of three and eight years. When they enter, caste is broken; for they live and eat in common. Morning and evening they attend Christian worship, and a systematic course of catechising; which, with the religious turn given to their studies, cannot fail, under the blessing of God, to preserve their minds from the errors of their countrymen. I propose receiving boys and girls, and thereby introduce the education of the female sex, which is wholly neglected in this country.

In this way they will grow up a company of educated youth, without the distinction of caste, or belief in false superstitions, and well instructed into the arguments that establish Christianity. Our hope in God is, that they will not only be enlightened but renewed by His Holy Spirit, and become our converts, our school-teachers, our preachers; and form a nucleus, around which a Christian community will gradually be gathered.

It will also be our object to teach them industrious habits, and they will

all be required to spend two or three hours, daily, in some useful employment. At present, horticulture and a coffee plantation will afford them abundant exercise, and ultimately the introduction of some useful handicrafts, by which they may earn their bread, and become useful members of society.

These are the objects in view; and I see no way of operating so successfully and permanently on this *mass* of perishing people, as through their children. I have advised with the oldest and best informed Christian residents in the country, and have their concurrent testimony. And it is of little use to expend labor and money upon those that are not wholly under our influence, and subject to our control. I have always noticed that the Jesuits in every country adopt this mode of operation with great success. And in the South Sea Islands and at many other stations, and particularly at Calcutta, our beloved missionary friends have been greatly blessed in their boarding-schools.

To carry out the object, I do not, at this time, ask any pecuniary aid from the Board. I wish to see if there is not public feeling and liberality enough among those who bear the Christian name in this country, to support such an institution in Assam. As you will see by the subscription, I have received pledges for 1243 rupees. Most of these are yearly subscriptions. Our kind friend, Capt. Gordon, has himself subscribed to the object 600 rupees, yearly. And I doubt not that there are others in this country whose liberal and Christian feeling will prompt them to assist, when made acquainted with the object. Should we hereafter find ourselves straitened, and require a little pecuniary assistance, I trust that the Board will duly consider us; but, at present, it is my intention to solicit the necessary funds from this country and from friends at home. Should it please the Board to give this communication publicity, and should it reach the eye of any disciple of Jesus, to whom God has given abundance of this world's goods, I would beg leave to ask, "How much owest thou my Lord?" Are you under no obligations to help your far distant brethren to the means of carrying forward their efforts for successfully opposing the united influences that are setting in against us? And will not some of my dear friends, with whom I have taken sweet counsel, and walked to the house of God in

company, enter earnestly into the work, and pledge themselves to do something yearly for this object?

My hope is to lay the foundation of a permanent institution, that shall continue to shed its healthful influence and gospel light, until this entire province shall be converted to God.

For the sure and efficient maintenance of the orphan school, Mr. Bronson pleads the necessity of being speedily joined by an associate missionary.

No such effort should depend for its success upon the life and health of one person, and I trust that the Board will find it in their power to grant an associate soon. Several gentlemen who have subscribed liberally to the object, have mentioned that *it is necessary, in order to give public confidence* to the institution, that two missionaries be associated at the same place; and one, to whom our mission is already greatly indebted, has promised more liberal subscriptions when this shall be the case.

The importance of an early reinforcement of the mission is again adverted to, and urged at greater length, in the letter from which we have already quoted, under date of Jan. 2, 1844.

Early reinforcement needed.

Having given a summary view of the station, the Sabbath and other schools, and the results of missionary labor among the surrounding villages, as being generally prosperous and encouraging, Mr. B. proceeds as follows :—

But I cannot conceal from the Board, that I am inexpressibly sad and dispirited when I think of the long time that has gone by without being joined by an associate missionary, and the long time, for aught I see, that I must still wait. I have just been looking over my letters to the Board, and the plans of former years, which I had fondly hoped to carry out, and I see little else but disappointment. And now our funds are so limited, as to oblige us greatly to circumscribe our efforts. Our mission school and orphan school, which the public have so generously pledged themselves to support, provided the Board will add to it another missionary, so that they may have some security that the object will

not fall to the ground through the contingencies attending the life and health of one person,—these schools are liable any month to be broken up. I feel conscious that I have less strength to bear up against this climate than ever before. The same is the case with my family; and if we are obliged to leave, all is at a stand. No; I should rather say, all is lost, if there is no second brother to carry on the operations.

I have said less in my letters of late than formerly on this subject, because I have felt that it would be, as heretofore, useless. But when I read the last Report of the Board, and particularly the report of "The Committee on the Education of Native Teachers and Preachers," and the spirited resolutions to recruit our dear and highly favored brethren of the Karen Mission, and when I see in the Treasurer's report so many ample donations made by our Christian friends at home, exclusively to that mission, I cannot refrain from asking, "Is there not a blessing for us—even for us" in Assam? I do most heartily rejoice with my brethren of the Karen Mission in their prosperity, and congratulate them in reference to the high honor God has placed upon them in converting instrumentally the Karen nation; but I would ask, Which needs the most sympathy and support,—he who enters one of the wild wastes of heathenism, clears away the jungle, mellow the soil, casts in the seed of the kingdom, and sees at once, and almost miraculously, a plentiful harvest of souls springing up around him; or he who enters another heathenish wild, toils and toils on to remove the obstructions, and sows the seed, but greets no harvest; still he toils on with little strength and encouragement, hoping against hope; which of these two, I ask, *most needs prompt succor*? Or, in a battle, if the judicious commander see one wing of his army driving the enemy before them, and another scarcely able to maintain their position, whether of the two will he relieve, the victorious, or the still struggling, well-nigh vanquished band? We in Assam represent this band. Were your missionaries now removed from Assam, it is doubtful whether ten years would not obliterate every trace of our operations in this province. The fact is, we have to struggle against what our more highly favored brethren in the field have not. I mean that iron bond, *caste*,—and to sever it, must be a work

of time. We have not had the means or men for forming one permanent institution, nor a system of schools, while, without enlightening the people in this way, our preaching and our books are not well understood. All missionaries that I know, who are contending against Hinduism, are of the opinion that much is to be done at first by the slow work of enlightening the youth in Christian schools. I mean schools where science and religion are united; and, in my opinion, the success or failure of this mission depends upon our having an increase of funds and laborers.

It was always the opinion of the lamented Thomas and myself, that missionaries should not labor *alone* in the foreign field, but should labor two and two together. I have seen much to confirm this opinion since his death, now seven years, during most of which period I have been alone. Under the present state of things in Assam, I doubt whether a single missionary can effect as much good as he can at home, merely from his inability to carry on, from year to year, *permanent* and extensive plans of effort.

Siam.

EXTRACTS FROM THE JOURNAL OF MR. GODDARD.

(Continued from p. 80.)

Destructive fire—Applicant for baptism.

May 14, 1843. A fire broke out to-day, about noon, in a thickly settled part of the city, and in about two hours some six or eight hundred houses were reduced to ashes. These houses were mostly built of bamboo and covered with thatch, and being *now* exceedingly dry, they burned with amazing rapidity. Scarcely ten minutes would elapse after the first kindling of the flames upon a house, before it was entirely consumed. Of course, little could be saved. The loss is not to be compared with that of an equal number of buildings in Boston, as the average value of the buildings (excepting a few of brick,) would, probably, not exceed twenty dollars, and the property in them would amount to only about as much more. Yet it was *the all* of a large number of our fellow-beings.

22. To-day I have been informed that Chek Mcên, who has *long* attended worship and professed to believe the gospel, but has feared to embrace it lest, if he should hereafter return to

China, he should not be able to abstain from the worship of his ancestors, was led to see the guilt of making this reserve, and brought to the decision to be a whole-hearted Christian. He now requests baptism. He is forty-six years of age,—possesses a good mind and judgment, but uncultivated,—with scarcely ordinary ability to communicate his thoughts by language; yet he seems to be, to a remarkable extent, a man of truth; he says but *little*; but, having said, acts accordingly. I feel much hope in his case.

June 4. The covenant meeting preparatory to communion was rendered peculiarly interesting by the confessions of sin made by some of the brethren. It is always pleasing to find a tenderness of mind relative to sin. One brother was so overcome by a sense of his sin, that he wept and sobbed, and said he should not dare to partake of the communion; and it was not until the readiness of the Savior to pardon the greatest sins when repented of, and also the guilt of neglecting the ordinances of Christ, had been set before him, that he was persuaded to take his seat with the brethren around the table of the Lord. He had been insulted by another person, and, in the excitement of passion, had said and done that which provoked the other person to assault him violently, so that he was obliged to flee for his life. I hope it will be a useful lesson to him and to all the brethren.

Murder of Chek Haw—His character—Funeral service.

6. This morning our beloved br. Chek Haw (or Hò), was suddenly released from the sorrows and trials of earth, and called up to experience that bliss which he has long been expecting. While eating his breakfast, a Chinaman, who had often called there, came in (probably intoxicated), wishing to get some medicine; but being told by Chek Haw that he had not the medicine, he immediately seized an axe and with the edge struck two blows on his head and one on his back, thus killing him instantly. The murderer has been seized and delivered over to the proper authorities, and will, probably, be imprisoned for life, as that is the legal punishment for murder in this country. It is not known that there had been any contention between the two individuals.

Chek Haw was baptized by br. Dean, Dec. 27, 1835, having previously attend-

ed worship for some time. Since then, he has witnessed a good profession. He has been regular in his attendance on public worship, though obliged to walk three or four miles. He has seemed resigned to the will of God amid the trials of poverty and of pulmonary disease, which has long been preying on his system, and must soon have finished its work of destruction. He manifested, in an eminent degree, the ornament of a meek and lowly spirit. He more than once compared himself to a thief, saying that he partook of all the mercies of God without making any suitable returns. He was conscientious in restraining his expenditures within the narrow limit of his means, and he was careful to have something on hand to offer at *every* monthly contribution for missions. He had a heart to weep over his perishing countrymen. Often has his speech been interrupted by frequent sobs, while with tears he has besought them to be reconciled to God. In a word, he has daily exhibited much of the fruit of the gospel, and has given, perhaps, the most satisfactory evidence of piety of any of the brethren. Last Sabbath, at communion, he seemed in a very happy state of mind; but he little thought how soon or suddenly he should be permitted to go into the presence of that Savior whose love he was commemorating. He has left a wife and three children, the youngest of whom is sick, not likely to live long; the other two have been connected with the mission school for some time. Their cries on hearing of the sudden death of their father were truly distressing.

Had not this mission been established, how different would have been the case of this poor man! without a Savior, without repentance and faith, involved in all the pollution of manifold sins, suddenly called before his Judge to hear his doom and sink to hell! Who will set all that has been expended by this mission over against the value of this one soul? or who would now, if he could, take back the money, if he must first go and pluck the crown from the head of this redeemed saint, and drive his now happy spirit from the abodes of bliss and turn upon him the keys of everlasting despair? I doubt not that when those who have contributed for the support of this mission shall meet his ransomed soul in heaven, they will be abundantly satisfied; or rather, will they not be dis-

satisfied that they did no more for the perishing heathen?

8. To-day attended the burning of Chek Haw. His body had been laid under ground, according to the custom of this country, which requires that those who die *suddenly* shall be buried before being burned. But as no place is allowed for permanent burial, his body was taken up, washed, laid in a coffin which some of the brethren had prepared, and placed in order on the wood. When all was ready, a hymn was sung, a short address made to those collected, and prayer offered, all of which were listened to with solemn attention. The fire was then kindled, each individual seeming to consider it the last act of kindness he could offer to the dead to apply a torch to his funeral pile, and thus all was soon reduced to ashes. Water was applied to the sides of the coffin while the fire entered beneath, so that the body was scarcely seen, being consumed before the wet boards by which it was inclosed. On leaving the place, I was pained to find that, notwithstanding all the instruction which they had received, his wife and her friends had caused certain idolatrous rites to be performed for the salvation of his soul, in a temple not far from the place of burning! How strong the hold of idolatry on the minds of this people! I presume his wife is convinced of the truth of Christianity, yet she could not quite venture to omit what is so universally believed to be necessary to the peace of departed spirits.

Sam-wang-sia—Case of Chek Teä.

14. Attended the weekly meeting at Sam-wang-sia, formerly held at the house of Chek Haw, but hereafter to be at the house of Peh So. I had many fears lest this aged man, but *young disciple*, would be intimidated by the awful manner in which Chek Haw was killed, and, fearing that it was in consequence of the meetings at his house, would not be willing to have them transferred to his residence. I was, therefore, not a little comforted when he himself requested that the meetings should be thus transferred. I trust he will stand firm amid whatever may befall him. He seems to have acquired much of a spirit of calm confidence in God. Only five or six were present to-day; but I hope that persevering labors on this small scale will gradually produce good results, as they hitherto evidently have done.

July 9. Sabbath. Experienced the trial often complained of by ministers in Christian lands, viz., that the class of persons for whom the discourse was specially prepared, were all absent. There are several persons who have long attended worship quite regularly, and who profess to believe in the gospel; and some of them give much encouragement; but their views of sin, in itself considered and also in connexion with their own hearts, seem confused and partial; and the discourse was prepared with special reference to this fact. It was discouraging to find those persons all absent. One of them, however, came in to the P. M. meeting, having been prevented by ill health from coming in the morning. After worship, had a free conversation with him, which was quite satisfactory, and alleviated, to some extent, the disappointment in the morning. He seems to be enjoying peace of mind in the exercise of a humble reliance on the Savior,—is quite sensible of his sinfulness, and appears to be fully determined to spend his life in the service of Jesus. Being asked what he would do if a person should offer to employ him on *very high wages*, but was unwilling that he should worship God and observe the Sabbath, he promptly replied, that he would not enter his service; that no amount of money would induce him to abandon this religion. Inquiry being made relative to his friends, his feelings at once arose to such a degree as to choke his utterance; soon his tears began to flow freely: in broken sentences he said his brothers were very wicked,—that they would not worship God,—that they continually opposed him, &c. He manifested a tenderness of mind which I have seldom seen among the heathen, and which I hope is, in him, one of the fruits of the Spirit. This man is Chek Teä, of whom I have before spoken. He lives at Sam-wang-sia, and has come down to worship quite regularly for some time. I can but hope that he will, before long, be numbered among the members of the church.

Leng-kia-chu—Baptism of Chek Hea, Chek Hue, and Chek Meen.

14. Day before yesterday left home about sunset for Leng-kia-chu, where I arrived safely in about seven hours; travelling in the night, both to avoid the heat of the day, and also to take advantage of the tides. Found Kiok

Cheng well and happy. Chek Mue gives about as satisfactory evidence of piety as I have ever seen in a new convert from heathenism. Chek Hea, also, appears very well. Both these individuals speak of coming to Bangkok at the time of our next communion to apply for baptism. There are also two or three other encouraging inquirers. Nine or ten usually attend worship on the Sabbath, and four or five the daily morning and evening worship.

A day school has been opened; but it seems so strange that a man should "eat his own rice" and teach the children of other people, that the inhabitants cannot divine whether good or evil will grow out of it, and, of course, hesitate to send their children. Only three have, thus far, attended, being children or friends of those who have embraced Christianity. I purchased a lot of ground with a house quite large and convenient for the use of the mission at the expense of thirty-six dollars. Having spent the day in visiting, conversing, and making necessary arrangements, I started for home last evening, and arrived in safety a little past midnight.

17. About 100 houses were to-day consumed by fire in a thickly settled part of the city. The floating houses contiguous to the fire were saved by cutting their bands and allowing them to float down with the tide. It might amuse our American friends to see a dozen houses, with their inhabitants and all their stores, floating down the river, and then in a short time, by the rising tide, floating back to their place in safety.

Aug. 6. Sabbath. Kiok Cheng returned yesterday from Leng-kia-chu, accompanied by three individuals, two of whom, Chek Mue and Chek Hea, have to-day been examined and received to the church by baptism. The other individual, Chek Ong, has torn down his idol and professes to believe in Jesus and rely on his atonement; but as he has but recently done so, it was thought best to defer his case. He appears well, and is a man of considerable influence in his village. He and Chek Hea have each a wife and children and some property. There is now quite an excitement at Leng-kia-chu, in consequence of these persons declining to contribute for the support of the festival of "offerings to the dead," which occurs during the present month. The rabble threaten to drive all who will not contribute, out of the

village, to beat them, &c. &c. But I am informed that the persons mentioned bear it patiently, and that the number of attendants on worship is increasing. Kiok Cheng now remains with me a month, and Gnyee Seng goes to L. in his place. Chek Meën (mentioned May 22) was also examined and baptized. The examination of all three was quite satisfactory, and there is much reason to hope that they will be useful members of the church on earth, and afterwards receive admission to the church above. Chek Tei (mentioned July 9) said that he daily comes so far short of following the Savior, that he dares not yet be baptized lest he should bring reproach on the cause. The congregation to-day was unusually large, and the baptism seemed to excite the attention of the people more than on any previous occasion for some time.

There is ample encouragement to labor for the salvation of souls here, and every reason to hope that this people shall, ere long, become the people of God. I think few stations can be found where there is but a single missionary, and he encumbered with as many disadvantages as the one at this station, where the fruits are as apparent as here; and I hope there will soon be found one or two families, who will feel it a privilege to come here, and sow, and reap; and gather in fruit unto life eternal.

EXTRACTS FROM LETTERS OF MR. JONES.

Siamese New Testament printed—New party in the priesthood.

Bangkok, Oct. 17, 1843. I have, at length, the gratification to inform you that the last sheet of the Siamese New Testament has been struck off to-day. Though there is much occasion for heartfelt grief that so little visible success has attended our efforts here to spread the "glorious gospel," it is still matter for devout thankfulness that *this* work has been prospered to its close. The "leaves" are now ready to be applied for the healing of the nation.

A few copies of the work I hope to forward to you by this opportunity. Its entire and thorough revision, for a second edition, will now become an important and arduous duty. The revision and enlargement of a manuscript dictionary also claims attention. To effect either of these objects, requires a

new and careful examination of native literature; and one object will essentially facilitate the other.

We are making progress in the casting of a new fount of small type, and it is nearly half done. The providence of God seems to direct us rather to the accumulation of means for doing good than the actual employment of those means under existing circumstances, except to a limited extent. We do not, however, neglect those opportunities which are occasionally presented to us.

The new party in the priesthood mentioned below, has been repeatedly alluded to by Mr. Jones, as being in a "forming state." "It has wholly arisen since 1833, and instruction derived from missionaries in regard to geography and astronomy, has had no small share in its formation." It was first denominated "liberal" during the prevalence of the report that the king had prohibited the circulation of Christian books, this class of priests and those connected with them being, for the time, the only persons who sought or received books.

The state of public opinion on the subject of religion, in this country, is not at present wholly quiescent. The "liberal party" (more properly "latitudinarian") referred to in a communication I lately sent you, are increasing rapidly; and embrace the most intelligent and thoughtful portion of the priesthood, and a large number of other classes. Their views seem strongly to resemble those of Confucius, who, when inquired of regarding heaven and hell, is said to have replied, "We do not yet understand all that pertains to earth, why should we trouble ourselves about what lies beyond it?" They do not expressly deny a future existence, but they say, "What do we know about it?" Some time ago they had rejected most of the geographical and astronomical errors of Buddhism, and those books which teach them. Only a few days since, one of the most intelligent of them said to me, "We take none of the Buddhist books as a guide. We examine them,—what we find probable and reasonable, we adopt,—what is not so, we reject. Gaudama was wise,—but not infallible." They are "free thinkers,"—and if they learn to think, in any way, an important ob-

ject is gained. The want of *thought*, and an apparent inability to think, is often one of the most perplexing and discouraging circumstances to be met with in our attempts to combat error and spread truth.

Mr. Jones alludes again to this change in the priesthood in his letter of Jan. 22.

The change to which I have adverted among the priests, is advancing. Very few days pass without some of them calling. Last week I had a three hours' discussion with about a dozen of them,—young men,—thinkers,—such as I have not before seen in a body during all my residence here. They feel that Buddhism, as a religious system having divine claims, is not tenable. Christianity is too humiliating. They fly to reason,—and would fain set it up as a guide. When pushed by the ever recurring question, how, either on grounds of reason or Buddhism, sins can be forgiven? they confess their ignorance; but some, like many in lands more enlightened, would fain suppose that repentance and resolutions of amendment are all that can be required of them.

Renewal of tract distribution—Commercial difficulties.

The work of tract distribution seems to call for fresh effort. The fears of the people in regard to receiving them, seem wholly to have subsided. A few days ago, I was visited by a man of very respectable appearance from Chumpôn, about 200 miles south of Bangkok, who has been travelling extensively in the country there, and also far to the north. He says that our books are in almost every family, both north and south, and are carefully preserved and frequently read. Scarcely a day passes without applications at the house for particular tracts by name. The Gospels, Joseph and Moses, Daniel, The Parables, Golden Balance, Seven Principles, &c., are thus in the mouths, and, we hope, often in the thoughts of many of the people. Many, among whom are priests and noblemen, apply for complete sets, that they may keep them for reference. Sometimes, after having had a number of different kinds in succession, they bring them all back, bearing marks of usage, indeed, but not of abuse, and request us to bind them, for their better preservation. We have, therefore, concluded to bind up, in a substantial manner, a few hundred copies of the Four

Gospels, one vol.; the Epistles and Apocalypse, one vol.; and all our tracts, one vol. The second edition of Acts is exhausted,—of Matthew, nearly so,—and but few copies of Mark remain; the second edition of Joseph and Moses, also. I propose carefully to revise the latter, and reprint them with an addition of the history of David.

Feb. 23. There has just been a good deal of commotion in this city, occasioned, as far as I can learn, by the following circumstances. The agents of the king, about two years ago, requested Mr. Hunter, an English merchant, to order 200 guns. He did so, by writing to England. He subsequently went to Singapore, bought thirty or forty guns, and brought them here, and they purchased them; then an English vessel, which was consigned to him, brought sixty or seventy more, which were also sold to them. When his 200, ordered from England, arrived, the agents declined taking any more of them than enough to complete 200, with those they had already bought. Mr. H. insisted on their taking the whole 200, as they were sent for at their order. Last year Mr. H. went home to England, and was previously requested by the king to buy and bring out a steam vessel. He did so, and she has lately arrived. This also the king declines taking, and it has led to high words and much wrath. Rumors of war are rife, and what will be the end we cannot tell. The "Express" steam ship sails for Singapore to-morrow, and Mr. H. goes in her to lay the matter before his government. There have also been gross infringements on the treaty with the English regarding trade. Sugar, the staple export of the country, is all bought up by the king's agents, who will sell none of it without an advance of two ticals per picul; all which advance, it is said, goes to the king. I should not be surprised if an English government vessel, with some diplomatic agent, should arrive here soon to adjust matters. The people are frightened, and reports of marvellous matters spread like wildfire among them. Sometimes we hear that we are all imprisoned or fled,—and the natives wonder that we should not take our passage away from the country in the steamer,—but I do not apprehend any serious trouble will come of it. Every thing will, probably, soon settle into its accustomed place.

CHINA.

EXTRACTS FROM LETTERS OF DR. MAC-GOWAN.

Ningpo and its population—The unburied dead.

Ningpo, Dec. 15, 1843. Reserving for some other occasion a more particular description of Ningpo, I will merely state that it is in Lat. 29. 54 N., Long. 121, 35 E., where the Yau and Yung rivers unite to form the Tatsiah, about twelve miles from the sea. The beautiful alluvial plain in which it is situated, is remarkably fertile and populous, intersected by numerous canals and dotted with villages and hamlets. The population of the city has been estimated at from 300,000 to 600,000. I should place it at 125,000, including the city and immediate suburbs. The plain, doubtless, contains more than half a million. It ranks as one of the most beautiful and wealthy cities of the empire, and is certainly superior to any other city accessible to foreigners. The houses, stores, streets, and temples, surpass those of any other place I have yet seen in China. Moreover, it is the cleanest, or rather, the least filthy city on the coast. It contains a pagoda, many elegant monumental gates, several large basins, or lakes, where fishing is carried on by means of cormorants, and is surrounded by a wall about five miles in circumference. Over one of its rivers there is a bridge of boats, connecting the city with a large village on the opposite shore. Its situation, as respects salubrity, does not appear unfavorable, yet foreign residents will, doubtless, be subject to intermittents. As a residence in summer, it must prove trying to the European constitution, because of the excessive heat and the indescribable filth of the place and people. The common practice of leaving the dead uninterred, though it does not appear to be detrimental to health, is exceedingly offensive to the stranger. Turn where you will, you can scarcely avoid seeing a coffin,—in every vacant lot, in the temples, in the gardens, the fields, and by the way side, these abodes of the dead abound,—and many of them, falling to pieces, leave the bones exposed to view. Happily, the mountains which encompass the plain will afford a safe retreat during the summer months; where out-stations may be established among the villages, and missionary la-

bors carried on in connexion with those in the city.

Ningpo, according to the provisions of the late treaty, is to be opened for trade. The British consul and suite are soon expected. Merchants and vessels will soon follow.

Arrival at Ningpo—Hospital opened—Circulation of tracts.

I came here on the 1st of November. Alone, a perfect stranger, and entirely ignorant of the dialect of the place, had it entered into my plans to employ an interpreter, I could not have obtained one; no person here can speak English. Entered the gates by night, and found lodgings in the house of a broker, with whom I remained an unwelcome guest for several days. My time was mainly occupied in fruitless efforts to get a dwelling. Finding the people were afraid of admitting me, I began to despair, and would, perhaps, have been compelled to return to Chusan had not the Master whom we serve interposed, by sending a merchant to me, who offered me a whole house in the centre of the business part of the city free of rent. This gentleman, having heard of my wish to establish a hospital in the city, immediately came and made this kind offer. It was gladly accepted, and in the course of a few days, the Ningpo Medical Missionary Hospital was established. A few simple operations, which were successful, have already secured for the institution the confidence and favor of the people. It is now necessary for me to restrict my practice to ophthalmic affections, it being impossible to attend to more than a tythe of the applicants, so numerous have they become. Every thing at present being subordinate to the one great object of acquiring the colloquial dialect, the hospital does not receive that attention which I hope to be able to devote to it at some future day. Now, I regard it merely as an auxiliary to my studies. The relief which the practice of surgery affords to my fellow-men here, is a source of inexpressible pleasure; still, I am not happy in the work, nor can I be, until my familiarity with the language will enable me to tell them of a Savior's love. The few phrases which I have now mastered, are barely sufficient in my intercourse with my patients. But the press can be made to teach where the tongue cannot. Each patient is provided with a card containing the following epitome of divine truth; "The Lord Jesus says,

Thou shalt love the Lord thy God with all thy heart, with all thy mind, and thy neighbor as thyself." "God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth not shall be damned." Beneath this, are the name and nation of the surgeon, and the register number of the patient and the disease. The patients who could read, were desired to commit the passages of scripture to memory, and I have frequently the happiness of hearing it recited. The first to do so was a young Buddhist priest. Each patient who can read, is also supplied with tracts. These little messengers have thus found their way far into the interior. A few days since, a party of merchants from Nankin accepted an assortment gladly, and since then, a mandarin of high rank from a distant city, was also supplied at his own request.

I have had a large number of the Ten Commandments printed, also a particular account of an eclipse of the sun, which is to take place on the 21st inst. These have been posted about the streets, in private houses, and throughout the neighboring country by my patients, and also by a person employed for the purpose. There are few in the city who have not read or heard the message from Sinai. They pronounce the law to be good, but regard it as irksome, compared with the precepts of Confucius and his commentators. Yet there is no insurmountable obstacle to the conversion of these atheistic pagans. He is faithful who has promised. It is only required of believers that they be found faithful, and the gospel will soon achieve great triumphs amongst these people.

Greece.

Agreeably to an intimation in our last Magazine, we present some extracts from the letters of our missionary friends lately arrived at Corfu. Their voyage across the Atlantic was an "exceedingly pleasant one in respect to the treatment received and the companionship enjoyed;" so that, notwithstanding "much rough weather and adverse winds," and the usual accompaniment of sea-sickness, in the early part of

their course, they "were almost tempted, as they entered the harbor of Corfu, on the morning of the 17th of February, to regret its early close. To the kind and gentlemanly captain of the *Patapaco*, and his lady, as well as to their obliging and attentive fellow-passengers, they were all greatly indebted."

Their reception at Corfu was equally marked with "God's loving kindness," though saddened by the news of Dr. Uziglio's death. To Mrs. Dickson, especially, it was an occasion of the liveliest joy and gratitude. The letters from which we make our extracts, were written a few weeks subsequently.

LETTERS OF MR. ARNOLD.

Commencement of missionary service—Inquirers.

Our missionary life has not been without incidents of deep interest to us since I wrote. Only two days after the date of my letter, an English lad, about sixteen years of age, called to inquire if I was willing to teach a bible class of boys on Saturday evening. He was formerly a member of br. Love's class, and seemed very desirous to have me renew it. I have reason to hope he is not indifferent to the welfare of his soul. The next week I met the class for the first time; there were four present; one more has joined it since,—all children of English parents. We have begun the book of Acts. The lads are from eleven to sixteen years of age. I expect one or two more.

On the 26th of February, Demetrius, from Potamo, called to see us, to express his interest in our arrival. I was alone when he came, and, of course, could not converse with him, though I was able, ordinarily, to understand what he said. He soon asked for the "Euagelion," and we sat down to read together. Mrs. Arnold soon joined us, and after a while Mrs. Dickson and Miss Waldo also came in from school. In this manner we spent two hours or more, reading verse by verse alternately, and pausing to compare different passages, and to suggest such practical thoughts as the text suggested, and as we were able to convey to his mind. I am much pleased with this way of entertaining Greek visitors. It has various advantages. It prevents the embarrassment, or rather diminishes it, arising from

our inability to converse, and so, by keeping them longer with us, gives us opportunity to become better acquainted. It improves our pronunciation of the language. It is a distinct and appropriate avowal of our business in Corfu. It presents divine truth to their minds, and gives us opportunity to direct their attention to passages that are particularly suitable, by a gesture, a look, an emphasis, or a few stammering words. Demetrius says there are several at Potamo, who meet with him every Lord's-day to read the scriptures. He said he was one of Mr. Love's earliest and most frequent attendants, and he wished to be the same to us. This visit gave us great joy; not merely as indicating some degree of religious interest on his part, but also as being the beginning of our appropriate labors.

The next Lord's-day (March 3) after Demetrius called, we had a visit from another Greek, an old man named Paul, who resides here in the city, and of whom mention has been made by br. Love. He is almost seventy years of age, and says he has begun late to learn the truth. His mind is much enlightened; this is the best I dare to say of him now. He read with us as above described. The next Lord's-day he came again, and dined with us, making no scruple of eating meat with us, though it was Lent. He has been here two or three times since, and has once attended our English service. He must have been prompted by curiosity, for the preaching could not be intelligible to him. I suppose it was the first time he ever heard a sermon in English. On entering the room, he seemed at a loss how to conduct himself, and fearful of omitting ignorantly some customary expression of reverence. We had no images for him to bow to, and, indeed, I think he would not have revered them much, if we had had them; but long use had, probably, made some such ceremony seem almost necessary to him, and the omission of it irreverent. He says he prays to God *only*, and in *secret*.

On Friday, March 1, Miss P., with whose earlier religious history you have been made acquainted, called to ask for baptism. She came secretly, on account of the opposition of her mother. Mrs. Dickson had seen very little of her for months, and had begun to fear that she was declining from her steadfastness. After an hour's religious conversation and prayer, she left, promising to call again soon. Though

deeply interested by her appearance, and favorably impressed by her conversation, and strongly confirmed in a good opinion of her religious character by Mrs. D.'s testimony, we judged it wisest to wait for opportunity of farther acquaintance. She called again on Wednesday, March 6, and spent an hour in relating her religious experience, and in other religious conversation. The result was highly satisfactory. On Monday, March 18, she came again to see Mrs. D., and had a long conversation with her. Yesterday (Wednesday) she came again, and expressed a desire to be baptized to-night. I am now expecting to baptize her, a little after sundown, in a place *partly* sheltered from public observation, between the Esplanade and the citadel.

I have already intimated that we have an English service on Lord's-day. It was commenced on March 3, at the apparently earnest desire of several of our English friends. The library serves us as a sanctuary. I preached the first Sunday from 1 Cor. ii. 2. There were twenty persons present, including our own household; but nearly half this number were children, or very young persons. The second Lord's-day there were twenty persons present *besides* our own number (five).

10 o'clock, P. M., Miss P. has been quietly baptized. She had named her desire to her father. He was much surprised, but, instead of forbidding her, came up with her. He desired to see me, and when I went into the room, met me in a friendly manner, though, as was very natural, not without agitation. We invited him to accompany us to the water and witness the baptism, but he preferred to attend Mr. L.'s lecture, and call on his return. Before going away, he very kindly and earnestly besought her to allow herself no uneasiness on his account, but to compose her mind, and not suffer her thoughts to be diverted from those religious reflections befitting the occasion. The happy daughter was scarcely able to thank him, for the fullness of her heart.

LETTER OF MISS WALDO.

Mission school and bible class—Motives to hope and prayer.

May 20. I had shared with — some sad forebodings as to the continuance of this mission, characterized, as

its history had so long been, by repeated and marked disappointments; but tender mercy and loving kindness have followed us from the hour of our farewell to America, to the present moment, and the voice of praise should, indeed, be heard in our dwelling. Our daily prayer is, "Send now, Lord, prosperity," spiritual prosperity, even salvation to this perishing people.

The field, viewed in the distance, has now been entered upon, and you will, doubtless, ask, if its importance, interest, and prospects of usefulness have diminished from this more intimate acquaintance. Far otherwise! Our school now numbers fifty-eight. At the time of my arrival, from the removal of English regiments, from the active opposition of the rabbi, no longer held in check by our lamented friend, Dr. Uziglio, and from other causes, the school was somewhat reduced, and hardly forty were in *regular* attendance. Nor has the increase in our school since, (consisting, to a considerable extent, of old pupils returned,) been in the absence of all opposing influence. Indeed, some here seem to think, that, like the camomile, we flourish the more when trodden upon.

Of the above number, twenty-four are Jewesses, twenty-one English, and thirteen Corfuotes. I need not say that the small proportion of the latter is a matter of grief to us, and is to *me* the *only* unsatisfactory and trying circumstance connected with the school. I know of only one thing that could remedy this evil,—a separation from the Jewesses, whom the Greeks cordially dislike; and an unwillingness to associate with *them*, may serve to keep *some* away. Yet we, by no means, feel prepared to dismiss more than twenty interesting girls on an *uncertainty*.

These promising youth, "beloved for the fathers' sake," are grateful, affectionate, apt, and industrious; they come to us utterly ignorant of the first rudiments of learning, and of any other idea of the Christian religion, than they gather from the multitude around them. What would result upon the *conversion* of any of them, we can hardly tell; probably, the most determined opposition; but, at present, they manifest the most grateful regard. The most thoughtful and interesting among them, a fine girl of fourteen or fifteen, was attacked, during passover week, with the terrible malady which cut off Dr. U., justly called by the Jews, who died of it in great numbers, "*la spada di*

Dio," (the scourge of God.) Knowing the poverty of the family, and deeply feeling the critical situation of the dear girl, I could not repress the desire to see her, and never shall I forget that chamber of sickness. The agonized sufferer, surrounded by her weeping parents, seized every moment with convulsive spasms, which wrung from her the most piteous shrieks, still remembered, even in that hour of mortal anguish, her long loved friend and teacher. Clasp my hand, she murmured the name of "Mrs. Dickson,"—a tribute this, to the worth of our dear sister, far outweighing the most eloquent eulogiums. We earnestly entreated that "this sickness might not be unto death, but that the Son of God might be glorified thereby;" and, hopeless as the case seemed, our unworthy prayers were heard for her restoration. And when, a few days since, that father brought his idolized daughter, pale and feeble, to the school, where her heart had been through all her sufferings, his broken, tearful thanks would have affected any beholder. God grant that she may yet be a trophy of *redeeming* grace.

"The morning dew" often beguiles us with its radiance, but its evanescence makes us as often sigh and weep. A spirit of inquiry, however, seems somewhat aroused, and our bible class often witnesses an array of "the catechism" against the bible, "the church" against Christ, and the priesthood against the apostles. Their eager questions, and ready application of any truth, show them not destitute of thought; many of them hail the "bible hour" as a pastime; and a more interested group than those who daily study with me the word of life, I never saw gathered around me in my own dear land. We need *only*, and O *how* greatly, the quickening Spirit; for there is not one among them who meets with any encouraging influences at home; and there are not more than two or three, who would not encounter severe persecution, if converted.

I cannot tell you with what new force and meaning those blessed promises come home here in this land of barrenness, that God will make "waters break out in the *wilderness*, and streams in the *desert*"; in the *wilderness* will He plant the cedar and the myrtle," and "the *desert* shall blossom as the rose;" yes, "like Eden and the garden of the Lord." For nothing but such assurances could afford a foundation for faith to

rest upon, when hoping for the future ingathering of this people. The obstacles which present themselves to us, (and in this island they are more formidable than almost anywhere else,) are neither few nor small. The missionary efforts put forth here at intervals for many years, seem only to have awakened prejudice and distrust; and the persecution consequent on the bold and fearless conduct of our br. B., has paralyzed with fear almost every inquirer. Through this discouraging influence, Demetrius, once so disregardful of danger, trembles like an aspen leaf at every sound when he is with us, and seldom does he dare to come at all; indeed, if our Christian friends at home would know for what particular blessing to pray, in reference to the Corfu mission, it is that God would grant that perfect *love* which casteth out fear; for never, till its burning, constraining influence fills the soul, will the Greek be willing to confess Christ before a gainsaying world, and glory in His cross. The young men that were accustomed to read the scriptures with br. Love, see the truth and understand it, holding in contempt the superstitions of their countrymen; yet we sigh to see in them the absence of that devoted attachment to the cross of Christ, which so beautifully characterizes our suffering brethren in Denmark and Germany, and is so clearly delineated in the simple-hearted Karens.

FRANCE.

LETTER OF MR. WILLARD.

Struggle for religious freedom—Its progress and present state—Prosecution of C—, at S—.

Within the last two or three years, as is known to many of our readers, a new series of efforts have been made in France on behalf of religious liberty. Notwithstanding the fifth article of the Charter of 1830, which guaranties to *all* "equal liberty and the same protection" in regard to religion and religious worship, means have been used to make this constitutional provision a practical nullity, and to subject dissenters from the national churches, and, in certain circumstances, even members of the national Protestant church, to the arbitrary dictation of the civil authorities. If

members of the national churches, resident at inconvenient distances from their established places of worship, are desirous of assembling, (in numbers above twenty,) at points more readily accessible, and, especially, if individuals not of the "established" orders, are disposed to conduct a separate religious worship, it is necessary, as has been alleged, to obtain an *authorization* from the civil authorities, or be liable to arrest and punishment.*

This alleged necessity is based, as we have before stated, on articles 291 and 294 of the Penal Code, and the law of the 10th April, 1834. And the design of the efforts alluded to, at least their primary design, is to cast off the restrictions which are thus attempted to be laid on religious worship, and to assert the inviolability of the provisions of the charter; in other words, to effect a greater "harmony" between the charter and the *administration* of the laws. As stated in the *Archives du C.*, Jan., 1844, the object of the petitions lately addressed to the Chamber of Deputies was, to induce "the deputies to harmonize legislation with the equality and liberty of worship guaranteed to *all* by the fundamental and supreme law; and to declare that every law, ordinance, decree, &c., whatever, contrary to the fifth article of the charter, was *de facto* null and void, and specially that the articles 291 and 294 of the Penal Code, and the law of the 10th of April, 1834, could not

apply to meetings simply and exclusively religious." "Every preventive measure," it is added, "is incompatible with liberty. The law must fix unalterably, and for all, the terms of freedom of worship, as it does those which concern the liberty of the press and of primary instruction. Then, and then only, shall we have religious freedom. Freedom, in truth, does not exist, so long as its exercise depends, directly or indirectly, in whole or in part, on the arbitrary decision of any authority whatever."

This freedom, which, it is urged, ought to be practically recognized by law, is not to be understood as limited to the private exercise of one's own right of religious worship, but involves no less the right of "evangelical proselytism." "This," says the writer above quoted, "is the great, the true question. What we contend for, is not the *existence* of our authorized churches, but the right of *extension* for these churches, without which right they will soon fall back into the state of torpor from which they are beginning to emerge; the right for *all*, as well as for them, to carry the light of the gospel into the bosom of Romish darkness, and openly to call on souls to forsake the Pope for Jesus Christ. Yes, *this* is the right which we claim, the right to labor to make proselytes to the gospel by all the means which are approved of God; a right which we shall not cease to claim, and which none can cease to claim, who in heart believes that the cross of Jesus Christ is the power and the wisdom of God unto salvation to every one that believeth, until it shall be distinctly recognized by the civil power. [*Arch. Feb. 10.*]

The success of the measures adopted by the friends of religious liberty, though not entire, has been all, and more than all, that was anticipated. We have stated the result of the petitions addressed to the Chamber in 1843 (p. 187 of this vol.). Those presented the beginning of the present year, from consistories, churches, societies, pastors, and private individuals, and numbering *ninety-one*, were referred

* According to a letter of the *garde des sceaux*, minister of justice and religious worship, addressed to the president of the consistory of Bergerac in 1840, it is sufficient to *notify* the local authorities of the intended change of the place of worship. "It is necessary to notify the mayor of a change which affects the order of his commune, and the consistory in doing so conforms to the rules of a wise administration; but *this notification ought to suffice*. Nothing, in fact, prevents the Protestants of Gardonne from assembling in their own commune, under the direction of their pastors legally installed, and according to the rites of their worship." This decision, however, has been virtually set aside by the later judgments of the courts, and some consistories still doubt whether they have the right to establish new places of worship even within their own jurisdictions, without requesting a previous *authorization* from the constituted authorities.—[*Archives du Christ., Feb., 1844.*]

to a committee of nine; one of these was M. Agenor de Gasparin, "the member who had taken this great subject most to heart, and who, the year before, had led the way with a zeal, a courage, and a perseverance, which the churches will not forget." The chairman of the committee was M. de Haussonville, also an avowed friend to religious freedom. They reported to the Chamber of Deputies April 20. "The committee," says Mr. Willard, "were unanimous in proposing to refer the petitions to the *garde des sceaux*, that he might propose to the Chamber a law to guaranty the liberty of worship to all without distinction. Mr. *le garde des sceaux* resisted the proposition with all his might, but after two votes declared doubtful, the third essay gave a majority of seventeen for the reference. The distinguished speakers in favor of the report were Mr. le comte A. de Gasparin and Mr. Odillon Barrot. Nobody was hoping for this success; the conservative Catholics and the selfish part of the Protestants, are in consternation about it, and the minister of worship has, for once, been foiled."

The following is the language held by the editor of the *Archives*, a few months previous to the result being declared. "In face of the opposition which this (attempt) will meet with, not only on the part of power, but also of the Romish clergy, whatever they may pretend to say, and even of a large number of members of our churches and of Protestant members of the two Chambers, we are not so foolish as to hope to see liberty triumph this year over so great and so powerful obstacles; but we hope it will advance one step, and that, if we know how to persevere and not allow ourselves to be turned from our rightful and holy purpose by any discouragement, by any sophistry, if we have sufficient confidence in the justice and goodness of our cause to return to the charge year after year, we shall in this way mount gradually from round to round, and shall finally reach the mark at which we aim, not for our own sakes, God is our witness, but for the glory of His thrice holy name,

for the advancement of the kingdom of the gospel of his grace, and for the salvation of souls through Christ our only Savior."*

[*Arch.*, Jan. 18.]

The following comments are given by the same editor after the acceptance of the report of the committee. "The question of religious liberty has taken a great and decisive step. Much remains to be done, it is true, but the Lord is the same yesterday, to-day, and forever. Let us continue to pray and to act. Action is here the only human guaranty of success; and the best way to establish religious liberty, is to use it. Some further prosecutions, some trials, some condemnations, and we draw towards the mark." "Acts," says M. de Gasparin, "are of more avail than speeches from the rostrum. Let us labor and pray much, have agents, stations; have, if need be, trials and condemnations. It is thus that this liberty will be established. To obtain such a result, action is every thing; action earnest, resolved, and bold."

We have made these extracts, that our readers may the better judge of the spirit which has been aroused in France in behalf of religious liberty, and the probability that it will *do its work*. The controversy now going on is of no ordinary interest or importance. France at this moment is apparently in advance of all the other continental governments in the agitation of this question. "The discussion in the Chamber of Deputies," says Mr. Willard, "has rung and echoed to the remotest hamlet of the kingdom." And its final issue is most intimately connected with the spread of evangelical religion throughout the continent of Europe. We subjoin a

* It should be remarked, that the opposition to the petitioners, as intimated in the above extracts, did not proceed exclusively from partizans of Rome. "The most ardent, we might almost say the only, enemies to general freedom of religious worship," says the editor of the *Archives*, "are in the very bosom of our (National Protestant) church, that church, which, next to God and his gospel, rests on the foundation of religious liberty; that church, which, speaking after the manner of men, can be built up in France only by religious liberty."

brief extract from Mr. W.'s letter, illustrative of the amount of religious freedom now enjoyed.

C—— has had a procès for permitting a religious meeting to be holden in his house at S——. I knew that a procès was threatened, and advised not to employ a lawyer, as these prosecutions are not for our justification, but for our condemnation. F——, at C——'s request, wrote a defence and read it before the judges; the judges found it violent, and refused to permit the reading of it. F—— then offered to meet the consequences, and the President permitted him to proceed. F—— says he barely escaped from two to five years' imprisonment; that the President had his mouth open to condemn him on the spot. C—— was sentenced to pay fifty francs fine and costs. He has written to me that he is determined not to pay either, but to go to prison, if they choose to put him there. This is, I think, the right spirit. As for the defence, which I have, word for word, I do not find it violent. It is a fearless statement of the truth, and nothing but the truth,—such a statement as a coward would not have made. I can easily conceive that an oriental tyrant, or any other despot, would find it violent. I am in no way responsible in this case, every thing having been done entirely without my knowledge.

I can assure the Board that we have acted with all the prudence and circumspection which we could command, in circumstances quite new and not a little difficult. I have reason to think that we have done well; and, if so, it is because we have relied entirely upon divine direction.

Recent Intelligence.

ARRACAN.—*Death of Mr. Comstock.* By the steamer which arrived the 1st ult., we have received the painful intelligence of the death of the REV. GROVER S. COMSTOCK, by cholera, on the 25th of April, at Akyab. Mr. Comstock's health, after the death of Mrs. C. and his children at Ramree, was, for a time, somewhat impaired, but our latest previous intelligence had been more encouraging. Further particulars have not been communicated.

MAULMAIN.—The ship *Charles*, Capt. Henderson, which left this port for Maul-

main Nov. 18, with Messrs. Binney, Bulard, Ranney and their wives, and Miss Lathrop, arrived at M. Saturday evening, April 6, after a pleasant passage of 140 days, passengers and crew all well. On the 12th, the *Charles* left with Messrs. Gunn and Dow for Calcutta, and arrived May 5.—In a letter lately received, Mr. Stevens announces the baptism of fifteen soldiers of H. M. 84th Reg., and one writer; which, added to baptisms of previous date, make twenty-five, of the same corps, including the captain and adjutant. We regret to state that Dr. C., of H. M. 68d Reg., baptized about four years ago, has withdrawn to the Romish church since his removal to Madras.

CHINA.—Dr. Macgowan returned from Ningpo to Hongkong in the bark *Oscar*, Capt. Eyre, of New York, a free passage having been generously tendered by the commander. They arrived at Macao Feb. 5, after a passage of five days from Chusan. Shortly afterwards Dr. M. proceeded to Calcutta, where he arrived April 8; and on the 30th was married to Miss Mary Ann Osborne, daughter of J. F. Osborne, Esq., of London. The rite was performed by a brother of the bride, Rev. J. F. Osborne, a missionary of the Church Missionary Society at Calcutta. Dr. Macgowan was expecting to leave Calcutta about the 1st of June, and to return to Ningpo by the earliest opportunity.

SHAWANOE MISSION.—*Overflow of Osage and Kansas rivers—Wide devastation—Accessions to the church.*

In a letter dated at Shawanoe, June 26, Mr. Meeker gives the following account of the ruinous effects of the late extraordinary rains and flood in the valley of the Osage river. We hope that the appeals which have been made for the relief of the suffering Osages, will not be in vain.

The Osage river, on the immediate bank of which the Ottawa mission house stands, has been uncommonly high for about eight weeks past; but no particular damage resulted from it until the 12th inst. At sunrise of that

day the water began to run over the banks of the river; at 3 p. m., it was two feet deep around our house, and commenced running into our dwelling rooms. The water still rising, and the current becoming very strong around the house, we fled to an adjoining hill, and pitched our tent, the rain descending in torrents the meanwhile. The river continued to rise for thirty-six hours after we left, until the whole bottom country was from six to twelve feet deep. The results were in part as follows:—

Our smoke house, with our year's supply of pork, soap, &c.,—bee house, with seven hives of bees,—hen house, with 100 fowls,—stable and corn crib, with about 125 bushels of corn,—kitchen, with all the cooking and table apparatus, &c.,—about 4000 rails,—the door yard post and rail fence,—the garden paling fence,—the peach and apple orchard, and all the new crops of every kind, and even the soil, as deep as the plough had loosened it,—were all swept off by the current; so that the dwelling house and office stand naked and alone. These last are considerably injured; one chimney of the dwelling having sagged back from the house, and the hearth and part of the cellar wall having fallen into the cellar. The current beat so vehemently against the house, that, although the foundation corner stones were set three feet in the earth, the injured end of the house has, I think, settled two or three inches. The wooden furniture is almost ruined, and one of the doors broken.

Fearing that we should all soon be sick, we fastened the house, and left for Shawanoë. My family will remain here awhile, and I expect to spend most of my time among the Ottawas for the present.

The Ottawas have lost all of their fences and new crops, with a very small exception. Some of their dwellings have been carried down the stream,—many of them are lodged against trees. All their old corn has either been washed away, or has been lying under water from five to seven days, and has sprouted, soured, and become unfit to eat. Many of their fowls, hogs, cattle and horses, are drowned. I think there is not bread-stuff in the nation to subsist them one week from this time. It is too late to make new fields for the present season, and there is no game of any account; so that extreme poverty and starvation seem to stare every one in the face.

For three days past I have been working hard for them in the neighborhood of Westport, and have obtained for them four yoke of oxen, a wagon, 250 bushels of corn, some buckwheat, and turnip seed; no old potatoes to be had. The Indians all intend, if they can be supplied with corn to eat, to make their houses and fields back on the hills immediately. I have been interceding with the agent for them, and have, to-day, written to the Superintendent of Indian Affairs, at St. Louis; hoping that the U. S. government will do something for them.

Among the exciting incidents of the overflow, the following is mentioned by Mr. M.

A brother, who was baptized last month, went from our encampment with a canoe, when the flood was at its highest stage, to his house to try to save something. He came up on the opposite side of the river, and in crossing over, some fifty or sixty rods from our camp, the current dashed him against a tree and upset his canoe, and all left him. He swam to a small tree, and cried for help. We heard him, but it being after sunset, and there being no other canoe in the neighborhood, we could do nothing for him. We could distinctly hear him, but the roaring of the water prevented his hearing us. He called for about an hour; no relief coming, he requested us to try to find a canoe, and to come and look for him in the morning, but thought he could not hang on, as the sapling shook terribly, the water there being some twenty feet deep. He then sang distinctly, in Indian, the hymn translated from,

"Father, I stretch my hands to thee,
No other help I know," &c.

and continued for about an hour in prayer, and all was silent. The brethren obtained a canoe in the night, and as soon as it was light enough, they went and found him still hanging to the tree, having had nothing on him all night but his shirt. In his canoe was his only coat, and every thing he owned of his cooking and table ware, all of which are lost. His name is Oshoshi. He has a wife, a member of the church, and an infant child.

Mr. M. adds the following statement in regard to the religious state of the Ottawas. He has resided among them about seven years.

There is a pleasant state of things in the Ottawa branch of the church. On the first Lord's-day in April I baptized one of the head men (the speaker) of the nation; and on the 18th of May six others, one of whom is a chief; so that of the six leading men of the nation, five chiefs and the speaker, four are consistent members of our church. We have now thirty-two Ottawa members in good standing, nearly all of whom read, write, and sing, in their own language. Our meetings are well attended, are generally solemn and interesting. Besides Sabbath meetings at two different places, we meet on Thursday at 12 o'clock, for prayer. These always have been, and still are, solemn, joyful meetings. We generally see the silent tear trickling down the tawny cheeks of the natives at these seasons. They usually continue from two to three hours. No brother or sister is ever heard to say "Excuse me," but *all* go forward when called on; and, most generally, their own feelings compel them to arise, without being called on, to confess their sins one to another, to ask for the prayers of their brethren and sisters, to tell what the Lord has done for their souls, and to exhort one another to love and to do good works; they then sing a hymn, and all bow down to call upon God.

We have no other wish than to live and to die with them, and to reign with many of them in a better world than this. When we left our shattered house, on last Thursday morning, a number of the brethren called to see us start. Some of the sisters wept to see Mrs. M. leave, who was not expected to live there again for some weeks, or, perhaps, months. Some said, We shall, some of us, probably die, not having any one to give us medicine or food when sick.

Mr. Blanchard writes under date of Delaware mission house, June 30,—

This has been the most remarkable season that I have ever seen during a twelve years' residence in the country. The spring opened very early, and seemed to promise uncommon luxuriance; but after about three weeks' pleasant weather in March, rains commenced, and continued up to the 1st of June so constant, as to render it quite impossible to plough or plant. The first days of June were so fine as to induce the hope that "seed time" would not fail entirely; but, to the sur-

prise of all, the rain again commenced, and for two weeks fell in perfect torrents. The Kansas river rose at least twenty feet above what had been supposed to be high "water mark," carrying with it houses, farms, cattle, horses, &c., and sweeping the whole bottom country. Thousands of families along the water courses are without any thing to shelter them from the storms, and many of them have lost their last morsel of food. The state of things beggars all description. This station is three-fourths of a mile from the Kansas, and on grounds a little raised from the bottom, so that the water was just up to us, and did no damage. But the village near us, is all destroyed. There is not even a stalk of corn left in all their fields; and their old stock all carried away by the flood, what are they to do for food? There is no game in the country for even a make-shift.

It is not easy to say what the final effect will be on our operations. One thing is certain, the village near us will be forever abandoned, and this will leave us in a very unpropitious location. The country is hilly and broken, back from us, for some miles, so that no settlement can be formed nearer than four or five miles. I cannot advise the Delawares to rebuild their old town, but shall endeavor to bring them together at the nearest desirable point.

My meetings are but thinly attended. The congregation will, probably, be entirely broken up at the station by the removals.

CHEROKEES.—Besides the baptisms at Taquohes, mentioned in our last number, Mr. Jones reports the baptism, at Cherokee, of four blacks on the second Sabbath of May, and four on the 30th of June. "There has been, for several months, considerable attention to religion in this class of the population, on both sides of the line, principally through the instrumentality of a black man residing in that vicinity." Mr. Jones also mentions the baptism of four Cherokee females on the first Sabbath in June at Flint (late Amoshee church), and on the first Sabbath in July, two Cherokees and one black. "The brethren of Flint church divide the several neighborhoods among them, and hold meetings for devotional exercises in various places, which are attended with very happy effects. At

Skin Bayou, near Arkansas river, there have been a number of hopeful conversions; and several serious inquirers at Ping, about fifteen miles south of Cherokee." With places north of Illinois river, Delaware, Dseyohee and Taquohee, the ordinary intercourse was interrupted many weeks, on account of "continued freshets." Their state is given June 27, by Mr. Jones, as follows :—

We had, yesterday, the pleasure of a visit from br. Wickliffe, br. Oganaya, (who brought Miss Morse with him,) br. Tanenole, and some others. After so long an interruption of our intercourse, occasioned by nearly three months' high waters, it was peculiarly refreshing to us to see them, and to hear from them the good news of sinners turning from dead works to serve the living God.

The health of br. Wickliffe, which has for a few years past been feeble, is much improved. The other brethren, and sister Morse, are quite well.

Brethren Wickliffe and Oganaya report the baptism of eleven Cherokees, nine males and two females, at White Water; a preaching place belonging to the Honey Creek branch of Delaware (late Valley Towns) church, on the second Sabbath in this month; the same day that I had the pleasure to baptize ten persons at Taquohee. Br. Wickliffe also baptized four, three males and one female, on Sabbath last at Delaware Town.

Messrs. Jones and Bushyhead are "devoting as much of their time as possible to translating; feeling it to be all-important to the cause of Christ among the Cherokees that the whole of the charter of salvation be made accessible to them as soon as practicable." A donation of tracts from the American Tract Society has been thankfully received, and some of them also will be translated immediately.

The past season has been unusually sickly, but the health of the missionaries has, generally, been good, with the exception of Mr. Frye, who was reduced in consequence partly of unremitted attention to the sick, and Miss Hibbard, who was detained from school a short period by intermittent fever. Mr. W. P. Upham, of Taquohee, narrowly escaped from drown-

ing, in crossing the Illinois river in May last, when it was swollen by excessive rains.

CHOCTAWS.—In May Mr. Potts attended a two days' meeting a few miles distant from Providence, and baptized five persons, besides two at Blue; making the whole number of the church 105. He has also baptized one received to the Texas church, and on the 19th of May constituted another church near Clarksville, Texas. The whole number of church members in Poshemetaba and Arkansas districts, is from 150 to 160. "Meetings continue to be quite interesting, and the anxiety to hear of Jesus and his love, is greater than the missionary is able to supply."

The Choctaws have formerly appropriated a part of their government annuities to the support of manual labor schools, (one in each of the districts except Poshemetaba,) besides several female boarding-schools. They now propose to apply an unappropriated balance of \$2000 per annum, besides \$1800 or \$2000 for the erection of buildings, to the establishment of a male manual labor school in Poshemetaba district, the school now under the care of Mr. Potts to be merged in it. "The improvement of the people, for the last few years, is great, in industry, temperance, cleanliness, thrift," &c.

OJIBWAS.—Mr. Bingham has made repeated visits to Tikouamina and other settlements. On the 24th of March he baptized at T. two Indians, one a former beneficiary of the school, named Lucy Ball, and the other a promising youth of about twenty-one years, by the name of Milo P. Jewett. The health of Miss Morse is in some respects improved, but, it is feared, not essentially. She had not returned (July 25) from La Pointe, to which place she had gone in hope of benefit from the voyage.

State of the Finances.

There was received into the Treasury during the months of April and May, in-

cluding the amount received at the Triennial Convention, \$20,261.09, being \$6,418.14 more than was received last year during the same period, including the amount received at the Annual Meeting of the Board.

In the month of June there was received \$6,884.06, which exceeds the sum received during the same month last year, by \$488.90.

In the month of July (reported in the present Magazine) the amount is \$3,304.84, less than last year by \$352.18. One third of the current year is now reported, and the increase of the receipts above last year is only \$6,549.86; and the last month has showed a diminution of receipts. The Board commenced the year about \$27,000 in debt, and needing, in order to sustain our present operations, an increase of \$10,000; that is, unless the income of the Board shall exceed that of last year more than \$10,000, the debt cannot be diminished.

Brief History of Evangelical Missions,

With the date of Commencement, and Progress, and Present State. By Andrew M. Smith. Published by Robins & Smith, Hartford, 1844, pp. 193.

This is a little volume which ought to receive a wide circulation. It furnishes a greater amount of statistical information on the subject of missions than can be found, so far as we know, in any other so cheap and convenient form. The style is as agreeable as a work of the kind will admit. It is a *brief view* of what has been done in modern times to give the gospel to the heathen. No one can read the work without being encouraged in aiding the cause of missions; and every pastor will find it an exceedingly valuable guide in the preparation of missionary sermons, and in conducting the monthly concert.

Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, Jan. 17, 1844.—*H. Howard*, Dec. 1, 12, 1843, Jan. 2, Feb. 2, March 15.—*A. Judson*, Aug. 8, 1843, Nov.

27.—*S. M. Osgood*, Nov. 10, Dec. 1 (2), 12, Jan. 19 (2), 23, March 15, April 11.—*E. A. Stevens*, Dec. 6 (2), 1843.—*J. H. Vinton*, Dec. 31.

TAVOY.—*C. Bennett*, Nov. 16, 20, Jan. 6, 1844, Feb. 10, 15, March 15, 16.—*D. L. Brayton*, Nov. 29, Jan. 12, Feb. 6.—*L. Ingalls*, Dec. 31, Feb. 6.—*F. Mason*, Nov. 7, Dec. 15, 16.—*Mrs. Wade*, Dec. 15.

ARRACAN.—*G. S. Comstock*, Aug. 5, Nov. 28, with j.—*L. Stilson*, Nov. 22, Dec. 8, March 13 (2).

ASSAM.—*C. Barker*, Jan. 1.—*M. Bronson*, Jan. 2.—*N. Brown*, j. Sept. 3—March 31, April 13.—*O. T. Cutter*, Jan. 27, 30, Feb. 12.

SIAM.—*R. D. Davenport*, Jan. 22, Feb. 13, 23.—*J. Goddard*, j. Sept. 17—Feb. 5, Dec. 20, Jan. 16, 29.—*J. T. Jones*, Oct. 17, Dec. 14, Jan. 11, 15, 22, Feb. 23.

CHINA.—*Mission*, Feb. 27, March 5.—*W. Dean*, Nov. 10, Jan. 2 (2), 8, 10, Feb. 1.—*D. J. Macgowan*, Nov. 7, Dec. 15, 27, Feb. 18, May 14.—*I. J. Roberts*, Jan., Feb. 17, March 12.—*J. L. Shuck*, Jan. 1, Feb. 1, 8, March 1—4.

TELOOGOOS.—*S. S. Day*, Feb. 21, March 23.—*Mrs. Van Huse*, Jan. 22 (2), with j.

BASSAS.—*I. Clarke*, j. Sept. 2—Jan. 18, Jan. 8, March 5, April 2.—*W. G. Crocker*, Feb. 16.

GREECE.—*A. N. Arnold*, Feb. 21, March 21, May 11, June 20.—*R. F. Buel*, Feb. 15, March 11.—*Mrs. Buel*, May 30.—*Mrs. H. E. Dickson*, Feb. 21, May 10.—*Miss. S. E. Waldo*, Feb. 21, May 20.

FRANCE.—*E. Willard*, May 11.

GERMANY.—*J. G. Oncken*, March 13, 28, April 10, 23, June 11, 12.

OJIBWAS.—*A. Bingham*, April 18, May 30, July 1.—*Miss H. H. Morse*, June 8.

OTTAWAS.—*L. Slater*, April 1.

SHAWANOE, &c.—*F. Barker*, May 6.—*I. D. Blanchard*, June 30.—*J. Meeker*, April 13, June 26.—*J. G. Pyatt*, March 27, May 1, 15.

CHEROKEES.—*E. Jones*, March 28, May 28, June 3, 11, 27, July 10.—*H. Upham*, June 8, July 5.—*W. P. Upham*, March 16.

CREEKS.—*E. Tucker*, April 5.

CHOCTAWS.—*R. D. Polis*, May 27.

Donations,

FROM JULY 1 TO AUGUST 1, 1844.

Maine.

Wiscasset, Bap. Fem. For. Miss. Soc., Mrs. Margaret Wallis tr., per Mrs. Elizabeth Packard,	3,75
Warren, Miss Amelia Debleoua, per Rev. Joseph Wilson, for support of a Karen child,	1,05
Leeds, Bap. ch. Rev. S. S. Leighton pastor, per Henry Jennings,	1,89
Camden, 2d Bap. ch. and soc., Hiram Baas tr., per mon. con., per J. C. Stetson,	14,56
Machias Port, Bap. ch. and soc., per H. Fletcher,	5,00
	— 26,25

New Hampshire.

Jaffrey, Bap. ch., Rev. A. Belknap pastor, per Eli Smith, 5,00

Vermont.

Grafton, per Rev. M. Merriam,
as follows:

Bap. ch., mon. con.,	4,14
A friend	2,00
Mrs. Fairbanks	1,00

7,14

Massachusetts.

Worcester, Pleasant St. Bap. ch.
and soc., per H. G. Fitch, 37,50
Neponset, Ladies For. Miss.
Soc., Miss C. B. Minot tr.,
per Rev. B. Miner, 14,00

Newton, students of Theol. Inst.,
mon. con. for July and Aug.,
per J. S. James, tr., 26,60

West Cambridge, Bap. ch. and
soc., per Rev. T. C. Tingley,
with a gold ring, 10,04

Attleboro', a friend to missions 50

Abington, Bap. ch., per Rev. E.
C. Messenger, 25,00

Charlestown, 1st Bap. ch. and
soc., mon. con., 36,61

do., do. do. Wade Miss.
Soc., Mrs. Clarissa Rob-
inson tr., 50,00

per C. H. S. Arnold, 86,61

Oxford, 1st Baptist ch. and
soc. 39,00

Leicester, Bap. ch. and soc. 21,25

East Brookfield, do. do. do. 73,30

Wales, do. do. do. 31,45

Holland, do. do. do. 4,25

Sturbridge, do. do. do. 36,80

Monson, do. do. do. 11,62

East Longmeadow, Bap.
ch. and soc. 30,00

Three Rivers, do. do. do. 41,00

Belchertown, do. do. do. 33,70

Chickopee Falls, do. do. do. 100,50

Cabotville, do. do. do. 50,00

per Rev. J. B. Brown,
agent of the Board, 472,87

Boston, Federal St. ch. and soc.,
per Ebenezer Jones, 274,50

do., do. do. do. do., mon.
con., per C. A. Gould, 13,56

do., Charles St. ch. and soc.,
per Aaron Brigham, 60,00

do., do. do. do. do., a lady,
per Rev. Dr. Sharp, 25,00

do., Baldwin Place, a friend to
missions 5,00

do., Bowdoin Square Baptist
Board of Benevolent Opera-
tions, S. G. Bowdlear tr.,
mon. con., 50,00

do., Harvard St. Bap. ch. and
soc., mon. con., per John Put-
nam, 27,64

do., do. do. Young Men's
For. Miss. Soc., Joseph
E. Stanwood tr., for
support of a native
preacher in Burmah, 50,00

77,64

1178,82

Rhode Island.

Newport, 2d Bap. For. Miss.
Soc., for support of a native
preacher in Burmah, per Ben-
jamin Marsh, Jr., 50,00

Rhode Island Baptist State Con-
vention, V. J. Bates tr., as
follows:

Providence, Rev. Allen Brown,
for Karen preacher, 25,00

do., 1st Bap. ch. and
soc., mon. con. for
July, including avails
of jewelry, 41,42

Woonsocket Falls, Miss
Bullock, per Rev. J.
B. Daman, 2,00

68,42

118,42

Connecticut.

New London, Mrs. H. Thomp-
son, for China Mission, 10,00

Colchester Borough, Bap. ch.,
per Rev. R. C. Mills, 9,19

19,19

New York.

Schoharie, Rev. Avery Briggs 10,00

Dutchess Association, G. W.
Houghton tr., per Rev. I. M.
Allen, 2,00

Oneida Baptist Association, E.
Palmer tr., per Rev. Jirah
D. Cole, 11,00

St. Lawrence Baptist Con-
vention, J. Spencer tr.,
as follows:

for Burman Miss., 1,50

" gen. purposes, 39,50

41,00

Fort Covington, Bap. For.
Miss. Soc., J. Wallace
tr., 14,00

Hudson River Association,
as follows:

for China Miss., 5,00

" African do., 7,00

" gen. purposes, 224,03

236,03

Sussex Baptist Associa-
tion, Rev. S. R. Barnett, 6,37

New York city, Berean
Bap. ch., per Rev. Aaron
Perkins, 14,60

do. do. do., Tabernacle
Bap. ch., mon. con., 24,37

do. do. do., a lady, for
Tavoy Mission, 1,00

per Wm. Colgate, 348,37

Black River Bap. For. Miss.
Soc., Henry G. Potter tr., 140,00

500,37

New Jersey.

Caldwell, Mrs. Ann Mott, per
Wm. Colgate, 1,00

Pennsylvania.

West Chester, Sab. school 1,00

Moore'sdale, James Moore,
Sen. 30,00

John White, miss. box, 4,38

Jewelry sold, 4,00

per Rev. E. Kincaid, 39,38

Philadelphia, Mrs. Mary B. Wat-
son, of 1st Bap. ch., for sup-
port of a Karen native preach-
er, per J. Edmunds, Jr., 100,00

Bridgewater Association, W. S.
Wilson tr., per Wm. Colgate, 70,00

209,38

District of Columbia.

Washington, a colored member of the 1st Bap. ch.	1,00
do., as follows :	
1st Bap. ch.	51,69
Rev. O B. Brown,	20,00
	71,69
do., 3d Bap. ch.	75,18
do., Navy Yard Bap. ch.	2,10
Alexandria, Bap. ch., as follows :	
An evening collection	16,55
John Withers	100,00
Sarah, a colored sister	.05
	116,60
per Rev. E. Kincaid,	265,57
	266,57

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., Rev. Robert Ryland, per Rev. Prof. Ripley,	50,00
Patetaunt Springs, For. Miss. Soc. in the Institution, per Rev. J. Bradley,	5,00
	55,00

North Carolina.

Spring Hill, Bap. ch., for Burman Miss., per Wm. Colgate,	20,00
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Alabama.

Tuscaloosa, Bap. ch., per Rev. Dr. T. F. Curtis,	109,62
Alabama Baptist State Convention, per Rev. Jesse Hartwell, as follows :	
Zebulon Rudolph, Jr., per J. H. Devotie,	25,00
Marion, Bap. ch., mon. con.,	20,00
do., do. do., for African Mission,	15,00
	60,00
	169,62

Mississippi.

Preston, united Bap. churches, Rev. H. B. Hayward pastor, as follows :	
Mon. concert of the whites	18,67
do. do. of the colored	7,88
Public col.	7,10
	33,65
Troy, Bap. ch. and cong., Rev. H. B. Hayward pastor, as follows :	
Public col.	21,75
Sunday school	5,00
W. R. Gentry	5,00
	31,75
per Wm. Bond,	65,40
Rev. J. Middleton	25,00
Hephzibah, Bap. ch., per W. L. Balfour,	5,00
per Wm. Colgate,	30,00
	95,40

Kentucky.

Georgetown, Mrs. Margaret H. Ewing, per Rev. I. M. Allen,	1,00
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Ohio.

Rocky River Association, B. Rouse tr.,	32,71
Birmingham, Bap. ch.	1,75
Henrietta, do. do., mon. con.,	5,34
do., Mrs. Jane Powers,	1,00
	6,34
Little Mount, Bap. ch.	4,93
Concord, do. do.	3,00
Geauga Association	6,12
J. Bailey	9,00
Newbury, R. Gore	.50
Lorain Association,	5,29
Fairfield, Bap. ch., mon. con.,	8,46
Norwalk, do. do., do. do. one month,	8,53
Ashtabula, do. do., do. do. four months,	8,63
Jefferson, Bap. ch., H. Looming tr.,	5,37
Kingsville, Bap. For. Miss. Soc., J. S. Smith tr., per Rev. J. Stevens,	13,00
agent of the Board,	113,63
East Euclid, Bap. ch., mon. con., per Lyman Wilder,	5,00
	118,63

Michigan.

Pontiac	9,90
Miss Emma Darron	1,00
Senawee Association, col. at Adrian	22,80
Adrian, Bap. ch.	10,00
Washtinaw Association, col. at York	13,30
Rev. J. D. Hoasford	1,25
Brookline	20,50
Pair of gloves sold	.50
Amos Walker	1,00
Wm. B. Brown	5,00
Joseph's River Association, col. in Constantine	15,88
Schoolcraft, mon. con.,	4,18
A friend	.25
Otsego, Bap. ch., mon. con.,	2,66
Allegan, do. do., do. do.,	2,55
Mrs. Ring,	.50
Kalamazoo Association	41,37
Dexter	5,15
John Chandler	1,00
Rev. Marvin Allen	2,00
A friend, a gold ring.	
Detroit, Bap. ch.	65,12
Ann Arbor, Bap. ch.	36,64
Michigan State Convention, R. C. Smith tr., per Rev. Alfred Bennett,	260,00
agent of the Board,	
	512,55
	83304,34

The Treasurer also acknowledges the receipt of a donation from the American and Foreign Bible Society, to aid in the diffusion of the sacred scriptures in China, of 1000,00

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

OCTOBER, 1844.

NO. 10.

American Baptist Board of Foreign Missions.

China.

EXTRACTS FROM LETTERS OF DR.
MACGOWAN.

(Continued from p. 276.)

*Opening for trade at Ningpo—Trip to
Shanghai—Wusung.*

Dec. 19. The government steamer has come to Ningpo with the British consul and suite. The port will be officially opened for trade on the 1st of January, when more foreigners may be expected, and also a number of foreign vessels. They are heartily welcomed by the people, who are indulging the most extravagant expectations of acquiring wealth, not seeming to imagine that foreigners come to make money rather than spend it.

27. Have been favored with a passage to Shanghai in the iron steamer. The opportunity was too good to be lost. I closed my hospital for a short time, and embarked in company with the Rev. Dr. Medhurst and Dr. Lockhart, of the London Missionary Society. As we cast anchor each night, we were two whole days in making the passage. On the morning of the second day we entered the great Yangtze Kiang. This river is greater than our Mississippi, if the Missouri be not taken into the account. The low alluvial flats, extending from the Tatsiah far up the Gulf of Pechili, render the navigation dangerous to the navigator, and uninteresting to the traveller. The coast is so low that you get aground before you see it. It is said that every one of the vessels forming the late expedition grounded in the mud, some of them frequently. There is little to be seen until you arrive at Wusung, at the mouth of a river of the same name, which leads to Shanghai, about twelve

miles distant. Wusung is a military station, where the English met with considerable resistance in the late war.

Instead of continuing the trip up the river in the steamer, I landed at Wusung and came to Shanghai on foot, passing through a very fertile and populous country. The houses are all formed of strips of bamboo interlaced like basket work. They have a beautiful appearance at a distance, but are frail and uncomfortable, and, on a nearer approach, are found to be sometimes rather clean, but generally very filthy. The people appear to enjoy good health; many of them are quite fair and ruddy, especially the women, whose feet are much less cramped than those of their sex in the cities. But few of the villagers could read. They were well clad, and in their deportment very friendly. The country is cut up by canals, as much for the purpose of irrigation as for channels of communication. As in all other parts of China, the only road was a raised footpath two or three feet wide. There are a few fields allotted for the cultivation of an inferior kind of cotton; with this exception, it is a great rice district, yielding two crops of the best of the cereals, and also a crop of peas or beans every year. The whole country is now verdant with garden vegetables.

Description of Shanghai—Romanism.

Shanghai is a walled city, much smaller in circumference than Ningpo, but nearly as populous, say 100,000. It is unquestionably the greatest commercial city in all the empire. There cannot be less than 2000 large junks here now; at some seasons, it is said that three or four thousand are in the river opposite the city. By means of

canals, it is in close communication with Hangchow, Chingkeang, Nankin, and other large cities, in the interior. Shanghai does not differ materially from other Chinese cities. It is inferior to Ningpo in every respect. There is nothing here which will compare with what in Ningpo I call Broadway,—a beautiful street no less than twenty-five feet wide. The buildings are as mean as the thoroughfares; the whole city, and citizens too, are filthy in the extreme. The most commanding view of the city is from the slimy summit of a pile of dirt; the highest eminence within thirty or forty miles.

It is an important point for missionary operations, and I hope that ere long, the churches will enable the Board to occupy it. Messrs. Medhurst and Lockhart have just concluded to adopt it as a station for the Society with which they are connected; they are making arrangements for a permanent residence here.

At Shanghai, as at Ningpo, it is almost impossible for foreigners to procure dwellings. If after great trouble you succeed in striking a bargain at an exorbitant rent, the neighbors raise such a clamor that the landlord dares not admit you. There is a marked difference in the character of the people here, as compared with those of Ningpo. In this city they are more like the Canton people, following the stranger with opprobrious epithets. "What have you there?" cried some people to a boatman who was taking me up the river? "A white devil," was the cool reply.

This was once a strong hold of Romanism, and, at the present day, it contains several hundred followers of this sect. A bishop resides here, who is an excellent disciplinarian. He visits the foreign vessels occasionally in his own boat, manned by a fine set of men, all neophytes. They accompany their mitred master on shipboard, and as soon as they are fairly on deck salute us by making the sign of the cross. You have heard much of the success that has attended the labors of the Jesuits in China, but you hear little of their mode of operations. What shall we think of the following—one of their *boasted* means of glorifying God? They employ a class of women, who are taught to mouth a few Latin words, and to visit every house where there are sick children. Professing to understand the treatment of the disease, they are never refused admission,

and with a bottle of holy water, the medical properties of which they vaunt, they sprinkle, or, as it is called, baptize the child. In a single year a priest reported that 8366 infants were thus baptized,—5567 of these died, and, in consequence of the ceremony, went to heaven at once,—thus snatched from a gaping purgatory.

Return to Ningpo—Chinhái—Voyage to Macao.

Jan. 24, 1844. Returned home, that is, to Ningpo, on the 29th ult., and resumed my labors at the hospital and in my study. The obstacles in the way of procuring dwellings in the city, have obliged foreigners of all classes to take what accommodations they can get in the villages below, so that I am still alone here. Sabbath before last, as I was on my way down the river to distribute tracts on board the English vessels, I was animated by the sight of the beautiful flag of my country. It waved from the peak of the bark Oscar, of New York, Capt. Eyre. As the object of my visit to the north has been accomplished, I shall accept Capt. Eyre's kind offer of a free passage to Hongkong.

The hospital has just been closed. Although in operation less than three months, it has afforded aid to nearly 700 persons, making upwards of 1500 prescribed for in all. Had I been able to mingle religious conversation with my questions to them, the reminiscence of the past few months would be the most delightful of my existence. By the closing of the hospital on the Sabbath, the people have learned something of the sanctity we attach to that day. Whenever I am invited out to breakfast or dine with the people, I ask a blessing on the food, all present regarding the act with respect. It is by such little means that I can give them any idea of my great object.

I hope to be permitted to return to this city, to spend my life in persuading the people to embrace the gospel of our Divine Master.

Hongkong, Feb. 18. The Oscar dropped down the river on the afternoon of the 26th ult., and came to anchor at Chinhái at sunset, it being impossible to get out, the channel was so crowded with junka. We paid a visit to the mandarin or chief magistrate of the city, for the purpose of showing our "chop," or pass, certifying that all the charges were paid. He received us politely, and promised that

a passage should be cleared for us to put to sea early in the morning. This gentleman and others present were supplied with tracts, which they read. The Ten Commandments were read aloud, and pronounced good.

Notwithstanding the fair promises made by the authorities, the junks were still allowed to block up the passage, so that we were three whole days in getting a few hundred yards. During the delay I visited all parts of the city, distributing tracts to all who could read.

We did not get to sea until the 1st inst. During that and the following day, we were driven by the monsoon at a rapid rate under double reefed topsails. As we entered the Formosa channel, it blew a perfect gale. Towards sunset, on the 3d, sought shelter for the night in Chinchew bay, much frequented by vessels engaged in smuggling opium. The charts are so inaccurate as to be worse than useless; we were, therefore, for some time in suspense, being uncertain whether we were approaching a harbor or not. But in a short time we saw a whole fleet of square-rigged vessels riding securely at anchor not far from us. The smugglers did not, like the Cornish wreckers, *decoy* us into danger by false signals, but they saw us hastening on to destruction without firing a gun, or giving us any warning of the dreadful fate which they supposed awaited us. The coast is but imperfectly known, except to these desperate men; they make a gain of their knowledge, and are not willing that the dangers which they have discovered should be known to others. There was just light enough for us to discover that we were approaching the harbor by a passage which was impassable even to fishing boats, which we plainly saw extending through its whole breadth. Capt. Eyre then determined to anchor outside, where, according to the charts, we should have had seventeen fathoms water. The smugglers saw that we were coming to anchor, and, no doubt, regarded us as already lost. On letting go the anchor, we found ourselves in only three fathoms water, with a rocky bottom, and a heavy sea rolling in. Before the bark had time to swing around we slipped the cable, hoisted some sail, and stood out to weather the gale at sea. Had another moment been taken up in effecting this manœuvre, the *Oscar's* sides that night would have become the sport of the

typhoon. None on board had ever been in greater peril at sea before; a kind and ever watchful Providence preserved us. In a few hours we were blown far beyond Amoy, at which port it was our design to stop for some days. I was thus disappointed in my expectations of meeting my missionary brethren at that station. We reached Macao on the 5th inst., five days from Chusan. The passage with the monsoon may be made in three days; but against it, thirty and even forty days are often taken up in effecting the voyage. Perhaps in no part of the globe is navigation so dangerous as in the China Sea. During the present season several vessels have been lost, and very many seriously injured.

At Hongkong, found my warm-hearted colleagues all in good health,—the little olive plants all thriving.

ASSAM.

JOURNAL OF MR. BROWN.

In the dry season of 1843, Mr. Brown made repeated excursions, for the purpose of preaching and tract distribution, among the villages around Sibsagar and along the water courses. Nearly 1000 books and tracts were thus distributed before the first of May, particularly on the banks of the Janji river. "The Janji is very thickly populated on both sides, and the villages and rice fields extend as far as the eye can reach." Villages on the Dihing, Dimó, Disang, and Dikho rivers were also visited. We make a few extracts from his journal, illustrative of the character and social condition of the Assamese.

Assamese fatalism—Domestic and social life—Ahoms.

One great cause of the stupidity of the Assamese in regard to their eternal interests, is their firm belief in the doctrine of fatalism. Hence the apathy with which they almost universally meet death. They readily acknowledge that they shall, in all probability, go to hell,—according to their own ideas, they are suffering hell in a degree even in this world,—and whether their condition in a future state shall be more or less tolerable, is with them a mere speculative question, which it would be impossible to decide, and the

decision of which would, in fact, be of very little practical consequence. A religion of good works and human merit they can understand, but the idea of justification through a Mediator, is to them quite incomprehensible.

Stopped at a *námghor* in Bagsu, where several people came in to hear. Here I beheld a specimen of the miseries of heathenism. In a house but a few rods from the *námghor*, two women were quarrelling and abusing each other for about an hour, with every epithet that rage and fury could invent. On inquiry, I found that they were both wives of the same man, and that their quarrelling was nothing unusual. At length the husband, unable to endure the noise, became enraged, and falling upon the eldest with a bamboo, beat her for some time with the most savage cruelty. The younger ran away, but before evening she returned, when her husband seized and beat her in the same unmerciful manner he had done the first.

March 31. Finished revising the proof sheets of the *True Refuge*, of which *br. Cutter* is printing a new edition. He has also just commenced the printing of *John*.

April 1. Started again on a trip for preaching and tract distribution, and came as far as *Bhokota*, on the *Disang*, having given away a good number of tracts on the road. Finding no *námghor* here, I was hospitably received by one of the villagers into a shed adjoining his house, under which his wife had erected her loom. The loom was removed, and every thing prepared for our comfort, i. e. so far as the customs of the country will permit, for a native could not furnish us with board and lodging in his own house without losing caste. I am, therefore, obliged to carry my bed (or rather blanket) and my cooking apparatus with me wherever I go. These are carried by a couple of coolies, or native bearers, who accompany me. The *námghors* generally consist of merely a roof, without sides or floor. Here I spread my blanket and mat upon the ground, and sleep in the open air, with my two or three fellow travellers beside me; first, however, fastening up my mosquito curtains as a security from insects. This mode of travelling is not unpleasant, except when a storm comes on, or a buffalo, as is sometimes the case, intrudes upon our slumbers at the dead of night, with the intention of appropriating our lodgings to himself.

2. Lord's-day. A lovely spring morning, bringing vividly to remembrance the scenes of other days, in other and happier lands. An unusual variety of the feathered tribe filled the thickly clustering bamboos which surrounded the village, with their happy songs, and all seemed to be exerting themselves to the utmost, as if unable with their liveliest notes to express the joy they felt. But oh, how melancholy the contrast presented by those around me who wore the garb of humanity! Strife and railing filled the village with the tones of discord and rage, and not a single countenance beaming with love and benevolence did I see,—not a single face which shone as the index of a happy heart,—not a single feature lit up with holy devotion and joyous hope.

Went out among the villages on the *Hólógúri Ali*. Was surprised to find many *Deondhais*, or old *Ahoms*, who still retain their ancient customs, live on raised houses like the *Shyans*, and keep up a knowledge of their original language. They were unable to read *Assamese*, but had books of their own containing the records of the ancient religion of the *Tais*, before it was subverted by *Hinduism* in *Assam*, and by *Budhism* in *Siam* and *Burmah*.

Left the *Ali* on my return, and took a circuit through the villages on the west. Found a highly populous and well cultivated country. The people appeared favorably disposed, and many took books. Reached my lodgings just before a terrific shower of thunder and lightning came on.

Oriental Transcendentalism—Prevalence of lying.

3. Left *Bhokota* and proceeded towards the south, passing through several populous villages. At the *Bura gohain's* village I was treated very politely by the *gohain*, who took books and told all his people to take them. A little after noon, I reached the *Moramora gosain's* place. Found the *gosain* alone, his chief disciples being absent. It was some time before I succeeded in obtaining an interview, but at length he came and stood in the door of an inner room, so as to allow me a view of his sacred person. He conversed a few minutes, accepted the books I offered him, and ordered his attendant to give me some plantains and a bottle of milk. He is a venerable looking old gentleman, and must be, I should think, about eighty years of age. The

young man who was in attendance was somewhat displeased that I did not address his master by the title of "God," as is their custom. According to the native theory, the deity would seem to be infinitely subdivided,—first, Vishnu, Ram, Khrishno, and the ancient heroes partake most largely of the divinity,—after them the gosains and brahmins, each of whom carries the deity with him,—the sun, the moon, the planets, the earth and its rivers, are all gods, and in fine the whole creation, animate and inanimate, is pervaded with a portion of the divine essence,—in other words, oriental *transcendentalism* is the religion with which we have to contend.

4. Left Hatimuria, where I spent the night, and crossed over to the south side of the Dikho. Came first to Panisukia, where the people refused to take books, saying there were none in their village who could read. Commenced conversation with two or three, others came to listen, and I soon had one of the most attentive congregations I have ever spoken to. On leaving them, a large number begged for books, and, on examination, I found they could read well. Came on to Thukubulia-hostro, where I found a gosain, who manifested a spirit of opposition, refused to take any books, and told me half a dozen lies in as many minutes. According to the Assamese shâsters there is no greater sin than lying, yet even their religious guides do not scruple to utter the most unblushing falsehoods, and exhibit not the least shame or uneasiness when their lies are exposed. I have remarked that the gosains, or spiritual rulers of the people, are all bitterly opposed to us, while the gohains and other civil rulers almost universally receive us cordially.

Stopped for the night at a nâmghor in the vicinity of Nazûa. After I had gone to bed, a large number of natives came in, and after politely hoping they might not disturb me, commenced a singing school, which they kept up till after midnight. The first hour was occupied in singing the praises of Ram, interspersed with clapping of hands and prostrations. After this prelude, which was performed with apparent solemnity, they grew more noisy, and, at length, the incessant clapping of hands, together with the clanging of cymbals and the noise of their drums, became so distracting that I heartily wished myself elsewhere.

This evening, at about 8 o'clock, an

extraordinary meteor passed through the sky, which illuminated the whole atmosphere, and burst with a loud report similar to that of a cannon. The appearance after it burst was, that of a large cluster of falling stars descending rapidly in an oblique direction. Judging from the report, which was heard within about a minute from the time of the explosion, it must have been very near.

30. Found a village of Deondhais, who could read only the Ahom books. Stopped and addressed the people for some time, after which we came up to Bhuia-hat, where several people took tracts, amongst others two bhokots (or chief disciples) of the Auniati gosain. This is the first instance in which any of the Auniati's men have accepted books, although I have met numbers of them during this trip. They are now collecting the *kor*, or taxes, from the villagers who are under the Auniati's jurisdiction. Yesterday and to-day I have met, I should think, a dozen large boats which the bhokots are loading with rice for him. On being asked if they wish for books, they all declare they *cannot read*, which is, of course, a direct falsehood. In this, however, they only imitate their teacher, who has sent several false messages to me while at Sibeagor, excusing himself from having an interview with me. He is, I understand, soon to leave Sibeagor for his own residence on the Majuli.

Translation of Romans—Painful retrospect—Need of preachers.

Sept. 3. Lord's-day. For the last two or three months, I have not been able to preach or visit among the people on account of a weakness of the lungs, which has prevented my speaking or reading aloud. Have been able, however, to devote a portion of nearly every day to the work of translation; but my progress is very slow, for want of a more perfect knowledge of the language. Am now employed on Romans, of which I have completed ten chapters. Find it much more difficult than any previous portion of the New Testament, on account of the complex sentences, which usually require to be inverted in the translation.

Two earthquakes to-day, one at 2 o'clock in the morning, and the other at half past 7 this evening.

7. Our esteemed friend, Capt. Hannay, has decided on leaving this place soon for Calcutta. It is doubtful

whether he will return to Sibsagar again, as it is the present expectation that the head quarters of his regiment will be removed either to Dibrugar or Jaipur. His removal will be a loss to the station which we shall much regret, and also that of Dr. Shurlock, who has shown much kindness to the members of our mission, and from whom we have received every attention in times of sickness.

22. To-day br. and sister Barker left us for Tezpur, where they will, probably, be located, unless they should find a more favorable situation; and, in accordance with his wishes, we have given our approval to the measure. This movement will leave all Upper Assam, our original field, without a single *preaching* missionary, and this after the mission has been established seven years, so that br. Cutter and myself are now quite as solitary as when we first came from Burmah. The Board are aware that we are both so fully occupied in our other duties as to allow us little time for preaching, to say nothing of bad health, which often suspends our labors altogether. Whether it is expedient to enter upon missionary fields where there is no prospect of being able properly to occupy them, is a very serious question. Could we have foreseen, when we left Burmah, that this mission would not have been more efficiently sustained, we should, undoubtedly, never have left that country for Assam. But since we are here, and in a field far more inviting, in itself considered, than we could have found among the Burmans, and having already spent a good portion of our life in the work of preparation, we feel it our duty to stand by our posts so long as life is spared us, whatever may be our discouragements. True, our minds are often filled with solicitude and sorrow, when we reflect that our plans and preparations may, perhaps, ultimately all fail, for want of a deeper interest among the churches at home,—that we may go on, year after year, in the same inefficient way as we have done, and that when we shall be removed from the scene of action, our labors and the mission may terminate together. But our consolation is in knowing that God *reigns*, and Christ *intercedes*, and if he has a chosen people amongst this ruined race, he will find means to bring them in, whether we are the favored instruments of their conversion or not.

24. Have so far recovered my voice,

as to be able to read or speak for a short time without inconvenience. Went out to-day upon the Gorgaon road, and conversed with several natives.

27. Received letters from br. Bronson enclosing resolutions for the establishment of an orphan school at Nowgong, and for sending a request to the Board for missionaries to be located at Gowahati. An orphan school, conducted on the plan br. Bronson proposes, if it can be made permanent, might prove the means of inestimable good to this people. The pupils, being secured against the influence and interference of relatives, will receive a Christian education, that will elevate them far above that *degradation of soul* which surrounds them, and which is the characteristic of every adult brought up in a state of heathenism. But, in order to make such an institution permanent and effective, br. Bronson needs an associate. Such a school, once put in operation, ought not to depend, for its existence, on the life and health of a single missionary. Br. Bronson is so far from us (nearly 150 miles) that we could be of no assistance to him in case his health should fail, or do any thing to prevent the school from being scattered to the winds. About 1000 rupees towards the support of the school have already been subscribed by benevolent individuals in Assam, and I hope nothing will prevent its speedy establishment on a permanent basis.

Oct. 19. Have finished the translation of Romans. After many efforts to translate the word *Amen*, as used at the close of a sentence, I have concluded to transfer it. This is the course which Mr. Judson has taken. Dr. Yates's Bengali version is the only one I have seen, in which even a partial attempt is made to translate the word, and here it has proved, for the most part, unsuccessful.

Great mortality in the Assam tea service—Arrival of Mr. and Mrs. Cutter—Discouragements.

25. Was called to attend the funeral of Mr. Aigeldinger, a Swede, one of the assistants of the Assam Tea Company, who died of fever contracted in the jungles. It is painful to witness the death of so many Europeans, cut down one after another in the prime of life and vigor,—and often without being aware of their danger till the grasp of death is upon them. It is said that of

fifty assistants in the service of the Assam Company, fourteen or fifteen have died, as many more have been obliged to relinquish their posts from sickness, about the same number have left from other causes, and only five of the fifty are now in the service and able to attend to their duties! This is not, however, a fair criterion by which to judge of the unhealthiness of Assam. The tea assistants are, generally, located in low situations, surrounded by dense jungles, where, during and at the close of the rains, a most deadly miasma is constantly rising from the decaying vegetation. Situations in the open and cultivated country, although low, are comparatively healthy.

Nov. 15. Were cheered by the arrival of br. and sister Cutter about noon. They have accomplished the removal of their goods and the printing establishment much sooner than we had anticipated. They will occupy, for the present at least, the house left vacant by br. Barker.

29. Was taken severely ill on Friday last, owing to exposure to the sun for several days previous. Had a fever only twenty-four hours, but it must have been of a very malignant kind, as it left me extremely weak and low. To-day I have been able to sit up a little, and hope, through divine mercy, I may be spared a return of the fever.

Dec. 20. Received a letter from br. Jones, of Siam, giving an account of his labors and discouragements, which seem to have been even greater than ours in Assam. He went home with the hope of bringing out with him at least two more families, but was obliged to return without any. Since his return, he has been more than half the time *alone* in his labors, with the duties of translating, type-founding, and printing, all resting upon his shoulders. It is truly painful to see a promising mission field so feebly sustained, after years of hard labor have been spent in translation and other preparatory work. He has with great care and effort translated the whole New Testament, and he now informs me that a new and independent translation is about being made. The natural consequence is, that, without associates to circulate and sustain the version upon which he has bestowed so much pains, it will, probably, be superseded by the other version, and his labors prove to have been nearly useless. The same may be the case with our preparatory efforts here. This thought often distresses me while

translating the scriptures into Assamese, and I sometimes feel that my work will, at length, prove labor lost. Br. Jones expresses strong sympathy with the Board in the trial they must experience in finding themselves unable to sustain their missions. In this feeling of sympathy I believe every missionary will heartily join.

Jan. 3, 1844. Several of the officers, with a portion of the troops, left to-day for Jaipur, which is to be the new head-quarters of the regiment. This measure, provided it should be permanent, will tend much to the improvement of Jaipur, though it is doubtful whether it will be sufficient to draw any considerable native population around the station, at least for many years.

7. Went into the bazaar with br. Cutter and Nidhi. A large congregation of Mussulmans and Hindús having collected, we read and expounded to them the catechism, also St. Paul's discourse to the Athenians. They gave good attention, and no one present offered to dispute, while many expressed their approbation.

14. Went out with br. Cutter to Likson, one of the villages on the Gorgaon road, where we addressed a respectable congregation, but were opposed by a brahmin, who seemed annoyed that the people should listen. In the course of the dispute, he had resort to several downright falsehoods, which I exposed to the people, and appealed to them whether those teachers who would defend their religion by falsehood were worthy of credit.

23. Found, on awaking this morning, that an attempt had been made to rob our house during the night. A large box standing near the bed was removed as far as the door, probably on the supposition that it was the money box, when the thieves having opened the lid, discovered their mistake and left it, taking with them a tea and coffee pot as they went out. This is the first time we have had our house broken open since living in Assam.

27. To-day Mr. Campbell, our new doctor, was driven from his house, with his family, by a mob of sipahis, in consequence of his having killed a cow in cantonments. He was afterwards waylaid by a party of fifteen or twenty men, armed with clubs, and beaten very severely. The sipahis are now in such a state of excitement and insubordination, that Mr. Campbell is obliged to retire to the tank with his

family, lest he should be again attacked by them.

28. Went across the river to-day with br. Cutter, and visited several small villages. Nidhi, the native convert, addressed the people faithfully and zealously, and, we hope, with some good effect. He appears to be growing in grace and usefulness, which is exceedingly encouraging to our hearts, especially as all the others for whom we had entertained hopes, have turned back into the world, and given us reason to fear they have never known what true religion is. It is now a dark time with us, and we have to walk by faith instead of sight. The Lord grant that the seed sown may not be always unfruitful. Some faint glimmerings of light, we trust, have reached the native mind, and we believe the effects will ultimately appear, and that the gospel will yet triumph over all the superstitions of this benighted land.

Locusts—Earthquakes—Mission house—Schools—A caviller.

29. Immense flights of locusts have been passing over the country yesterday and to-day, darkening the air, and in many places destroying vegetation. They are supposed by the natives to be the precursors of some great calamity.

Feb. 4. Went out upon the Gorgaon road with br. Cutter. Saw some men from Betbari, who were anxious that we should set up a school there, but wished to be assured that we would not carry off their children to our own country, which they had heard we were intending to do, after we had taught them. Br. Cutter, since his arrival here, has succeeded in establishing six schools in the neighboring villages, which are very flourishing, and, we hope, may be the means of great good.

21. Earthquake at 8 o'clock this morning.

28. Another severe shock of an earthquake at 1 o'clock. The ground rocked fearfully, and the water in the tank was violently agitated. For the last two years earthquakes in Assam have been increasing, both in frequency and severity, from what cause is unknown.

March 1. Moved into our new house. A large portion of my time, for the last two months, has been occupied in overseeing the coolies who have been at work upon it. This interruption of my studies has been a great trial, but

it was unavoidable. The house is now built of the most substantial timber, with raised bamboo floor, and reed partitions plastered with mud, and white-washed. We have found it very inconvenient and unhealthy living upon the ground, as we have done, being exposed not only to the damp, but to white ants, which were committing constant depredations, and have destroyed many trunks of clothing, and other valuable articles, since we have been at Sibsagor. In Burmah no person ever thinks of living upon the ground, but in Assam it is common even among Europeans, and is, no doubt, one cause of the great mortality that prevails.

3. Went into the lower bazaar with Nidhi, br. Cutter being unable to go out. He has been ill for several days, owing, no doubt, to over exertion in visiting his schools, in addition to all his other duties. It will be quite impossible for him to continue his labors to the extent he has been doing for the last two months; still, we should very much regret being obliged to relinquish the schools. Br. Cutter has succeeded in collecting scholars beyond our expectations; some opposition has been offered, but less than we anticipated. The most absurd stories are circulated to keep the children away, but, as yet, happily, without much effect. One of the schools, composed of Mussulman children, came near being broken up because their reading books contained the picture of a hog!

31. Went out into the bazaar with br. Cutter and Nidhi. Entered the shop of a merchant, who was also a lawyer, where we found a number of brahmins and other people of respectability. The merchant commenced a discussion by proposing a variety of curious questions, such as the following:—"Here is a book you have given me (the Gospel of John) which says the word was God; as there is no limitation, it must mean any word; of course, a wicked word is God as well as a good word; how is this?" Having explained the passage to his satisfaction, he inquired, "What is sin? Do not your scriptures say, 'Thou shalt not kill?' and yet you kill animals and eat them." We told him it was permitted to kill animals for food. "And you also allow people to go into the jungle and kill wild elephants with tusks six inches thick, for the sake of obtaining the ivory to sell,—is this right?" Afterwards he inquired, "What is the earth?"

Is it a deity, or not? If not, how is it supported? What is under it?" This afforded us an opportunity to ask him how it happened that the English, and other ships, in circumnavigating the globe and carefully surveying every part of it, had never discovered any of the seven circular continents? and how it was they had found only the salt water ocean, and had never discovered the other six spoken of in the shâsters, the milk ocean, the ghee ocean? &c. This brought the querist into a more teachable mood, and all the company seemed anxious to have an explanation of our geographical system. It is seldom that a learned Assamese will dispute with us on the subject of geography. They appear to have a secret consciousness that their shâsters are vulnerable in this respect.

Afterwards went into the Dôm street, where a good congregation collected around us and listened with great attention, many of them openly expressing their approbation, and saying the doctrines were true. Gave away a large number of books.

EXTRACT FROM THE JOURNAL OF MR.
BARKER FOR 1843.

Half civilized tribe of Nagas.

South of Jorhât, and near the Naga hills, is Raja Bari (king's garden), a place of much trade. The Nagas of the adjoining hills come here, and exchange cotton for salt, lead, pewter, and some trifling ornaments, such as beads, &c. These present a very different appearance from the Nagas who trade at Jaipur. Those at the latter place are almost naked, and are tattooed from head to foot. These are not tattooed, and are very well clothed with cotton cloth, of their own manufacture; it is dyed a dark blue color, and made into loose garments, both for men and women. The women never accompany the Nagas which come down to trade at Jaipur, but here the women come in, and, like the men, have long baskets, in the shape of an inverted cone, lashed on their backs, filled with cotton, peppers, ginger-root, &c. The women wear long brass earrings three or four inches in diameter, which they turn up and fasten in their hair. The men wear ornaments about their necks, of beads, shells, and hog's tushes. They all have a rudely constructed bamboo pipe in their mouths,

a spear in their hands, and a dâ in a sheath affixed to their backs. They appear to be a superior race to the Jaipur Nagas, but more filthy in their persons and habits. It is a part of the Assamese religion to bathe the body, but, so far as appearances go, the religion of this people could have no connexion with outward purification. The same may be said of honesty in trade. They always wet their cotton, before presenting it in market, to make it weigh more; but the Assamese will, notwithstanding, outdo them in "making the ephah small and the shekel great, and falsifying the balances by deceit."

Prevalent use of opium—Assamese of Titâbur—The oppressive yoke of the priesthood ready to be broken.

The Assamese in this vicinity are greatly addicted to eating opium. I saw only one who was exempt. Their strength and energy are thus taken from them, and the grasshopper becomes a burden, and their land a jungle.

At Titâbur, a large part of one section of the village met me in the street to solicit books. They openly and fearlessly declared they did not worship idols. Took my stand under some shady trees on the main road to Jorhât, during the Sabbath, and conversed with many of the people. One of my auditors was a young man, who asked a great many questions with much apparent concern, and manifests convictions of the truth of our religion and the falsehood of his own.

On the evening of the day, met twelve or fifteen men going to one of their priests with the best of their substance. They readily confessed it was a yoke grievous to be borne, thus to administer to the wants of their religious teachers without receiving any thing but deception and falsehood in return. But it was custom, they said, and if they did not conform, they would be made to suffer for it. There appears to be but very little respect or regard, in many cases, for those who thus lord it over them; and, not unfrequently, they speak it out fearlessly. This boldness will increase, from year to year, as their respect diminishes, until a gospel day, clear and bright, shall dawn upon them, and make them free from priestly usurpations. The days of priestly prosperity here have passed away, the days of their existence even, are numbered, and will soon be finished.

Khamti villages—Worship of idols.

In the neighborhood of Titābur are three villages of Khamtis, also called Noxas. A part of them came, a few years since, from Sadiya. In the largest village, of nearly 200 houses, there were four priests, as many consecrated idols, and twelve or fourteen boys receiving instructions from the priests. There was also a pagoda, built chiefly of earth, and supported, in several successive terraces, by bamboos split and wrought with wicker work, encircling the earth to keep it from crumbling down. I slept in the room where the idols were enshrined. The noise of the pupils repeating their lessons, was the last thing I heard before going to sleep, and the first on awaking in the morning; for they resumed them by the earliest dawn of day. All who came into the room where the idols were, prostrated themselves before them, and the same on leaving the room. On being told it was not right to worship idols, the priests replied, it was in consequence of my ignorance that I so taught: others said, it was not allowed among themselves formerly; others were apparently displeased, and directly left the room. They professed a wish to learn, and would accompany me to Jorhāt for instruction if I would insure them a *good living* as well as instruction. They seemed to think I could as well do this as not.

Bassas.

JOURNAL OF MR. CLARKE.

Near the close of 1843, Mr. Clarke made several visits to Duawī's town, for the purpose of establishing a native school (see p. 194); also to Kaigma's place, still farther in the interior, some thirty-five miles in a northerly direction, and thence to the Kplē (Kpese) country.

Kaigma's place — Kpeses — Camwood traffic.

Dec. 12, 1843. About 11 o'clock we reached Kaigma's. He appeared glad to see us, and promised to send a man to conduct us to the Kplē country. Preached this evening to a large congregation from the text "Choose ye this day whom ye will serve." The people said that they had trusted to their grigri because they had nothing else to rely on, but that they were now

convinced that their grigri was of no avail, and they would worship God if they knew how to do it. I am much encouraged and strengthened. The people every where, when they hear the gospel, have their faith in grigris much shaken.

13. This morning we left Kaigma's for the Kplē country. Kaigma proposed to accompany us as far as Bia. We found a very good path, and after walking eight or ten miles, crossed the Kba, said to be a branch of Junk river. We reached the place where we intended to pass the night about 1 o'clock, after walking twelve or fourteen miles in the best path I have walked in the country. The people here treated us very kindly. Among them was a very old man. He soon began to complain of ill treatment from the Americans, but as soon as he learned who I was, and what was my object, he begged pardon for mentioning that subject to me. Here Kaigma drank too freely of palm wine (what is called the juice of the toddy tree in India). In the evening, we talked to the people a long time. They had never heard God's word before.

14. Started this morning about 4 o'clock for the long bush, as it is called. Our guide missed his way, and we lost about an hour's walk. Our way for two or three miles was bad, as we were obliged to pass several swamps which had much water. After this, the path was good and the country fine. We soon met some people carrying camwood to the beach; among them were three girls and three boys about ten years old; I noticed that they had strings tied round them. They said they did this because they were hungry. I thought of the highly favored children in America, who have kind parents and comfortable homes, and the word of God to teach them. But these children's parents are poor, they live in the woods, and know nothing about Jesus Christ or heaven. We were soon overtaken by another company of men, women, and children, who were going after camwood. This wood must be carried on people's backs 100 miles, and then the country people do not receive more than a dollar, or, at most, more than a dollar and a half for a hundred pounds, and those who carry the wood do not realize more than half of that amount.

As we passed on, the country became beautiful. Our path lay along a

beautiful little stream, which, during the rainy season, overflows its banks. About 3 o'clock we were informed that we had reached a branch of the St. John's river. Here the country became enchanting. The beautiful stream was silently meandering on our right, and land gently undulating lay on our left, covered with a vast forest of trees, so free from under wood that we could see to a great distance. In fact, the whole country is delightful. It is moderately hilly, plentifully watered, and well adapted to agriculture. About 4 o'clock we reached a small town belonging to the king's son. He desired us to pass the night with him, and, as we were very tired, we gladly accepted the invitation. In the evening we preached the gospel to twenty or thirty who never heard it before. They seemed highly interested.

15. This morning we went on to the king's town, which is four or five miles distant from his son's. The town is said to have been a large town for this country, but it has recently been burned. The people are now rebuilding it. The king is about sixty years old, and seems to be a sensible, well-disposed man. He presented me a large fowl and nearly a bushel of rice for breakfast. I told him my business. He said his father, before he died, implored a blessing upon him, and that he was thankful a white man had come to bring him the gospel of peace. In the evening I preached to the people; they were attentive and behaved quite well.

16. This morning, though more than 100 miles from my family and civilized society, have had sweet peace of mind. I would not exchange my employment for any below the skies. To be a messenger of Jesus to the heathen is a blessed privilege. Have spent the day in giving the people information about America, and telling them what Americans and Englishmen are endeavoring to do for them, by suppressing the slave trade, sending them the gospel, etc.

Preached to the people this evening of Jesus, the Savior of the world. They were very attentive, and I believe a good impression was made. At the close, one man remarked that man is man, and the fact that we had come so far to preach the gospel to them without the hope of receiving compensation, was to him sufficient evidence that the gospel is true.

17. About 12 o'clock, after much

ceremony of shaking hands and talking, we were informed that the people were ready to hear our message. The principal men, women and children were present.

I explained my object in coming to this country and to them. I then gave them a concise history of the creation and fall of man, and of the coming, crucifixion and resurrection of our blessed Savior. The exercise was long, but the people were very attentive.

When I came to speak of the sufferings and death of the blessed Redeemer, my heart was full. I felt as if I could pour out my soul to them, but I was much embarrassed in consequence of having to speak through an interpreter. Never did I see people more grateful. They seemed to feel that what they heard was the word of God.

Went back to the son's town in the evening, and preached to the people. My heart is pained for them. They never heard the gospel before, and many of them will never hear it again. If our dear Christian friends in America felt as I feel on this subject, we would not long need money or men. Many would say, Here am I, send me; here is my money, my all; send it to the heathen, who are the purchased possession of the Savior.

21. Reached home about 10 o'clock at night, and found all well. Truly the Lord favors me in this sickly land. I do not think that I ever saw the time before, either in America or this country, when I could have performed such a journey with so much ease as this. I ascribe all to God; in another week I may be entirely prostrated.

Visit to the river Sesters.

28. Started this morning in company with Mr. Von Brun, a Bassa native, but resident for some years at Sierra Leone, for the river Sesters. Reached Tradetown about 5 p. m.

30. Left Tradetown for river Sesters. The sea was a little rough, but we sailed along quite well. About 4 o'clock, p. m., went ashore at Grand Klawlaw. In the evening went to a native town, about two miles from the beach, and preached to about 100 people on the sufferings and death of our blessed Savior. I never addressed a more attentive congregation. When I spoke of the death of the Savior, there was an almost simultaneous cry of sorrow throughout the assembly.

31. Started this morning for the

king's town. The king appears to be a man of good sense, and is about fifty years old. He seemed much pleased at the idea of having his children instructed, and wished me to carry his own son to Edina for that purpose. In the afternoon went to the town where I had passed the last night, and preached to the people, of Jesus Christ. They seemed much interested. The head man was so much interested in what he had heard Saturday night, that he stopped the people who were passing, to tell them about it. Went to the beach in the evening, and preached to the American traders who reside there temporarily.

Jan. 1, 1844. Had a strong current against us, so that it was 11 o'clock when we arrived at Sesters. We stopped an hour or two at the beach, and were much pleased with the place. It is the most pleasant I have seen in Africa; a neck of land, with the ocean on the west and north, and the river Sesters and a fine bay on the east. Nearly all the land around is comparatively high. Any one would judge,

from its location, that it is a healthy place, and several European traders, who have resided there, I understand, all call it so. After examining the place, we went to Tom Headman's town, four or five miles up the river. He is about fifty years old, speaks the English language quite well, and, on the whole, is the most intelligent and interesting native I have met. He is said to have much influence over his people; and seems very desirous to have his children instructed. The country around, so far as I can learn, is also very fine, and much more populous than any other part of the Bassa country. The language is the same as that of the people where we now reside, except a slight difference in the pronunciation of some few words. Our books, of course, are as well adapted to this people as to those. They are acknowledged to be more industrious and interesting than the people at Grand Bassa, and every thing I saw of them confirms the report. The government is also said to be superior to that of any other among the Bassas.

Other Societies.

The Basel Evangelical Missionary Society.

As the records of this important Missionary Society are, ordinarily, in a foreign language, few of which are translated into English, it has been thought that a brief notice of its origin, principles, and present condition would be interesting to our readers. Most of the following facts are obtained from the Third Report of the German Mission in the southern Mahratta, Canara, and Malabar provinces; printed at Madras, 1843.

Basel, the birth place of Buxtorf, Wetstein, Hermann, and Euler, and where repose the ashes of Erasmus; where contending foreign princes have met to make treaties of peace; and the hierarchy has held her councils to devise methods for the extermination of heresies, and to reform the corruptions of an infallible church; was a fit place in which to begin the first movements on the continent of Europe of

modern missions. It is said to have been formerly a peculiarity in Basel, that the clocks were an hour in advance of those of other places. However that may be, Christians there were in advance of those of neighboring countries in obeying the command of Christ, "Go ye into all the world and preach the gospel to every creature." A spirit of inquiry being awakened by the example of English Christians of different denominations, the duty of giving the gospel to the heathen was made a topic of frequent consultation "by a circle of friends at Basel, lovers of the church and of mankind," for several years before the organization of the Society. The Society was formed in 1816, and took the name of the "German Missionary Society;" subsequently that of the "Basel Evangelical Missionary Society."

The character of its founders will be learned from the following description of them, given in an historical sketch of the Society.

Rarely has a missionary or other religious German society been favored with a body of directors, richer in Christian graces and spiritual gifts, than those men who gave one another the right hand of fellowship for the establishment of a missionary institution at Basel in 1816.

The twelve members of the committee residing at Basel, were clergymen and laymen belonging to different German and Swiss churches: viz. to the Reformed church of Basel, the Lutheran church of Wurtemberg, and the union of the Moravian brethren. Yet never in these twenty-five years has the bond of peace been broken on account of dogmatical differences. Loving and serving one Lord, they have been one in His Spirit. The president of the committee for twenty-two years was one of the fathers of the Basel Reformed Church; the secretary, one of the most enterprising Christians of the south of Germany, the originator or coörganizer of many of the Christian institutions which have sprung up in the neighborhood of Basel, since the beginning of this century; the treasurer, one of the members of the senate of Basel, and head of one of the greatest mercantile houses of the city; the principal of the college, down to the end of the year 1838, the Rev. C. G. Blumhardt. The memory of these chief men among the Lord's people in our country, and their worthy associates, will ever be dear to the hearts of all the brethren of our mission. Dear Father Von Brunn, the senior of the Basel clergy, retired in 1838 from the chair of the president. He is still alive, a venerable octogenarian, waiting in a childlike spirit for his entrance into his eternal home. He was a man mighty in the scriptures and mighty in prayer, powerful in love and skilful in comforting the troubled and heavy laden. He was, as the head of another Swiss church once called him, the high priest of the mission. May his end be peace, and his reward glory! The Rev. C. Blumhardt, who departed in December, 1838, was a man especially prepared, as it would seem, by the Lord, for the difficult task of conducting the first German missionary institution of this century, through a generation careless of religion, opposed to vital godliness in every form, and scornful of every undertaking originating with the superstitious, bigoted, and narrow-minded pietists. When he died he left the mission and the college flourishing, gaining ground in public esteem and confidence, and prepared for more extended action and for the contemplation of enterprises of which it would have appeared adventurous so much as to dream during an earlier period of the mission. His dis-

cernment of the character of others and his tact in managing them, seldom erred; ever busy in removing from afar difficulties and offences, unperceived by other eyes; ever watchful in seizing events or circumstances favorable to the advancement of the cause of his mission; patient and equal tempered to an extraordinary degree; firm in his own resolves and principles, but sensitively cautious of offending and provoking others, a thorough pietist himself, but most clever in gaining the respect of gainsayers, he did his work with the guilelessness of a dove and the wisdom of a serpent.

In the organization of the Society are several peculiarities. The Society has a seminary for the education of missionaries. With this the Society commenced operations. Rev. C. G. Blumhardt, whose excellencies are so graphically portrayed in the extract just given, commenced the school with ten pupils, who having left their different trades and occupations, had "devoted themselves to the service of Christ among the heathen." Nine of them ultimately entered the service in foreign fields. The plan of the institution has since been enlarged, and the number of its instructors and pupils increased. The qualifications of the candidates, deemed indispensable, are the following:—"The real conversion of the candidate,"—mental capacity,—suitable age,—bodily health,—freedom from all private or public obligations which might interfere with the service of the mission.

If the Lord have chosen one for the office of evangelist to the heathen, he will not, this is the confident hope of the committee, withhold those gifts which are indispensable for the execution of the task assigned to him, and they accordingly consider the absence of the above qualifications, as an indication of the Divine will, whatever may be the feelings and desires of the candidate.

Only ten or fifteen out of thirty or forty applicants are actually selected. The usual time of stay in the institution is five years, during the first of which the pupils are on probation. Of the 202 students which had gone from this school on missions, 161 were from the different German States, (the majority from Wurtemberg)

thirty from Switzerland, the remaining eleven from more distant countries.

Another peculiarity, is the fact, that the Society not only prepares missionary candidates in its seminary for the service of several other Missionary Societies, but it is itself composed of different denominations of Christians. The committee residing at Basel are selected from the Reformed church, the Lutheran church, and the Moravian brethren; and the students of the seminary have placed themselves under no less than twelve different Missionary Societies. The largest numbers have attached themselves to the Church Missionary Society, (Eng.) the Basel Evangelical Missionary Society, and that of the Russian Evangelical Church. The Society "is much richer in men than in money." Without presuming to exhibit it as a model for the Christian church generally, however desirable, if practicable, we feel disposed to let the Society explain its own views.

The name of Evangelical Missionary Society is sufficiently expressive of the principles to which the committee adheres with regard to doctrinal and ecclesiastical differences. They have hitherto maintained, against considerable obloquy, that the chief end of the Protestant missionary ought to be this: to promulgate among the heathen, the pure doctrine of the gospel, unalloyed by the peculiarities of the modern distinctions which have arisen between the Lutheran, Calvinistic, and other parties of Protestantism; that the differences in the creeds of our Protestant church are rather to be deplored as the fruit of human weakness, than to be boasted of as infallible Shiboleths of divine truth; that all our confessions of faith bear the marks of their age and of human imperfection, but the word of God alone abideth forever. Accordingly the groundwork of the theological education of the brethren of the institution are the fundamental doctrines common to all Protestant churches, while subordinate points are subjected to free discussion, unfettered by the authority of individuals or churches. It is not intended to give to the minds of the future missionaries the stamp of Luther, or Calvin, or Zuingli, but to endear Christ to their hearts and to establish them in His truth. The teachers do not shun to judge any of the great names of the reformation by the word of God, interpreted according to the rules of a faithful and enlightened

theology. On the broad basis of evangelical truth and love, the Society have stood these twenty-five years, and hope to abide thereby, God helping them. The creed of the Society, as such, is the word of God, or if they are pressed for a more distinct confession of faith, they would subscribe to those truths which are held by all Protestant churches. On the other hand, no constraint is laid on the consciences and understandings of tutors or students, each being at liberty to adhere to whatsoever doctrine he may judge to be most consonant with holy writ, as long as they keep within the bounds of humility and love with regard to those who dissent from their opinions. For these reasons the missionaries sent out by the Basel Society have to subscribe to no articles. They leave this question to those church authorities, to whom the missionary may apply for ordination, they themselves being satisfied with the assurance that their brethren will teach among the heathen the pure Gospel in childlike faith, without disputing on the way among themselves, and without directing the minds of their converts from the one thing needful, to trivial, unfruitful disputes. They respect the peculiarities of the different confessions of faith, which are held by the Protestant churches of Europe, but they respect them all, without overrating the excellency of their own creeds, and would put no other burden on the heathen but the easy yoke of the Gospel.

The Society employs but one travelling agent for the collection of funds; but it employs the agency of the press with very great effect. Besides its Annual Reports, it publishes the Quarterly Magazine of the History of the Protestant Missionary and Bible Societies of the present day: * *Evangelical Heathen Messenger* (one sheet monthly): Discussions of subjects connected with the missionary cause (monthly); much is also done in the publication and general circulation of the most valuable missionary works.

The students who have entered the foreign service under the patronage of the Society at Basel, have gone to Caucasus, to Persia, to the Western Coast of India, and to Western Africa.

* Edited by the Rev. W. Hoffmann, the present principal of the Missionary Seminary.

American Board of Commissioners for Foreign Missions.

NESTORIANS.

Advantage gained—Prospects.

Mr. Stoddard in a letter to the Committee dated April 28, says,—

As you are well aware, extensive preparation has been made here for a glorious harvest. We who follow after, find abundant evidence that our predecessors have not toiled in vain. I cast my eye around on more than forty schools, and nearly a thousand pupils, who are daily reading the gospel of Christ. I see a seminary of sixty promising youth, collected from all parts of the plain and the mountains, who, in a few years, will become the priests and deacons and learned men of this people. Brought under our immediate influence, they are taught the careful study of the scriptures, and have many an earnest exhortation from members of our missionary circle. I see a press scattering the words of life, in all directions, to those whom we should not otherwise reach. I see a small band of native converts, who weep and pray over the desolations around them, and join heart and hand with us in saving souls.

Among these, Mar Yohannan should be prominently mentioned. Since his return from America, he has interested and encouraged us all by the decided stand he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am now writing, he has assembled a number of persons employed in our yard, and held a prayer meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend.

There has been this winter unusual interest in listening to preaching; and, probably, never since the mission commenced have the congregations at the city been so crowded and solemn. Whether it has resulted in true conversions, time alone will show. But we all feel that much light has been poured upon the surrounding darkness, and many have been induced to relinquish hopes in their own righteousness, who have yet not trusted in the righteous-

ness of Christ. With such a people this is a very important step towards a hearty reception of the gospel.

You will infer from what I have written, that although my views of the Nestorians have been modified by a residence among them; though I now have a more clear, and, I trust, correct knowledge of their real character than soon after my arrival, I am very happy in contemplating my future work. Our field of labor is one of the deepest interest. I cannot believe that God has so long preserved this ancient church, amid such trials, without glorious designs of mercy in its behalf. Nor does it require a prophet's vision to foresee the time when this whole people shall gather, in meek subjection, around the sceptre of Emmanuel. The pious terms they now so carelessly employ, will then have a sweet, a delightful meaning; and we shall be permitted to sit with them in heavenly places in Christ Jesus. Blessed day! when the Mussulman, who now looks with mingled scorn and hatred on the religion of the cross, shall be won by a display of its life-giving power! May that day come quickly.

ERZERROOM.

Official note.

The Sublime Porte has addressed the following official note to the American Chargé d' Affaires at Constantinople.

It has been represented by the priests and heads of the Armenian people in Erzerroom to the Patriarchate of this capital, that two American priests, (missionaries,) who have latterly taken up their residence with their families in the Armenian quarter of Erzerroom, are endeavoring to convert some members of said people to the Protestant religion. These Americans, being in that place as foreigners, (travellers,) and not engaged in business, such proceedings on their part are prejudicial to the national and religious principles of said people, and occasion complaints against them. And also, as their proceedings are contrary to the principles of the Sublime Porte, their farther residence in that city would occasion new complaint against them, (which would not be agreeable to you,) it is thought proper not to permit it. This circumstance is, therefore, being written to His Excellency the Pacha of Erzerroom, and by the present official note, we also bring it to your knowledge, with the request that you will be pleased to coöperate in whatever may be deemed necessary on the subject.

TREBIZOND.

Death of a pious Armenian.

Mr. Johnson, in a letter dated April 18, says,—

We have just been called to mourn the death of our beloved brother Migerditch; he left us on the 10th of the month. As he belonged to a papal Armenian family, the quiet of his last days was much disturbed by the importunities of his relatives, the priest, and principal men of the community, who endeavored to induce him to profess himself a faithful son of the church of Rome, and submit to the usual rites performed for the dying. But he persisted to the last in declining the offices of the priest, and, consequently, his mortal remains received the treatment which was to be expected in such a case. His body was not allowed to be laid in the burying ground belonging to the church, but was kept during the day, and, at a late hour of the dark and stormy night which followed, it was carried by porters, attended by a Turkish *kassass*, and buried at a waste place, about a mile out of the city. "Precious in the sight of the Lord is the death of his saints." In the midst of the unbounded exultings of the "foolish and deceived," we feel a consolation in the death of this Christian brother, which the world cannot take from us; for we feel a sweet confidence that his spirit has been welcomed to the mansions of the blessed. He was a man of superior mind and decided piety; and we fondly hoped that he was destined to render important service to the kingdom of God, in this dark corner of the world. But it has pleased our Heavenly Father thus early to take him to himself, doubtless for wise and important reasons. On account of the hostility of his family, we could have no personal communication with him during his sickness; and it was with difficulty that any of our Armenian friends could have an opportunity of speaking to him.

From one who saw him two or three months before his death, we learned that he was already aware that his disease must terminate fatally; but he manifested great cheerfulness, and inquired with much interest after the welfare of the brethren. Some time afterwards another of the brethren,—being a stranger in the place and unknown to the family,—took advantage of this circumstance to make him a visit. His countenance lighted up with joy at the sight of a Christian brother, and in answer to inquiries about his state, he very calmly replied that he despaired of the flesh, but had hope in God. He re-

marked pleasantly upon the healthful appearance of the person who visited him, and sent his love to all who might inquire for him. But the interview was interrupted by the coming in of his mother, who was very particular in questioning the stranger as to who he was and whence he came. He returned to give me an account of the interview, but said that his feelings would not allow him to converse much with our friend; and so saying, a flood of tears gushed from his eyes. But he received the full impression that the deceased was peacefully awaiting his end, resting on Christ, the sure foundation.

Not long after this, Migerditch sent a note to one of our friends, stating that his family and the priest had begun to trouble him by the efforts which they were making to induce him to comply with the customs of their church, and requested that he would prepare him a room in a khan, and then come and assist him to go there, that he might lie down and die quietly, adding, however, that he should first consult us and the brethren. We all advised that he should remain at home,—for which there were important reasons,—and to the individual who informed him of our opinion, he expressed his cheerful acquiescence, adding that he would take patiently whatever they might inflict on him.

After this we know that the priest visited him often; the head men of the community also visited him; persuasions and threats were employed to turn him, but in vain. We know but little of what was said to him, or by him in reply; but the priest himself has declared that he informed our brother that he would not bury him, if he did not confess; to which he replied that his concern was about the salvation of his soul, and that it was of little consequence what they did with his body. An ignorant but well meaning young man from among the Armenians, who saw him occasionally, advised him to comply, under the impression that ceremonies performed over him by others could do him no harm. But he gave the young man to understand that the difficulty was, that he was required to profess his faith in what he did not believe. He also gave this young man a paper to carry to the priest. After his death the priest showed this paper to the chief men of the community, and, according to their own report, it contained a formal renunciation of their church. To another young man who visited him, he expressed a desire that the brethren would pray for him, that he might not be left to do any thing wrong.

Two days before his death, when no longer able to raise his head from the pil-

low, he was visited by another of the brethren. He manifested the same delight, on seeing the face of a Christian friend, as before, and inquired immediately for the welfare of the brethren. Being informed that they were distressed on his account, he replied that they should be resigned to the will of God. The conversation was again interrupted by the entrance of his mother; and these were the last words which we have heard from him.

Anathema of the Vartabed.

The same, two days later, says,—

Yesterday the Armenian vartabed in the principal church—the others being closed to bring all the people together for the occasion—pronounced a solemn anathema against three men, who are brothers, for becoming Protestants. He invoked the curse of God upon their houses, and commanded the people to treat them as outcasts, by neither saluting them nor receiving their salutations. He also gave notice that there were others, and among the rest certain women also, who had been carried away with the same error, for whose recovery efforts were making; and if these efforts did not succeed in reclaiming them during the week, they also should be anathematized on the following Sabbath. He spoke of them as being extremely hardened, since even the ignominious end to which Migerditch had come, had not been sufficient to turn them from their ways. Notwithstanding this, however, twenty-three Armenians, a larger number than usual, came to our Turkish service.

MADURA.

Madura is a city and district in the south western part of Hindoستان, about 100 miles back from the coast and on the great thoroughfare between Madras and Cape Comorin. The district has a population of something more than one million. There are six missionaries, about 1000 stated hearers on the Sabbath at the different

places of worship, and over 4000 children in a course of education.

In 1841, one of the missionaries held the following conversation with a party of heathen.

Missionary. Where have you been?

Heathen. To attend the festival and have a vision (sight) of God.

M. How many are there of you?

H. Twenty.

M. How many rupees have you spent?

H. We have each spent four.

M. What did you give the god?

H. We presented plantains, broke coconuts, offered sugar, &c.

M. What else did you do?

H. Joining our hands and lifting them to our foreheads, we revered and said, "O God save us; we wish to get eternal bliss."

M. Did you see god there?

H. We saw the image, and the temple, and the tank, and the multitude.

M. But why go there to see god? He is everywhere.

H. That we know. If we do no murder, do not steal, do not lie, and live thus uprightly and worship, we can obtain heaven.

M. What you now say has wisdom in it, but some error also. We must not only refrain from evil, but have the sins which we have already committed, forgiven.

H. How can we know what is sin and what is virtue?

M. Have you not just said we must not steal, kill, and the like? How do you know this, except as your conscience is God's witness in the mind, and tells you what is wrong? If you steal, that accuses you at once; if you commit adultery, it also accuses you.

H. Yes, so it is; and though we go here and there, and attend festivals, and make offerings, we are not made holy.

Two years after, one of this party presented himself to the missionaries for baptism, and was received.

American Baptist Board of Foreign Missions.

Biographical Sketch of Rev. William G. Crocker.

When a pious and useful servant of Christ dies, there is a natural desire to review his history. The curiosity is awaken-

ed to know by what steps he arrived at the degree of his final attainments. There is also something sacred in the memory of one who, having run well, has finished his course; and whom having been faithful

over a few things, we believe to have been made ruler over many things. And, besides this, as in the death of a useful man an instrument has been broken, a desire is felt to turn the solemn event to account, and to perpetuate his influence by an exhibition of him as an example to others. The law of economy dictates here, as elsewhere, to gather up the fragments that nothing be lost.

Nativity—Early religious history.

William G. Crocker, the subject of this notice, was born in Newburyport, Mass. We are ignorant of his childhood. If, however, during that early period his character was as simple and his spirit was as gentle as it was in after life, (and much of these traits appeared to be constitutional,) his yet surviving parents must derive no little comfort in recollection of his juvenile days.

At the age of fourteen, he was the subject of religious exercises, which, whether justly or not, resulted in a temporary hope of divine mercy. So great was his anxiety in view of his condition and prospects as a sinner, that he more than once thought of "praying all night, hoping thus to obtain the favor of God." But the hope then obtained, though attended with considerable peace, was of short continuance.

For the succeeding six years, he describes his soul as "restless." His interest in public worship and religious duties generally subsided, till they gradually became burdensome. "At times," however, he observes, "I would be quite serious, but my serious feelings were like the morning cloud and the early dew. As I grew in years, my heart seemed to grow harder." Though his aversion to the practical duties of a Christian continued, he was unable to enjoy the *pleasures of sin*. Disquieted by his conscience at the time of indulging in sinful amusements, these were invariably followed by disappointment and disgust.

* The facts here given of Mr. C.'s early religious history are learned from a manuscript account of them found among his papers at his death.

When about twenty years of age, his attention was a second time arrested to the claims of religion. For this he was unable to account. "A select, but powerful influence," he remarks, "operated on my mind, leading me to serious reflection." He became more and more anxious till his mind was altogether absorbed in the concerns of his soul. The remembrance of his former awakening and relapse filled him with the most distressing fear lest he should again become careless. Like multitudes of other awakened sinners, he sought, in his own strength, to render himself a suitable subject of the forgiving mercy of God. Not only did he make incessant prayer that God would increase his apprehension of his own guilt, but, he says, "I diligently attended upon every means of grace; read the most solemn books that I could procure, together with the bible, but all was in vain. I thought that my heart grew harder and harder; I felt that I had sinned against a holy God, and that I ought to repent, but I could not bring my heart into a penitential state. I became at times greatly discouraged. I dreaded the idea of becoming again careless, and endeavored to goad up my mind to deep feeling, but it would not wake up. Many a time have I gone along the street saying to myself, I have no feeling. I had some idea that my sins were great, beyond expression, and would pray that God would show them to me, while, at the same time, my body has trembled lest I should not survive the disclosure."

In this state of mind, being instructed to look to Christ, he found himself utterly unable to do so. Not only did it seem to him inconsistent that Christ should bestow mercy on one who was impenitent, having still a proud and unyielding heart, but he discovered in himself the want of faith. He found it to be as difficult to *believe in Christ*, as to repent of his sins. "Thus," he says, "I went on for several months. My heart appeared to grow in hardness, and I to be farther from salvation." But, "one day, after being much tried with the *obstinacy* of my heart, I gave up as unable to

help myself; I felt that I could not lift a finger toward saving my soul. I was also willing that God should do the whole work for me. This produced peace and calmness of soul. The idea of being in the hands of God, was exceedingly pleasant. I thought that were I in a prison and had the presence of God I could be happy."

This peace, however, was soon interrupted. Something was still wanting to complete the foundation of the soul's assurance. "I had not as yet," he observes, "a distinct view of the Savior as an atoning sacrifice." This, however, was in due time obtained; and delighted with a view of the purity of the Savior's character, and his adaptedness to the sinner's condition, he says, "it was easy to believe. Now when I prayed, the flaming sword which had barred my approach to the mercy seat, was removed. I felt a spirit of adoption."

We have been thus particular in showing the progress of his mind in obtaining ultimate peace, not only because the operations of the Spirit, where distinctly traced, are always interesting to the Christian, but, also, that it might be seen what that spiritual preparation was, which enabled our deceased brother to accomplish his work as a servant of God. The same thoroughness and earnestness characterized his career as a Christian. Few have so happily united the cultivation of the devotional exercises of the heart, and great diligence in discharging the active duties of a Christian life. The view which we have just represented him as having obtained of the character and sufferings of Christ, as an atoning sacrifice, was "the point of his departure." It shaped his future character. He no longer looked to Christ for mere pardon, but for strength and for a model, and to inspire his soul with holy and powerful motives. He had great confidence in the grace of Christ to fit him for his work, while it was his comprehensive view of a suffering Savior which gave him the impulse so manifest in his diligence as a student, that carried him twice to Africa and sustained him amid his extraordinary hardships

and self-denials while laboring as a missionary on that burning and sickly coast.

Views of duty to be a missionary — Studies—Departure for Africa.

Early after having made a public profession of his faith in Christ, the attention of Mr. Crocker was turned to the work of the gospel ministry, and nearly at the same time to some foreign field. These questions he settled with his usual deliberation and conscientiousness. His final determination to preach Christ to the heathen seems to have been as distinctly "the fruit of the Spirit," as his conversion. This question, however, appears not to have been fully settled till near the close of his theological studies. But, resolved on preaching the gospel in some land, and with a resolution to hold himself in readiness to go on a mission if the providence of God should so indicate, he spent three years in classical studies and then entered the Theological Seminary at Newton, Mass., where he completed the prescribed course. During these six years of study, he was distinguished for his diligence, and his attainments were highly respectable. But above all, the simplicity of his manners, and his uniform religious ardor, rendered always lovely by his large common sense and by the sweetness of his temper, won the respect and affection both of the professors and the students. He was a *blameless* man. He offered himself and was accepted as a missionary of the American Baptist Board of Foreign Missions, in 1835, and immediately sailed for Western Africa.

His labors and trials as a missionary.

Few can appreciate the nature of the enterprise of a mission to Africa. We know of scarcely any thing that can put to a severer test a man's natural fortitude, his faith in God, or his love to his race, than the life which, in prospect, opens to the view of a missionary on his arrival on that benighted shore. With a scarcity of comforts, in a sickly climate, with few facilities for personal intellectual improvement, deprived of the alleviations of social inter-

course with cultivated friends, he begins the study of an unwritten, meagre language, as destitute of moral ideas as the degraded people are who speak it. Through this medium he soon endeavors, with a stammering tongue, to communicate to minds unneed to thought or moral feelings, some of the sublimest doctrines ever contemplated by angels. But upon this work our departed brother entered with firm purpose and a holy zeal. He selected the Bassa tribe,—a people with a population of 125,000, living in, and adjacent to, the colony of Liberia. He early chose a station somewhat distant from the colony, in a native village where nothing was spoken but the language of the country. He associated constantly with the natives, and soon made such progress in acquiring the language, that he could not only speak freely to the people on the doctrines of the gospel, but he engaged successfully in the preparation of books for the tribe. He translated portions of the New Testament, and made several elementary books for the native schools. His industry was very great, *too great*, and his success was of the most promising character. Had Mr. Crocker been permitted to labor as many years in Africa as some missionaries have, he would, without doubt, have done a great work for that long injured and neglected people.

But nothing led him to overlook the spiritual welfare of the people for whom he had left his native land. He was fearless, plain, affectionate, and impressive in his discourses with them, whether in public or private. His journals and letters, which have been published in the *Missionary Magazine*, have always been read with interest. They show a sound mind and an earnest heart in the work of missions.

At first, the mission had no suitable buildings, and, specially while back from the colony, he suffered great privations on that account. Many of the natives live in miserable bamboo huts, often only six by eight feet in area, and not exceeding five feet in height, designed merely as shelters from the rain or from the power of the torrid sun. For several months, and during

his severest mental labor, his only dwelling was one of these frail and comfortless coverings.

There is no means of travelling in Africa except on foot or by canoes up and down the rivers; either of which courses exposes the traveller alternately to the burning sun or to the chilling damps of night. From these result incessant languor, frequent sickness, and often the fatal fever. The missionary finds himself, as did br. Crocker, often obliged to travel with a feeble body, a parched tongue, an aching head,—and all this without medical advice, or that tender care which all, when sick, deem above price.

If we add to the intensity of his labor in that debilitating climate, and to the physical sufferings which were unavoidable in his condition, the fact that he often abridged even these comforts by appropriating a considerable portion of his annual allowance as a salary to employ in the mission native assistants and to procure other facilities for the work not furnished by the Board, we shall obtain some idea of what our brother endured for Christ and for Africa; and discern also the probable cause of his premature death. The example of Mr. Crocker is set forth for admiration, not for imitation. The spirit we approve, for it was like his Master's. But less labor and less suffering would, in all probability, have allowed a much longer, and, *apparently*, more useful life.

Marriage—Return to this country.

Mr. C. went out a single man, and continued so till 1840, nearly five years, when he was united in marriage to Miss R. Warren, a female of unusual worth, who had gone out to Africa the year previous, as a teacher. This lady died in less than three months after their marriage. Frequent attacks of the fever of the country had so far enfeebled the health of Mr. C., that he was compelled to return to his native land. He remained in this country about two years, during the first of which his life was almost universally despaired of by his friends. He lay on a sick bed anticipating

with a peaceful assurance, for successive months, his departure for a better country, even a heavenly. From his sick room many a pious visiter has gone away with his spirit refreshed by the devout and heavenly conversation of one who seemed to have but one earthly tie, and that was Africa.

Second Marriage—Return to Africa, and Death.

But, contrary to all expectations, his disorder abated, and he sufficiently recovered to warrant the hope of a return to Africa. After having travelled through several of the Southern States, he offered himself a second time for missionary service. He was married to Miss Mary Chadbourne, of Newburyport, in this State, and sailed for his much longed for field of labor January 1st of the present year. After a pleasant voyage of fifty-four days, he reached Monrovia on Saturday, preached on the Sabbath, and died at 6 o'clock, P. M., on Monday, of hemorrhage. Thus terminated the earthly career of one who had been tried and found faithful. His associates during the voyage, those who heard his last sermon, and those who attended him on his dying bed, all testify to the purity and fervor of his piety. Mr. Crocker was a distinguished Christian, and an eminently useful missionary. He has exchanged a world of toil and suffering for one of rest and glory. It is for Africa that we grieve.

The Financial Condition of the Board.

The amount received during the month of August, and published in the present Magazine, is \$4,671.47, exceeding the amount of the corresponding month of last year by \$890.27. But as \$1,666.60 are legacies, the receipts direct from the churches is less than the receipts last year from the same source by \$772.19. For two successive months, therefore, the receipts of the treasury have fallen below last year. This may be an accidental result; and the deficiency more than supplied in months to come. We are deeply

anxious, however, lest such will not be the fact. There is reason to fear that the churches are suffering the claims of missions to be overlooked. Several of the Associations are prosecuting their collections with more than ordinary zeal. But unless there is a speedy improvement in the receipts, the embarrassments of the Board will exceed any thing it has experienced for many years.

The cause in Maine.

The Cumberland Association, held at Bath, Aug. 27, appointed a Committee to consider the expediency of that Association giving a pledge to sustain a missionary in the foreign field (the annual expense of which is \$400). The following is a part of their report.

The Committee advise that the Association recommend to the churches to devise liberal things for the missionary cause for the year to come. We find the following resolution in the Minutes of the last Maine Baptist Convention:—

Resolved, That it be recommended to the several Associations in the State, to attempt to raise within the coming year, each a sufficient sum to sustain a missionary (expense \$400) or a native preacher (expense \$100) in the foreign field.

We propose to ask pardon of the Convention if we exceed their advice, so far as to attempt to do both, and raise the sum of \$500. We have no doubt, that if each church will take the subject up with energy, it will be no difficult task to accomplish this desirable object. Therefore,

Resolved, That the churches be and hereby are earnestly requested to attempt to raise their proportion of the above \$500; and that we, as delegates, will do what we can to assist them.

Need of more Missionaries.

In glancing at the Report of the Board for 1842, our eye rested on a succession of passages like the following, which are enough to pain the heart of any one not callous to the condition of the heathen.

Mr. Clarke, of the Bassa Mission, says, "We need more help. I hope, at least, that one or two missionaries will be sent to our aid."

Mr. Kincaid, in behalf of the Arracan Mission, says, "I have long thought of writing the Board, on the importance of sending out more men to Arracan."

Mr. Abbott, of Sandoway, who is devoted to the Karens, and who has baptized so many hundreds, says, "In many new districts the people are calling for some one to come and live among them, and preach the gospel."

Mr. Mason says, "I am astonished at the apathy of American Christians in respect to the Karens. *We ought to have six more missionaries at this work among them at this moment in these provinces alone.*"

Another missionary in the same field, says, "What kind of Christians will those (the Karens) be, who know nothing of the word of God but what they hear from the lips of one solitary missionary who has the care of three churches, and who has to hasted from one place to another, during the few months he dares to stop in the jungle, attending to their temporal as well as spiritual concerns? Need we say that we feel disappointed, discouraged, disheartened?"

The condition of the missions remains to this time not essentially altered.

Recent Intelligence.

CHEROKEES.—*Extracts from a Letter of Rev. E. Jones.*

Death of Rev. Jesse Bushyhead—Ordination of Mr. Downing—Baptisms.

The lamented death of Mr. Bushyhead was communicated by Mr. Jones soon after the publication of our last number. The event occurred on the night of the 17th July, of fever, after a sickness of less than a week. "During his sickness he frequently spoke of God with confidence and great delight, full of hope through the blood of Jesus." The loss to the mission is very great, and to his countrymen irreparable. "But," says one of the missionaries, "God may have taken him away from the evil to come. He

had been for some time Chief Justice of the nation, and being a man of undaunted courage, it had devolved on him to try and condemn men of the most abandoned character, when no other judge in the nation would have dared to perform the duty. This trait in his character had raised him up many enemies among that portion of the nation who are opposed to law and civilization. A number of attempts had been made to take his life, but were set aside apparently by the hand of God. So that, perhaps, God has taken away br. B., and permitted him to die peacefully in the bosom of his family, to save him from a more violent death."

The following extract shows the estimation in which he was held by his brethren.

Wednesday, July 31, we had our two-monthly meeting of delegates from the churches connected with the mission. Twenty-nine brethren arrived on Tuesday afternoon, and staid till Thursday morning. The meeting was truly a visit to the house of mourning. The general salutation was silence and tears, indicative of the deepest sorrow. The death of our beloved br. Bushyhead was an affliction and a loss beyond our power to estimate. Yet I trust there was a feeling of submission to the will of God, and a recognition of his hand. On Tuesday evening, brethren Downing and Oganaya preached to a deeply affected congregation.

The following Saturday, Aug. 3, the church at Flint appointed a discourse to be delivered at their next monthly meeting, on the occasion of the death of br. Bushyhead, their late pastor. They also took into consideration the propriety of calling br. Lewis Downing to the pastorate of the church. The vote was unanimous, and expressed with much affection. Our circumstances were such, that it was impracticable to devote a day to fasting and prayer on the occasion of his ordination. The church, therefore, appointed an hour, on Sabbath morning, for special prayer; and after the usual morning exercises, br. John Wickliffe and myself united in setting apart our beloved brother to the work of the gospel ministry. At the close of the exercises, the deacons came forward and received their new pastor, and all the members present united in taking him affectionately by the hand. Every

heart seemed to be softened and humbled under the hand of God, who, though he had taken to himself their late pastor, who was unrivalled in their affections, had provided for them a most amiable young brother on whom all could cordially unite.

After a short interval, the congregation proceeded to the water side, where three Cherokee men, received by the church the day before, were baptized by br. Downing in the name of the adorable Trinity. The church, on Saturday, authorized a branch of this church to meet at Skin Bayou, about thirty miles south, near Arkansas river. About thirty members will belong to that branch.

State of the churches—Cherokee Messenger.

The reports of our brethren at the two-monthly meeting at Cherokee, were encouraging. On Grand River, there is a prospect of some additions to the Delaware Town church. The meetings are numerously attended, and there are several serious inquirers. The work is extending in various directions.

Br. Dsu-las-ky reported attention to the sick and poor, among the encouraging traits of some parts of his charge, and a general cultivation of harmony and Christian affection, and good attendance at preaching.

From the Flint church, br. Downing and others brought a good report. The additions by baptism, except those of last Sabbath, I have mentioned in former communications.

Br. Downing preaches regularly at seven places, at great distances apart, and at a number more occasionally. There are many serious inquirers.

We have issued our first number of "The Cherokee Messenger." Br. Upham has brought it out in a style which gives great satisfaction. He sent a few copies to the meeting of the brethren from the churches; they were received with delight, and read with the greatest eagerness. Many read them through the same night. I hope it will be greatly blest to them. The amount of matter in one of these numbers would be scarcely noticeable in English; but in Cherokee it makes an important addition to the stock of book knowledge. To them it is all new and all interesting; and by our brethren whom we are so anxious to build up in the faith, it is highly appreciated. I am happy to say that I have secured

the services of our brother John Foster, to aid in translating. He has, for several years, assisted us occasionally as an interpreter. My son also assists me six hours in the day.

Aug. 12. Yesterday a native Methodist preacher, and twelve of his members, presented themselves as candidates for baptism, on a conscientious conviction of the truth, produced by reading the sacred word in their own language. This is altogether a spontaneous movement among themselves; as neither myself nor any of our members had any idea of it, till I received a note from the preacher on the subject last week. Twelve were received, and are expected to be baptized next Sabbath.

Donations,

FROM AUG. 1 TO SEPT. 1, 1844.

Maine.

East Winthrop, a friend, per Rev. F. Merriam,	5,00
Saco, Bap. ch. and soc., per Rev. Alfred Colburn, quarterly payment, as follows:	
for Tavoy Mission,	1,00
" general purposes,	27,77
	28,77
Warren, two ladies, for Karen Mission,	5,00
Waterville, as follows:	
Monthly concerts,	32,00
Rev. President Sheldon, pastors' subscription at State Convention in China,	25,00
	57,00
	95,77

Vermont.

East Windsor, Bap. ch., per Rev. Baron Stow,	15,00
Grafton, Peter W. Dean	50,00
Brattleboro', Bap. ch., mon. con., per Rev. J. E. Foster,	10,00
Derby, Bap. ch., Rev. Nathan Denison pastor, per Austin Norcross,	6,00
	81,00

Massachusetts.

Boston, Baldwin Place Bap. For. Miss. Soc., J. W. Merrill tr., mon. con. for August, for the Ottawa Indians,	21,01
do., Harvard St. ch. and soc., mon. con. for Aug., for do. do.,	30,50
do., Bowdoin Square Bap. Board of Benevolent Operations, S. G. Bowdlear tr., as follows:	
Sundry subscriptions,	40,81
Mon. con.,	50,00
Luther Nichols, for sup-	

port of Susannah Nichols, a heathen scholar,	25,00	
do., Charles St. Bap. ch., per Dr. Sharp, as follows:		115,81
Mon. con. for July,	12,75	
do. do. for August,	10,00	
		22,75
do., Miss Mary M. Griffin, of 1st Bap. ch., towards support of a child of the above name,	1,00	
Falmouth, Robert A. Coffin	5,00	
Frammingham, Bap. Benev. Soc., A. B. Cram tr.,	12,00	
Chelsea, Bap. ch. and soc., mon. con. for Aug., for Ottawa Indians, per Rev. Mr. Olmstead,	19,00	
Worcester Baptist Association, Martin Jacobs tr.,	163,72	
West Dedham, Bap. ch. and soc., per Wm. Draper,	30,38	
Milbury, Bap. ch. and soc., per Rev. James Upham,	40,00	
North Oxford, Bap. ch. and cong., per Rev. Mr. Lyon,	13,50	
North Randolph, Bap. ch. and cong., mon. con., per Rev. Mr. Clark,	40,00	
Taunton Baptist Association, as follows:		
Seekonk, Baptist ch. and soc.	20,00	
Mansfield, do. do. do.	5,21	
Taunton, do. do. do.	28,65	
Rehoboth, do. do. do.	10,13	
South Dartmouth, Bap. ch. and soc.	2,10	
Collected at the Association,	34,15	
		100,24
Westfield, 2d Bap. ch. and cong.,	15,00	
do., Central do. do. do.	16,35	
Russell, do. do. do.	18,56	
Blandford, do. do. do.	10,10	
Chester, do. do. do.	4,41	
East Granville, do. do. do.	22,42	
Southwick, do. do. do.	32,81	
Tyringham, do. do. do.	6,20	
Sandisfield, do. do. do., to be expended under the direction of Mr. Wade,	50,75	
per Rev. J. B. Brown, agent of the Board,	192,71	
		807,62
<i>Rhode Island.</i>		
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Warren, Bap. ch. and soc., John Hail tr., per Rev. Mr. Tustin,	44,21	
Providence, 1st Bap. ch. and soc., mon. con. for August,	25,59	
do., Religious Soc. in Brown University, James Anderson tr.,	31,15	
do., Freshman Class in do. do., R. A. Gould tr.,	13,00	
do., Rev. Dr. and Mrs. Wayland, in part of his subscription at Philadelphia,	200,00	
		313,95

Connecticut.

Connecticut Baptist State Convention, Wareham Griswold tr.,	1000,00
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*New York.**

Saratoga Baptist Association, J. A. Waterbury tr.,	138,56
Saratoga Springs, Bap. ch. and soc., J. A. Waterbury tr.,	40,50
	179,06

Pennsylvania.

Philadelphia, a member of 11th St. Bap. ch.	50,00
Rev. A. D. Gillette, pastor of do.,	50,00
	100,00
Stroudsburg, Julian Rees	5,00
Wyoming Association, per Elijah Sturdevant,	10,00
	115,00

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., (\$100 of which is from James C. Crane,)	201,37
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South Carolina.

Beaufort, per Wm. M. Lawton,	9,00
Cheraw Union at Mechanicville, Darlington District, per T. P. Lide, for Karen Mission,	101,10
	110,10

Ohio.

Akron and Middleboro', Bap. ch., mon. con.,	20,00
do. do., do. do., a friend	50,00
Akron, as follows:	
Linus Austin	10,00
Daniel H. Austin	10,00
Lorenzo B. Austin	5,00
Abigail P. Austin	1,00
	26,00
Sullivan, Mr. Chamberlain	5,00
per Ora Osgood,	101,00

Legacies.

Plymouth, Mass., Miss Harriet C. Fenny, deceased, B. C. Fenny executor, per Edward W. Bradford,	100,00
Norfolk County, Va., Richard Carney, deceased, John Hodges executor, per Rev. Dr. Babcock,	1566,60
	1666,60
	\$4671,47

H. LINCOLN, Treasurer.

* Contributions from Troy, acknowledged in the July Magazine, should have been credited as follows:

Troy, 1st Bap. ch.	\$30,00
do., Fem. Benev. Miss. Soc. of do., for support of a native preacher in Burmah, care of Mr. Wade,	100,00
do., Sab. school of do., for support of Joseph Hastings and Sarah Goodspeed, under the care of Rev. J. M. Haswell,	26,00
do., North Bap. ch.	12,00

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

NOVEMBER, 1844.

NO. 11.

American Baptist Board of Foreign Missions.

Siam.

JOURNAL OF MR. GODDARD.

(Continued from p. 273.)

Death of Chek Te—Baptism of Chek Nea Sue—Intriguing Catholics.

Sept. 7, 1843. Returned from the Bar, where we have spent the last seventeen days, with health slightly improved. During our stay on the Bar, we have experienced much kindness from Capt. and Mrs. Wilkinson. Much of the time the wind has been high and the sea rough, so that the motion of the vessel was as great as though we were under sail with a stiff breeze. During our absence, the daily morning, and evening, and Sabbath worship, have been conducted by Kiok Cheng, and every thing seems to have gone on very well.

30. Chek Gne Seng returned from Leng-kia-chu to attend the communion to-morrow, accompanied by three individuals who desire baptism. They appear well, and are quite earnest in their request. Two of them state that they have not been out to Bangkok before for eight years, and now, beside the labor and expense of the way, they have been obliged to hire persons to watch their houses, occupying four or five days in the trip. It is pleasing to see persons willing to endure some hardship for the kingdom of God's sake. I have, however, concluded to defer them a little, and hope, ere long, to visit them at their homes, when, if they give satisfactory evidence of piety, I may administer the ordinance there. They will thus have opportunity to receive further instruction, and develop more fully the real state of their hearts; and, also, to profess their attachment to Christianity in the presence of their

own friends and acquaintances. There are here in Bangkok one or two quite encouraging inquirers, and a few others on whom the truth seems to be producing a good effect.

Nov. 6. To-day our br. Chek Te has been released from his trials and sufferings here on earth. He has been sick a long time, and for several weeks has had scarcely any expectation of recovery. He has borne his sufferings with a good degree of resignation, and has often remarked, that "To depart and be with Christ would be far better." Though he has not been without doubts relative to his personal share in the favor of God, yet hope and confidence have decidedly preponderated. He has seemed to enjoy the exercises of worship, which I have been permitted to attend with him almost daily for some time past, and his faith and peace have evidently increased unto the last. He has, for a long time, voluntarily attended the exercises of the theological class, and made very good proficiency in Christian knowledge. He bid fair to become a valuable missionary assistant. The circumstances of his sickness, together with the general course of his life since he, last December, publicly professed his faith in Christ, give very comforting reason to hope that he has now triumphed over all his enemies, and that his soul, washed in the blood of the Lamb and redeemed from all his iniquities, has entered his eternal rest above and found a safe home in a mansion prepared for him before the foundation of the world. These circumstances also furnish much encouragement to increased effort for the salvation of the heathen. Here is one item of missionary work begun and carried through to a successful and happy completion,—

one soul delivered, as we hope, and placed forever beyond the power of the adversary, and *ensured* to eternal glory. To God be all the praise.

7. To-day the funeral of Chek Te was attended by a considerable number of Chinese, who listened with much seriousness to the discourse on the words, "Be ye also ready," &c. For want of ground to bury, we were obliged to follow the custom of the country by burning the body of the deceased.

11. On the evening of the 8th, I left Bangkok for Leng-kia-chu, where I arrived safely about midnight,—spent two days there, and returned last evening. Found the cause of truth gradually advancing. Our br. Chek Hea has endured much ridicule, opposition, and even stripes, from his wife and family connexions; but he has borne it all with such patience and forbearance as to honor the profession which he has made. He said he found this kind of opposition very difficult to endure,—that he did not mind the reproaches of persons out of his family, but that those with whom he lived, ate and slept, should be constantly reviling him, was very hard to bear. He said, however, that he was not in the least disposed to turn back from Christ, nor did he regret having professed Christianity. Kiok Cheng, writing of his patient forbearance, says, "He may truly be called a man who has obtained mercy of God, and exhibits strong faith." The opposition which he has endured has already led some others to come and hear what this new doctrine can be; and it will, doubtless, tend to spread abroad the knowledge of the gospel through the village.

Yesterday morning we were permitted to visit the baptismal waters and consecrate the beautiful Ta-chiu river to this sacred use. God grant that it may hereafter be often visited in the same way. Chek Nea Sue (one of the three mentioned Sept. 30) exhibited in every respect so satisfactory evidence of conversion that it seemed unreasonable to refuse his request for baptism. He is nearly sixty years of age,—can read but little,—but has with much diligence and perseverance obtained a very considerable amount of Christian knowledge, and he seemed to feel the power of the truth as much as perhaps any Chinese convert with whom I have been acquainted. The collection at the water was not large, but the services were very pleasant. Of the other two, (mentioned Sept. 30) one did not give

satisfactory evidence of piety, though he was earnest in his request for baptism; the other, owing to particular difficulties in business, felt his mind somewhat disturbed, and thought it best to wait. There are two or three others who give reason to hope they are not far from the kingdom of God, if they have not already entered.

A French Catholic missionary visited Leng-kia-chu about two weeks ago,—had a long talk with Kiok Cheng and the other disciples and attendants on worship. He made *special efforts* to lead away Chek Nea Sue, but all, I believe, without much effect. He has now sent a native teacher, accompanied by two or three native Catholics, to establish a station there. Thus truth and error must be brought into close conflict; but God will overrule it all.

Case of Bun Tai—Applicant for baptism.

14. Having ascertained, after frequent unsuccessful inquiries, the residence of Chek Bun Tai (the first Chinese convert in this place, and who has for seven years past stood aloof from the church,—see Magazine, 1837, p. 199, and 1838, pp. 39, 40), I to-day called on him. He still professes to worship God, abstains from the usual idolatrous customs, and is regarded by his neighbors as a Christian. He retains a good amount of Christian knowledge. When I arrived at his house, he was engaged in work which he could not leave. He received me very coldly,—had much to say in censure of the missionaries and of the treatment he had received from them, but had no ear to listen to anything which I could say. When he had finished his work, however, he sat down and we had a long conversation of considerable interest. His mind has become much inclined toward the Catholics, who have spared no pains to draw him into their connexion. He said, he thought about half way between us and them would be the right ground. I left him, feeling on the whole a little encouraged. On the way home called on Peh Chun, found the old man fast failing, his mental powers exceedingly debilitated, but still delighting in prayer and religious conversation.

19. Sabbath. Chek Bun Tai attended worship,—had a pleasant conversation with him between the meetings, by which his feelings seemed somewhat conciliated, and I felt encouraged to hope he might yet return to the fold of Christ.

Dec. 3. Last Sabbath Bun Tai again attended meeting and appeared in an encouraging state. On Tuesday again visited him. Found him much inclined towards the Catholics; said that, as he was not baptized by me, he thought he had better not join our church, &c. I had a free conversation with him, but the effect must be seen hereafter. To-day he did not come to *meeting*, but called in the afternoon, having attended the Catholic worship in the morning. He said he was not decided whether to join them or not.

The communion services, to-day, were pleasant and encouraging; nearly all the brethren, including those from Leng-kia-chu, being present. It is truly cheering to see so many converts from among this heathen people. Chek Sun, a young man formerly engaged in our employment, and who has for a long time regularly attended worship, expressed to the church his desire for baptism. He was recommended to wait a little; but his case seems quite encouraging. Chek Tea (mentioned July 9) was present to-day, having been absent several Sabbaths past. I had felt much discouraged about him, but a free conversation with him after worship revived my hopes. Thus, in watching for souls here, my mind is often long held in anxious suspense. One time a lamb seems to be safely lodged within the fold, anon he is wandering in the wilderness, exposed to the attacks of the roaring lion. At Leng-kia-chu Kiok Cheng has been called before the governor and threatened to be expelled from the place for teaching contrary to the customs. There is, however, probably no cause for anxiety on that account. It was, doubtless, some selfish motive which led the governor to threaten what he would not dare to execute. The brethren there manifested a very good spirit on the occasion, encouraging their teacher with the assurance that if he should be called to suffer, they would take his place and suffer in his stead.

21. Called again on Chek Bun Tai and had a long and plain conversation with him; but he is so much prejudiced against the truth and so strongly inclined towards the Catholics, that there is scarcely any reason to expect his return to the church, except through the special intervention of the Holy Spirit. He seems so much hardened against conviction, that every effort to reclaim him leaves him farther off than before.

Review of the year—Case of Chek Peo.

Jan. 1, 1844. The good providence of God has now preserved us safely through another year, and it has been a year of multiplied blessings. We and our little ones have enjoyed a good degree of health and a quiet home, with all the ordinary comforts of life, and have been permitted to continue our labors without molestation or interference from any quarter. During the year, I have endeavored to preach in Chinese once, and about half the time twice, on the Sabbath,—conduct daily morning worship, attended usually by eight or ten natives,—perform the duties of pastor of the church,—give instruction to a class of native assistants three or four times a week,—superintend and occasionally attend a meeting every Wednesday at Sam-wang-sia (the northern part of the city),—establish and visit twice the out-station at Leng-kia-chu,—prepare and publish two new tracts, besides printing new editions of three old ones,—superintend the labors of three native helpers most of the year,—do a *little* at the revision of the *Chinese Testament*,—and, besides, make some progress in the knowledge of the language. This last item has, indeed, received much the largest proportion of my attention, and I long for the time when, without this encumbering labor, I may devote myself wholly to missionary work. But it will be long before I realize this blessing, and I must be content to bear, in addition to other labors, those of a mere student. The labors of the past year have, moreover, been evidently blessed of God. Five have been baptized, and others now stand as candidates or hopeful inquirers. The old members of the church have manifested as consistent a Christian character as could be expected, with the exception of Chek Peo, who has continued to cause us much anxiety, and has finally joined the Catholics, simply because they will furnish him a home more congenial to his feelings than that offered him in the house of a *pious* brother. He will, probably, be excluded next church meeting. He has for a long time seemed to me to give but very little evidence of piety. The native assistants have improved much in knowledge, and, I think, in qualification for usefulness. The monthly concert meetings have been unavoidably interrupted for three several months; the contributions for the other nine months have amounted to twenty-

two ticals, or \$13.20. Three of the brethren have died, leaving encouraging ground to hope that they were prepared for their great change. The present number of members of the church is twenty-six, of whom twenty-one are natives.

In view of all this goodness of God we are encouraged to renew our vows, and commence the labors of a new year with new consecration of heart to our work. May God forgive our past negligence, and fit us for more faithful and more successful labors in future.

30. To-day a circumstance occurred which shows to what vexations we are from time to time subjected. Chek Chin, a tract distributor, being lame, is exempted by law from taxation; but, to-day, having gone in a boat some four or five miles from home to distribute tracts, he was arrested by some Siamese officers, who affirmed that he was taxable and should not be released until he paid the six ticals. Finding all efforts to obtain release unavailing, he sent back his boatman to inform me, and believing no other means likely to avail, I immediately went myself. As soon as my boat came in sight, the officers, well aware of the illegality of their procedure, all fled, leaving him and another prisoner, whom they had with equal injustice arrested, alone. After waiting a little and finding no one of whom to inquire, we quietly took the deserted prisoner and returned home. Such proceedings on the part of under officers of government are very common.

Baptism of Chek Eang—Opium traffic—Chek Peo excluded.

Feb. 5. Last Friday Kiok Cheng returned from Leng-kia-chu, to attend the communion, accompanied by two of the brethren and a Chek Eang, who was yesterday examined and received to the church by baptism. He is rising of fifty years of age, a stable-minded man, and exhibits an interesting Christian character. The Roman Catholic station (mentioned Nov. 11) was soon abandoned, but the use and traffic in opium abound. Indeed a large proportion of the opium consumed in the kingdom, is landed at Leng-kia-chu, whence it is conveyed to all parts of the country; and hence the traffic there is exceedingly lucrative. The policy of the officers of government seems to be, to let it alone until a large number of persons have amassed a great amount of wealth, and then pre-

secute them and bring all these unlawful gains into their own pockets. Kiok Cheng says, the government treats the people as a man does his swine,—feeds them until they become very fat and then kills them. Chek Chin has now gone to labor there for a time, instead of Kiok Cheng. Chek Sun (mentioned Dec. 3) was expected to be baptized yesterday, but he recently fell under temptation to deceive, and, therefore, although he seemed penitent, it was thought best to defer him a little longer. Also Chek Nè from Sam-wang-sia, was expected to be baptized, but was prevented by sickness. Chek Peo was excluded, and another was dismissed to join the church at Heng-kong.

EXTRACT FROM A LETTER OF MR. JONES.

Number of priests about Bangkok—Cost of Buddhism.

"These items of statistics," says Mr. J., "I have taken some pains to gather from sources on which I think I can safely rely."

When at home, I was accustomed to estimate the priests at 10,000 to 15,000, from knowing how many there were in several wats; making an average, and multiplying by the number of wats. I now learn that there is a regular register of all the priests connected with the wats patronized directly by the king, amounting to about forty. This register embraces the names of 7,300, exclusive of noviciates, who also wear the yellow cloth. To all these priests the king distributes a monthly allowance of money, varying from half a tical to twenty ticals apiece. My teacher is one of the distributors, and goes, on the first day of every month, to the treasury to draw and pay over the money. The royal wats are, of course, most numerously attended; but besides them there are in Bangkok and immediate vicinity 100 other wats, whose occupants will vary from six to thirty. Suppose fifteen to be the average, and we have 1,500 to be added to 7,300, making 8,800. The noviciates may be supposed half as numerous as the priests, 4,400; or, in round numbers, all together would be 13,000.

It will hence be seen that the king pays annually an immense sum to sustain Buddhism. But this item is insigni-

nificant compared with what he pays for building temples and ornamenting them. His whole annual disbursement directly to uphold Buddhism, in all probability exceeds the contributions of all Christian denominations in America for Bible, Tract, Education, and Missionary Societies put together. It will be replied, "His revenue then must be immense, enormous!" It is so. That raised on the manufacture and sale of ardent spirits is 72,000 ticals per annum; that on gambling, 91,200 ticals, a triennial poll tax on Chinamen residing here, 2,520,000 ticals. To these add duties on foreign shipping, on sugar, rice, fruit trees, cocoa-nut oil, markets, and an impost on almost every article of produce in the kingdom.

The salaries paid to government officers are a mere trifle, and besides them there are very few outgoes, except for priests and temples. When I reflect on this state of things, I cannot but suppose there is a great battle to be fought here yet before Buddhism can be displaced by our holy faith. And who shall fight it? Who will enlist in this warfare? Who?

ARRACAN.

LETTER OF MR. COMSTOCK.

The following letter of Mr. Comstock, whose lamented death was announced in the September Magazine, derives a peculiar interest from the fact that it is one of the last communications from his hand. It is also indicative of the filial spirit in which he bowed to the chastening of his Heavenly Father, and of the consolations abounding through the Lord Jesus to them who believe on his name. The tribute to the memory of Mrs. Comstock, written several months after her decease, will help to complete the outline of her character heretofore presented. (See vol. 23, p. 257.)

Since the last entry in my journal, it has pleased God severely to afflict me, by removing from me my beloved wife on the 28th of April; Robert Stearns, June 13; and Grover Samuel on the 1st of July. They all died of dysentery, which has prevailed here extensively during the few past months, and has in many cases been fatal. I doubt

not that my dear wife and children are holy and happy in heaven, and for them I mourn not. My affliction, although very severe and deeply felt, has been so tempered and controlled by the rich and abundant grace of the Lord Jesus, that I have been sustained and rendered peaceful, and, at times, even joyful. I had no adequate idea of the upholding and consoling power of faith in Christ, till, earthly sources of happiness having entirely failed, I was left to look to Him alone for support and comfort. He is, indeed, "able to save unto the uttermost." My earnest prayer is, that my chastening may yield the peaceable fruits of righteousness, and render me fully and permanently a partaker of God's holiness.

Character of Mrs. Comstock—Death of a native convert.

The loss to the mission by the death of Mrs. C., is very great. She eminently possessed many very desirable qualifications of a missionary. Her kind spirit and affable manner secured for her the confidence and affection of all who knew her. She was endowed too with untiring patience and indomitable perseverance. I have often admired her patient and persevering efforts to impress religious truths upon the dark and vacant minds of a company of women from the country. The first remark from them, almost universally, is, "I don't understand." She would then vary her language or subject, and keep varying till they did understand, although to make them do so, often seemed to me a hopeless task. Her patience and perseverance, however, were not manifested to single companies alone. They were conspicuous through her whole course. Amid all her sicknesses and trials, which were many and great, she pursued the even tenor of her way, nothing daunted, endeavoring, as she had opportunity, to do good to all. She delighted in her work, and was never happier than when surrounded by women and children, to whom she was telling the story of Christ crucified. She often also was compelled to engage in discussions with men, which she managed with great judgment. Although she was always desirous to go out with me to the villages, the circumstances of our family seldom permitted her to do so. However, whether left alone at home, or accompanying me in my tours, she always sought to

be usefully employed, and her labors were abundant. She possessed a very good knowledge of the language, and her easy and correct use of it was often noticed by the natives with astonishment and admiration. Her industry and faithfulness, her love to souls and to Christ, her faith in God, and her mental and moral characteristics as a whole, admirably fitted her for the station she occupied. Her health had been unusually good for a few months before her death, and her prospects of laboring long and successfully in Arracan, were never fairer, but our thoughts were not God's thoughts. He had other designs, and called her to engage, I doubt not, in a higher sphere of employment and usefulness. The mission here is greatly weakened, but God hath done it, and all He does is right. About 2000 of the inhabitants of Ramree manifested their sorrow and sympathy by visiting my house on the day after Mrs. C.'s death, not a few of whom wept over her remains. May much of the seed sown by her yet spring up and bring forth fruit to the glory of God.

I have much reason to believe that one already, who was taught the way of life by her, has followed her to glory. She was her scholar during a considerable part of two years, and learned to read, write and sew very well. Mrs. C. took a great deal of pains to lead her to Christ, and often talked and prayed with her. She had often said that she believed in Christ, and we knew that she frequently prayed, but we had not convincing evidence that she had been renewed by the Holy Spirit. She was very much affected by the death of Mrs. C., and listened with tears to a few remarks I made to her, about immediately and fully believing in Christ, that she might meet her in heaven. A few days after, she came to the house again, and on my asking her if she read, and prayed, and believed, she said that she did. I gave her the "book on repentance," and had no more conversation with her till I saw her on a sick bed, and as it proved, her bed of death. Several days after she was taken sick, her parents proposed to put amulets on her arms, and to invoke the nats on her behalf. She said, "No, don't practise any heathen rites on me; if I get well, it will be by the power of God, and if I die, it will be because it is His will, and I shall go and dwell with my teacher in heaven." The assistants saw her frequently, and

were astonished and delighted by her clear views of her sinfulness, and her firm dependence on Christ alone for salvation. I told her that she used to get angry, and use very wrong language, and had committed other sins, and asked her how she felt about them. She replied, that she remembered her sins, and knew that she deserved to go to hell, but she prayed to the Lord Jesus Christ, and thought He would forgive her. She was not afraid to die, she said, but wanted to go and live with her teacher and Robert in heaven. She was very weak, and talking tired her so much, that she said she could not pray as much as she wished to. Her parents endeavored to dissuade her from praying because it fatigued her so much, but she replied, "I must pray, I don't want to go to hell." I prayed with her and left her, hoping to see her again soon, but my babes' sickness and death, and my departure to Sandoway, prevented. The assistants saw her daily, or nearly every day. She continued to profess strong faith in Christ, a willingness to die, and a firm assurance that she should be saved. She was always glad to have the Christians come and talk with her, but manifested little interest in the conversation of others. Her mind often wandered, but she always conversed correctly on the subject of religion, and her prayers were suitable, both in matter and manner. Her father told me this morning, that she had repeatedly asked permission to be baptized. She died about twenty days since, and I can but hope that her strong desire to dwell with her teacher in heaven, has been realized.

I returned, Aug. 5, from Sandoway, where I have been spending a few weeks with br. and sister Abbott, on account of my health, which has not been very good for some time past. Through divine mercy it is now improved. I preached a few times at S., and had opportunities to converse with a few of the people about Christ. One man professes fully to have decided that he will be a Christian, and is only delaying baptism a short time. He appears to be sincere. One or two others manifest considerable interest in the truth. Of Karens, br. A. had about twenty-five in school when I arrived, some of whom returned to Burmah before I left. I trust that they are preparing for extensive usefulness among their people.

OBITUARY OF MR. COMSTOCK.

His sickness and death.

In a letter of Mr. Stilson, dated at Akyab, April 30, a few days after our beloved brother was called from his labors to his reward, we have the following particulars concerning the closing scenes of his missionary life. The sketch of his early history and character, which is appended, has been furnished by the bereaved father, the Rev. Oliver C. Comstock, of Michigan.

Our dear and much valued br. Comstock is numbered no more with the living on earth. We have, however, the most satisfactory evidence that he is happy with God. His spirit took its departure on the 25th inst., at 2 o'clock, P. M., after an illness of only forty hours.

I had the painful privilege to watch over him through his sickness; at least, from the time that I became acquainted with the fact that he was ill. On the 23d, he appeared as well and cheerful as usual, and when he retired to rest, no one of us supposed that he was not in perfect health. We knew nothing of his illness till the next morning, when he called for, and took a little medicine. He then stated that he had been ill all night. As he appeared not to obtain relief from the medicine, he requested me to send for a physician, which I did immediately. The physician, Dr. Archer, commenced an active course of treatment for the cholera, and succeeded, after some six or eight hours, in checking it; but a low fever followed, and as his strength was too far reduced to endure it, it proved fatal. Dr. A. was exceedingly attentive, although suffering from illness himself, and very frequently called to see him till the last. Our brother called me to his bed side about 10 o'clock, on the 24th, and after stating there was more probability that he should die than that he should recover, he wished me to dispose of certain articles in presents to his children and to others, and also to arrange certain matters which he named; adding, that papers in his desk would explain the rest. He then said to me, in substance, as follows:—"I did desire to live a little longer to labor for God. I hoped to return to Ramree and baptize Pah Tau and the boys," (naming one Burman, whom he had employed as a copyist, and who had recently declared his faith in Christ;

also three school-boys, who had professed Christ, but had never had courage to be baptized;) "but if the Lord has no more for me to do, I can cheerfully leave the world now. I have no earthly cords to bind me here. My trust is in the Lord. He who has been with me thus far, will still be with me and take care of me. I have no fear to die—my faith is fixed on Jesus. I wish you to state distinctly to my friends at home, that I have *never, in the least*, regretted having come to this country." I then, at his request, read the 8th chapter of Romans and prayed with him. After this he never said a word about his temporal affairs, and seldom spake at all, except when asked a question, unless to tell what he wanted as food or drink.

In the afternoon of the 24th, as I sat beside him, he said to me, "Can we not have a —?" Here he hesitated, and seemed to make a great effort to think of the word he wished to use. I tried to help him to it, by saying a *season of worship? prayer?* "No." A *chapter read?* "Yes, that is it." I took the bible and read portions of several psalms, and prayed with him, but when I closed he seemed not to have been conscious of what was passing. When asked if his thoughts were much on God and heaven, he would sometimes, after several unavailing attempts to speak, point upwards, and with a smile seem to say, "There is my home, and there I long to be." It was with great difficulty he could speak after noon of the 24th, but still, except for a very few moments, he seemed to retain his reason till very near the last.

Thus is removed one of our most valuable men. Who will supply his place? Who are on their way to fill up our rapidly decreasing number? Soon it may be said of me and mine, "*they are gone.*"

I had but just recovered from a slight attack of fever and ague when br. Comstock was taken, and have scarcely yet regained my usual strength. I was able, however, to go to the grave and conduct the funeral services there, at dusk, the day on which he died. The European officers paid their respect to the deceased by following his remains to the grave, dressed in their usual uniform, and, of course, attended the services at the burial. Last Sabbath I preached to the church with reference to the departure of our brother from 2 Cor. v. 1. Many of the natives seem to be real mourners.

Br. Comstock had come from Ram-ree about a month ago, to spend the hottest part of the dry season here. For the most part of the time he busied himself in re-writing and arranging a work, which he had for some time been preparing for publication, and which was to exhibit the state of Arracan,—what had been done for the inhabitants by missionaries, &c. He was writing the concluding chapter, when summoned from his labors here to a more exalted service on high. The book, I trust, will be so far completed by some other hand, as to serve the purpose for which it was designed,—to rouse a deeper interest in the churches in America in behalf of the mission in Arracan. The last sentence he ever penned spoke of the *fewness of laborers* in the missionary field. And how mysterious is that Providence which has still diminished the number by removing one so well qualified for labors among the heathen.

His early history and character.

The deceased was the third son of O. C. and L. S. Comstock. He was born in Ulysses, N. Y., March 24, 1809. Blessed with an excellent physical constitution, and almost uniformly enjoying high health, he was early sent to primary schools, and successfully prosecuted, in unbroken continuity, a course of liberal and virtuous education, until his graduation at Hamilton College in June, 1827.

So circumspect and exemplary was his college life, that during the whole of it he received not a single admonition from either of the Faculty. His public education having been completed, he assiduously addressed himself under able instruction to the study of the law, and in July, 1830, was admitted an attorney in the Supreme and Chancery Courts in N. Y. The honorable distinction which he had all along maintained as a scholar, united with his pure and amiable deportment, rendered bright his prospects of future wealth, preferment and fame. He formed a connexion in professional business, with an eminent counsellor in the city of Rochester. Here, for a few months, the study and practice of the law engrossed his attention. But this beloved and lamented missionary

had been the subject of much holy solicitude and many prayers. From a child he had known the Holy Scriptures—worshipped beside the family altar, and accompanied his fond parents, with his only surviving brother, to the house of God. In the winter of 1831, so glorious in the religious history of Rochester, our endeared son, in the judgment of charity, understandingly and cordially submitted to the cross of Christ. His subsequent conduct has abundantly evinced the reality of his sacred profession; the grace, power and faithfulness of that Being to whom he had surrendered his undivided heart and service for time and eternity. No sooner had he, in some measure, seen and felt the heinous nature and tremendous results of sin,—a celestial loveliness and efficacy in the gospel, than he was sweetly constrained to visit from house to house, distributing tracts, reading the scriptures, conversing and praying with all who would receive his humble manifestation. Having become a member of the 1st Baptist church, of which his father was, at that time, the rejoicing pastor, his breast pervaded with sentiments of philanthropy—desiring to see the glory of God in the salvation of lost men, and deeming it his duty (to use his own words) “to occupy that position which should enable him to do the most good in the world,” he modestly signified to the church his impressions of duty, relative to a farther preparation for the arduous, but delightful labors of the ministry. The grace and providence of God, in connexion with his own views and affections, induced his brethren, with cheerful unanimity, to commend him to the Board and Faculty of the Hamilton Literary and Theological Institution, as a fair candidate for the ministry of reconciliation. Here, for one year, he creditably pursued the studies of the senior class in theology; and spent a second, chiefly, in collecting an acquaintance with the elements of the Burman tongue. Solemnly, in due form set apart to the work of the ministry, and for a foreign field, on the 2d of July, 1834, he sailed with his most endeared wife—the

departed S. D. Comstock, and other beloved missionaries, for the benighted empire of Burmah. Amid toils and dangers, sickness and deaths, discernment, fidelity and usefulness have been accorded him by universal suffrage. His mind was strong, his learning solid, thorough and practical. Entertaining definite and vivid conceptions of his subject, his reasoning was just, and his deductions were plain and triumphant. He was remarkable for conscientiousness and decision of character. Unappalled amid the most formidable difficulties, nothing could induce him to flinch from the prosecution of his purpose when formed upon mature and prayerful deliberation. We fear not the imputation from those who best knew our lamented son, that we write under the blinding influence of paternal partiality and grief, when we say, that he possessed high intellectual and moral worth. Formed for society, friendship and love, he was truly interesting and amiable in all the relations of life. But we shall never more see the manly form, and hear the animating voice, on these low grounds of sorrow, of him whose memory we so fondly cherish.

Aught that remains of his mortal frame, far from the land of his nativity, from kindred and home, reposes beside the ashes of his revered Sarah and loved babes. We will repress the effusions of our sensibility. The unfailing promises of the Saviour are enough. We shall soon be with Christ, and all our loved ones in paradise. At the appointed time, He will awake the saints from the long sleep of death, and invest them with bodies fashioned like his own in glory. The revelations of eternity will display the necessity and the victories, the rewards and glories of the missionary enterprise. To have lived well; to have accomplished lofty and hallowed aims, is to have lived long. No new thing has happened. Jehovah is fulfilling his designs. Amid all the trying scenes of the most eventful life, amid the throes and convulsions of the nations, the good man may calmly confide in the omnipotence of grace; in the glorious truth that "The Lord God omnipotent reigneth."

LETTER OF MR. STILSON.

Kemees—Visit to Chitsa's village—Alphabetic character.

My journeying for the cold season has been two trips to Cruda, where I administered the supper each time, and preached several times to the people there and at other villages; and two short visits among the Kemees. In my first visit among these last, I spent three days at Taroke, a village composed of Burmese and Rakhaings. I was here hospitably entertained in a monastery, where the priest very kindly allowed the privilege of setting forth the law of the Eternal God, and showing the immeasurable contrast between Him and the gods by which we were surrounded,—composed of wood and stone. I felt it a great privilege to be allowed a quiet retreat, where I could converse with Him who made heaven and earth, fearing no interference by the gods of the heathen, with which the dwelling was crowded. Several of the villagers came in, and very attentively listened to the gospel. The priest, when not surrounded by his people or disciples, would assent to "the law (of Christ) that it is good," but seemed not to acknowledge this when they were present. He has before been thought, by some, an inquirer. I found many Kemees during my stay, and one chief promised to erect or prepare a shelter for me if I would come to his village, on the Min Mat Creek, considerably to the west of Taroke. I had had in view a resting place among that people in some location much nearer Akyab than Chitsa's village, on the Mee, and was very glad to find the people so much interested to have me make them a visit; so I promised to visit them after returning from Chitsa's, to whose village I was going immediately. Min Mat Creek being far to the west of the one on which Taroke lies, I should be obliged to descend to the Koladon one tide before entering the mouth of the Tongo Creek, which leads to the Kemees villages. I thought it best to visit the people on the Mee, first. So I moved up to Chitsa's village.

Found my house at Chitsa's blown down and destroyed. A new zayat had been erected in the place of the one occupied two years before,—that having "had its time." The chief was absent, and did not return during my stay, which was but five days. Every thing about me looked dreary enough.

The stocade of the *capital* was demolished,—but five houses remaining,—most of the people being about to remove to a distant mountain for a new residence. Some were complaining of their chief, that he was tyrannical, and a slaveholder, &c., and many had already gone from under his jurisdiction, on account of (as they say) his ill treatment. How far their complaints were well-grounded, I am unable to say; I have fears that he is no better at heart than many other heathen. I found his brother, who aided me some four days in translating a little work which I hope to introduce when completed, and the character in which books are to be written is fully settled. After five days stay, I left. Ko Koung Oung, a Rakhaing assistant, aided me in conversing with the people upon the Christian religion. Many listened attentively.

*Sun Kween's village—Arracan city—
Baptism at Akyab.*

On descending the river, we stopped at but two or three villages. When we arrived at the mouth of the Tongo Creek, we were but one tide from Akyab, and as we had been absent fifteen days, and I had left Mrs. S. threatened with a fever, and I had heard nothing from her since I left, I concluded to run into Akyab, and, after spending one day, if circumstances were favorable, to leave again for Sun Kween's village, on the Min Mat Creek. When I reached home I found the small-pox prevailing extensively. The friends of most of my boatmen were ill of this, or some other disease, so that not one could proceed with me. After ten days I left, taking Mounng Kywet, my Burman assistant.

After three tides journey, we reached the Kemees' residence, but found our chief had removed a mile and a half up the stream, where he had built a new village, at the very head of tide water. We tried in vain to reach his place, and sent for the chief to meet us at the old *capital*, and here I stowed away myself for the night, and hoped to make it my home for a week or two. The chief came next morning, and urged us to go up to his new place, saying the tide was higher than we found it the day before, and that we could go; so we consented, and, after some effort, got the boat within a quarter of a mile of his village. The chief furnished me with a room, which, though very cold at night, served my

purpose very well. Here I spent eleven days, laboriously employed in talking and writing the Kemees language. I was peculiarly favored with the assistance of a man of unusual cleverness at interpreting and explaining. Had he an education, he would be a very valuable assistant as a linguist. During my stay, Mounng Kywet took three boatmen with him, and visited several large villages of Burmese and Rakhaings, where he was much encouraged by the attention of the people to the word. He gave away a good number of tracts. When he returned he seemed to be much exhausted with his labors; said it was too hard for one to preach entirely alone, as so many questions were to be answered, that no one could endure the labor of satisfying all.

After taking leave of our mountain friends at Sun Kween's village (which stands in Lat. 20° 32'), we set our faces towards old Arracan; where we arrived in two days. Here we spent six days, and every day found multitudes to listen to the message of mercy, and receive tracts. Here is a very interesting field for labor, but I cannot "*particularize*" now. We reached home Feb. 7, having been absent twenty-three days. Since then, I have had the privilege of baptizing an interesting Burman, who has been educated as a priest. He resides near old Arracan, and has come out very boldly on the Lord's side. I hope he will *wear well*, but must leave him in the Lord's hands. He and another Christian have gone as boatmen with Mounng Kywet to his place, and other surrounding villages, to spend a month. Several here listen quite well.

We have a small, but increasing school, under charge of Mrs. Stilson; the number is now fifteen, mostly studying English, some of them considerably advanced.

Our latest intelligence from Mr. Stilson is of May 7, when he writes as follows.

I have come with my family to what is called the *point bungalow*, to spend a few days on the sea-beach, as it is sickly in town, and we were all getting rather ill. This is two miles out of town, and quite away from all inhabitants. A spacious building is here erected by government for the benefit of those residents who may need a change, and the officers have kindly

given me the use of it. I am happy to say we are all now quite comfortable. The sea breeze is very refreshing, and the rains are just commencing. The principal disease in town is the cholera, of which several die daily. This dreadful scourge of God is prevailing in various parts of India this season, more than usual, and in many places is accompanied by the small-

pox, which is more fatal than it has generally been.

One of the victims of the cholera was wife of the native assistant, Moung Kywet, who had made profession of faith in Christ a few months before her decease. In the same connexion Mr. S. mentions the recent baptism of a native convert, the mother of the deceased.

Other Societies.

Baptist Missionary Society, (Eng.)

JESSORE—INDIA.

Mr. Parry, the missionary, says,—

I am, at present, under deep distress of mind on account of the sufferings of my poor dear people. A wicked Tálukdár, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and cattle, besides ready money and household articles. Thirty poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a native Christian village which I took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the heathen landholders. The calamity which has befallen the individuals in question, is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labors at this critical time, when the lands require to be ploughed. If speedy relief is not rendered them, they will have no means of subsistence at a future period. I have represented the case to the magistrate, who has paid every attention to the complaint, but I am very apprehensive of the result, owing to the host of false witnesses the landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next breakfast meeting, the propriety of all the missionaries in the country memorializing government to pass an enactment for the protection of native Christians against the persecutions of the landholders, who, in various ways, offer great obstacles to the spread of Christianity. The last case of persecution at Dháká is one in point. The murder of a native Christian

in Krishnanagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of any Ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the Sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit twenty or thirty rupees. The petty annoyances which Christians meet from their heathen neighbors, are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labors and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to, have been allowed to prevail too long to the detriment of missionary labors. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves, under the counsel and direction of God, to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer.—*Miss. Herald, (Eng.)*

Wesleyan Missionary Society, (Eng.)

ASHANTI.

The English Wesleyans have for many years prosecuted, with much vigor and with encouraging success, missions in Africa. One of their missions is among the Ashantis, a warlike nation of negroes, on and adjacent to the Gold Coast of Guinea. There are about one million of this people. Though not the most civilized of the African tribes, they are far in advance of the Africans generally. At the death of the

king, his servants—often 100 in number—are slaughtered on his tomb, “that he may arrive in the infernal regions with a suite becoming his rank.”

One of the missionaries, Rev. G. Chapman, furnishes the following encouraging statements:—

Destruction of a Fetish.

The two young men to whom I referred, still give pleasing evidence of a strong desire to know more fully those great truths by which they may be saved. The sincerity of one of them was manifested a few days ago, in his committing to the flames his fetish,—that fetish in which he, from his childhood, had trusted. This was done under circumstances of some interest. The companions of the youth, hearing what was about to take place, assembled to witness the destruction of the first fetish destroyed in Kumasi from conscientious motives. Every thing being in readiness, two or three large drums were brought out; and as the god hung suspended over the waiting flames, one of the party, in imitation of the signal given by the king's death-drum, struck his drum to the well-known sound, “Cut him down! cut him down! cut him down!” The flames instantly received the long-adored image; while, at the moment of its fall, another drum answered the first, and loudly responded, “Down!” So perish all the false gods of Ashanti! This, I believe, is the first instance of the kind which has taken place in Ashanti, and augurs well for him who has given so noble an example.

The expectations of the natives.

In addition to the few who have joined themselves with us, many respectable and influential persons in the town entertain the conviction that Christianity will effectually accomplish its great design; and, eventually, surmounting all opposition, become the religion of the land. Again and again have I heard this opinion expressed. But a few days ago, at the close of a custom held at Bantama, a respectable old chief called upon me. He stated, in confidence, that, while at Bantama, much had been said by the king and others respecting the object of the mission; and that, after much conversation on this subject, they gave it as their decided opinion, that our motive and object are really good, and that it will be to their interest and benefit to give every encouragement. The old man continued, “Much more was said; but I may not tell you now. Wait a little, and do not be discouraged. I am old and grey-

headed; but I hope to live to see you successful.”

Healthiness of the climate.

The statements made respecting the greater healthiness of the climate, as we penetrate further into the interior, are certainly founded on truth. This is not only the opinion of Europeans, who have occasionally journeyed to some distance from the coast, but the natives themselves uniformly acknowledge the same thing. It is common even for the Ashantis to complain of the sickness to which they are subject when visiting the coast; but the contrary is the case when they journey inland. This, to every friend of missions, cannot but be a cheering fact, as warranting the hope, that, in the prosecution of the great work of Africa's salvation, there will not be that fearful sacrifice of life which the brief but sad history of missions on the coast presents. I may be permitted to refer to my own case in confirmation of the above. I left a bed of sickness to commence my journey here; for near fourteen weeks, I had not been able to preach more than once; and such was the state of extreme weakness to which I was reduced, that during the first two days of my journey I was unable to walk even a few steps to relieve my hammock-men. I had occasional sickness during the first two months after my arrival at Kumasi; but this was not matter of surprise, considering circumstances. The rains fell almost daily with great violence; and such was the unfinished state of the mission-house at that time, that, more than once, while stretched upon a sick bed, I was compelled to protect myself by my umbrella. But, under circumstances certainly not favorable, my strength returned; and, during the past five months, I have enjoyed as good health, or nearly so, as that with which I was favored when in England.

Missionaries wanted.

I cannot conclude this letter without entreating you to send us more help. We are only five of us in the Gold Coast district, including Ashanti; and our duties are more than we can possibly attend to; and as Mr. Allen will be leaving for England early next year, we shall then be reduced to four. To give you some idea of the extent of my labors, I would just say, that my circuit extends to Winnebah. This includes a line of coast of fifty miles, embracing several large towns, which have a united population of about 35,000. We have establishments at only a few of these places; but, had we the means, we might occupy the whole. Then, again, I have

to extend my visits as far into the interior as Mansue, which also is fifty miles ; within which space we have, as you are aware, several stations ; and many other places are anxiously waiting to have teachers sent. Now, in order that all these places which we already occupy may be visited as they ought to be, it would be necessary for me to spend three-fourths of my time in travelling ; for although we have several excellent young men in our employ, yet circumstances prove that too much must not be left to them ; and I am quite convinced, that if we had a sufficient number of European brethren to work the ground which we already occupy, a great deal more in every way might be done.

KAFFRARIA.

Decline of heathenism.

The past year has been one of no ordinary interest to this tribe. Ncapai, you are aware, is the Regent for his nephew, Dushani, son of Sonyanga, who was killed in war by Umding, chief of the Amabele, about fourteen or fifteen years ago ; which tribe was shortly after destroyed by Ncapai. Sonyanga left only two children, of the ages of four and two years, the elder of whom is now declared of age, and takes the chieftainship. In former years, many would have trembled on this occasion, and much blood would have been spilled. But, blessed be God ! there is a great change. For the circumcision of the young chief the custom of the tribe is, an assegai, and cattle for his food during the months of separation, which must be obtained from the enemy. This has not been done ; but Ncapai directed a new assegai to be made for the purpose, on his assuming the chieftainship. The nearest male relative on the mother's side (her father, if alive) is killed, and his skull is preserved in the house of the young chief as a wash-bowl, to make him strong, and he is anointed with the blood or fat. This ceremony is called *te gorma*. In the case of Mudikan it was performed ; but not in the case of Sonyanga, in consequence of his mother's relatives living with a powerful tribe. On Dushani coming of age, a question arose whether it should be performed or not : one part of the tribe was against it, saying, "We have a teacher. The word of God is with us. We cannot do it." Another part (with whom, I believe, was Dushani's mother,) said, "We must perform it. It was done to Madikan, who lived to be an old man, and was a great warrior. It was not done to Sonyanga : he was killed

young, and did nothing. Now we love Dushani, and do not wish him to die young ; and his mother's father and relatives are with us." On hearing this, they fled, the father to a distant part of the tribe, and the next male relative came to this station. I spoke to Ncapai about it several times : he said, "They have nothing to fear. I am his father, and will never agree to it. My word is, We are to sit still. All the petty chiefs must make him great by giving him cattle, according to their ability." This has been done ; the relatives have returned, and nearly 200 oxen, of various ages, have been given to him. Another circumstance I will notice, and conclude. Some time ago, Ncapai had a violent bilious attack, which caused great alarm. All the councillors were assembled, and two oxen killed. Ncapai's mother and one of his wives sent to the doctor, to know what was killing Ncapai ; but Ncapai sent to inform me he was ill, and wished me to visit him and give him medicine. After the morning service on the Sabbath, I rode off to his place. Whilst I was giving him medicine, the messengers returned, and said, "Ncapai is killed by the spirits of his friends. They are contending : why does he not give Dushani corn ?" (that is, "Why does he not plunder some rich man, and give him the cattle ?") "There has been a long contention between the spirits of his father, uncle, and brother : but they determined to go to him. He must first kill two large oxen at two great kraals ; and then, at his great kraal, kill the fattest ox." Ncapai was lying on the floor, and would listen to no more of this nonsense ; but cried out, "The doctor is a liar ! I will kill the ox when Dushani visits me, but not for the doctor's lies !" His great men began to expostulate with him, saying, "If you do not kill it now, you will die." He called out, "Do not talk any more ! I will not listen to his lies. I will take Garner's medicine, that will make me well." Afterwards they came to me, and begged I would try to help him, and pray to God to make him well. I spoke a few words, and rode home after praying ; and then sent him more medicine, and visited him again ; and, by the blessing of God on these means, he was restored. When he saw me again, he said, "That fellow" (the doctor) "wanted meat ; but he lied : I would not believe him." Now, whenever Ncapai is unwell, he says, "I will go to Garner for medicine ;" or else he sends ; but refuses the native drugs, except such as are applied externally. — *Wesleyan Miss. Notices, (Eng.)*

British and Foreign Bible Society.

FORTIETH REPORT.

Funds.

The entire receipts of the year amount to 93,359*l.* 2*s.* 4*d.*; being 5882*l.* 19*s.* 8*d.* more than in the preceding year. This increase has principally taken place in the donations, the legacies, and the free contributions from the Auxiliary Societies. The sales of the year amounted to 51,795*l.* 9*s.* 5*d.* The total sum applicable to the general purposes of the Society, is 46,568*l.* 12*s.* 11*d.*

The expenditure of the year amounts to 84,669*l.* 8*s.* 8*d.*, and the engagements of the Society exceed 40,000*l.*

Issues of the Scriptures.

The issues of the Society have been

At home,	676,624
From dépôts abroad,	267,407

Total, 944,031

The total of the issues from the commencement amount to 15,965,025.

Retrospective view of the Society.

Your Committee might recapitulate the numerous sources of encouragement which the year has supplied: it would be easy and pleasant to do so. They would then have to point, as on former occasions, to France, to Belgium, (and now to Holland,) to Germany, and to Greece; to the countries of the North; to the British empire in the East; to the islands of the Southern and Western Ocean; to our own most favored isle, where Christian liberality has again abounded, and where the *good word of the Lord* is still in such large request: they would have pleasure, also, in referring to the numerous individual cases of usefulness which the journals of our colporteurs have reported, or which are found in the letters of our agents, of missionaries, and others.

But your Committee wish to take a wider range. It is a day of solemn "remembrance;" and they would dwell, for a few moments, on the retrospect and the results of the last forty years. It is an unquestionable, and, surely, an important fact, that, during that period, more copies of the written word of God have been published and circulated than in any equal period since the world began; more, perhaps, than in all former periods put together. It is not in one country alone, or in any one portion of the globe: it is not in one language only, or but in few: in

addition to the versions previously existing, the bible has been translated into many languages which, forty years ago, had not been heard of; and its circulation has penetrated into countries, the very names of which were, at that time, scarcely known.

Your Committee do not attempt to lift the veil of futurity, or to unroll the volume of unfulfilled designs: yet they would reverently watch the *pillar of the cloud of fire*; and when *the hand of the Lord is lifted up*, they would desire to see it.

When the Society, forty years ago, entered on its labors, the religious aspect of Europe, and of the world, was not what it is now. Controversies, which had at one time riven the whole fabric of Christendom, were at rest: and Christianity itself had to struggle only with its common foe, at that time assailing it under the form of a disguised or rampant infidelity.

But the scene is changed: a conflict has arisen within the precincts of the Christian church itself; and questions that had slept for ages—questions of momentous interest—are re-agitated; claims, long held in abeyance, are once more pressed with startling importunity and boldness. The tide of ancient controversy sets in afresh; the wave rises and spreads, so as to threaten the most distant shores; symptoms, in short, are seen around us, far and wide, of a gathering storm.

Is it not worthy of notice, that, long before the present signs appeared, and while the churches of Christ were enjoying a comparative repose, Societies should have been instituted—which, perhaps, could not have been formed now,—through whose agency those writings, on the authority of which the final issue of the present conflict must turn, have been gaining a silent but unexampled dispersion among the nations? That book, which must form the only infallible standard of appeal, is now found in the hands of innumerable people. May it not have been for this very purpose—in merciful preparation for this very hour—that Bible Societies were established, and that their task has been, by God's help, so effectually fulfilled?

Surely we must regard it as a token of special favor to Britain, that nowhere are the *lively oracles* better known—nowhere has there been a wider delivery of the volume of inspiration, than within her borders. Among the poor as well as among the rich—in the rural districts as well as in our towns and cities—in the school-room and in the cottage, the bible is a book *POSSESSED*—by many, very many, it is a book *BELOVED*; and, on all questions of religious interest, it will be, as it ought to be, *THE BOOK APPEALED TO*.

Let, then, the hour of trial and of conflict come, if so it shall please the all-wise God to order it; let the war of principles rise to whatever height it may, the friends of the bible must not yield to fear. Trusting in the name of the Lord, they may, with more than calm submission, with unwavering confidence, and even with joyful hope, await the result.

In the mean time, the path of immediate duty is plain. Let us hold on our way, keeping steadily in view the one simple object for which we are associated: let us continue to multiply copies of the sacred word; let us send them wherever the providence of God may permit: let us bring forward this *witness for God*, to speak, so far as may be, in every tongue, to every conscience: and let us not cease, till each member of the human family has had an opportunity to read or to hear what *the mouth of the Lord hath spoken*. For, be it remembered, even if we should with too presumptuous an eye have sought to scan the providential design and issue of our work, our general obligation to pursue it still remains untouched—the motives thereto urgent and overwhelming. The bible is the book of God, suited to all nations and addressed to all. It is the beacon of salvation to the tempest-tossed church, and in the season of repose its counsellor. To myriads of solitary travellers it is the lamp of life: it cheers the disconsolate, it guides the perplexed, it directs the guilty to the cross of Christ, it tells of heaven to the dying: in a word, wherever it is accompanied by the blessing

of the Holy Spirit, it is the power of God unto salvation, to every one that believeth. This should be enough for us; more than enough to animate our zeal, to quicken our prayers, to keep alive within us a quenchless, glowing charity. For what are the results? Souls are saved from death; Jesus, the Mediator, is magnified; the love of the Spirit is revealed; and *glory to God in the highest* becomes the theme of an everlasting song!

And now, having called to remembrance the years that are past—years, it may well be said, *of the right hand of the Most High*, and emboldened and encouraged by the promise of the future—a promise embracing ages to come, and rising upward into immortality—let us return to our labors, let us resume our march. *In the name of our God we have set up our banner. The God of Israel is He that giveth strength and power to His people: blessed be God!*—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

Religious Tract Society, (Eng.)

Issue of Publications.

The issues from the depository during the year, amount to 15,637,076, making the total circulation, in about ninety-four different languages, including the issues of foreign societies assisted by the Parent Institution, to amount to nearly FOUR HUNDRED AND SEVENTY-SIX MILLIONS of copies of its publications.—*Id.*

Miscellany.

Obituary Notices of Native Converts.

RADANATH.

This individual was a native teacher connected with the London Missionary Society's station at Calcutta.

One of the missionaries, addressing the Committee at London, says,—

Once more I have the mournful duty to inform you that death has been in the midst of us. Alas! alas! how often does he invade our circle. But so it is; and we can only say (and may we do it in the spirit of Christ's followers!) Not our will, but *Thine be done*. This time the fell

messenger has passed by the European, and smitten the native laborer; thus teaching all in every circle how frail they are, and how little we ought to depend in God's work on the most efficient agency. Our esteemed native fellow-laborer, Radanath (Ramsey Paterson), fell asleep in Jesus on the morning of the 2d of April.

From the time that the sickness fell on him he had a presentiment that he should die; and, under the influence of that presentiment, manifested a calm, intelligent, and scriptural faith in Christ. The evening previous to his death, he said he had no concern about himself; all was right for eternity: he could commit all into the hands of a faithful Redeemer. His only

anxiety was about his offspring. He has left three dear children; and his poor widow expects every day to be the mother of a fourth. "Who," he said, "will bring them up in the fear of God?" I need scarcely add, we shall do all we can to secure to them such an education as he would himself have sought to impart. His eldest child, Peter, is a fine lad, and a pupil in the Christian Institution. May he follow in his father's steps!

In the death of Radanath, our mission has sustained a severe loss, and one which will not be soon or easily repaired. He had been connected with the Calcutta Mission upward of eighteen years; and over all that period, in every way, and under all circumstances, reflected honor on his profession. For twelve years he was engaged as a catechist in direct missionary work; and all the brethren with whom he has been associated, cheerfully attest that he was a *brother beloved* and one *approved in Christ*. He possessed, naturally, an amiable and obliging disposition, combined with great perseverance. To these natural endowments were added the gifts and graces of the Spirit of Christ, rendering him additionally *lovely and of good report*. In labors he was *abundant*; he was humble and prayerful; meekly faithful to his brethren, and full of Christian love to the heathen. He was peculiarly inclined to look with charity on the failings of men, but unhesitatingly stern in the reproof of their sins. He had a ready perception and a sound judgment. In the conduct of the affairs of our mission we always felt, in confiding the execution of plans to him, that he would exercise as wise a discretion as any of our European brethren.

In a word, it has never fallen to my lot to see any native like him, and but few European ministers, enjoying the scanty advantages of his early life, better adapted to the Christian ministry. He was respected equally by heathens, Mahomedans, and Christians: all testified of him that *he was a good man*. His loss will be peculiarly felt at the present time. We had just arranged all our plans connected with our native churches, and had appointed to each native pastors.

He was to have had the superintendence of one church, and a general surveillance, under Mr. Lacroix, of the whole of the people in the south of Calcutta. Mr. Lacroix had, the two Sabbaths previous to Radanath's death, visited Rammakalchoke and Gungree for the purpose of arranging for the settlement of these native pastors in their several localities. At this hopeful crisis, he, on whom much depended

for success, was, as in a moment, removed, and the plan, in a great measure, discontinued. Thus are God's ways, ways of mystery and darkness; yet we must and do believe that all things will work together for good.

LEOTA, NATIVE CHIEF AT SAMOAS.

Leota was one of two natives from the Samoan group of islands in the South Seas, who, in company with their missionary, Rev. Thomas Heath, recently visited England. At his funeral, Mr. Heath gave the following account of him:—

Our deceased brother lived at Tutuila, 100 miles distant from my usual residence, and I did not become acquainted with him until December last. The island of Tutuila is governed by seven chiefs of equal authority, and Leota was one of them. Aperaamo tells me that prior to his conversion he acted mildly and kindly among his people, and not with that tyranny which is characteristic of some of the chiefs in their heathen state. This is just what I should have inferred from the development of his character since I have known him—that he was naturally a kind-hearted man. He lived in the district formerly under the superintendence of my lamented br. Barden, who was drowned while bathing, about the end of the year 1838. After that melancholy event, and until the location, in 1840, of Mr. Slayter in the same district, our br. Murray had the care of Leota's district; and it was during that time that Leota first began to feel serious concern relative to his salvation. It was sometime before his convictions and desires came to a crisis; and, in the interval, he several times appeared to abandon, but again resumed, his old pleasures and follies. In 1840, however, after the settlement at Leone of br. Slayter, he became decided, and applied for baptism, and subsequently for admission into the church; to both which privileges, on due probation, he was admitted.

During our voyage to England, the behavior and conduct of Leota and our other native friend was very exemplary. They kept up private prayer daily, as well as prayer together, and were in the habit of reading the gospels and other books in their own tongue. We had also a short service in the Samoan for their benefit every Sabbath, in which our departed brother took a part. He also kept a brief journal of the events of the voyage, and his visits in this country: and though I have not been able, at the moment, to find

them, I have met with several memoranda-books filled with texts and skeletons of sermons, both of those which he heard in Samoa, and of the short addresses delivered by me on board ship, which shew that he was an attentive hearer of the word, and that he wished to retain what he heard. At several of the meetings which we have attended in different parts of the country (at which his presence and addresses excited much interest), and, among the rest, at Norwich, which was the last he attended, he would say, in bidding farewell, "Perhaps we shall not meet again in this world, therefore let us prepare for the great meeting in heaven." On our way home from Norwich he complained of internal pain, but I did not think, from his description, that its seat was the chest. The next day, however, finding his breathing a good deal affected, I obtained medical advice. He was ordered to go to bed immediately (which he never afterward left), and the next day his disease was declared to be inflammation of the lungs.

From that time until the following Monday, when myself and Aperamo left him, on going into the country, I did not think that the disease had assumed an alarming form; nor, indeed, did it, until the day before his death. On our parting with him we had prayer together, and I and Aperamo said a few encouraging words to him; and having observed to him that some died of his complaint, we inquired what was the state of his mind? He replied, with great composure, "Just as God pleases. I do not fear. I believe in Jesus." His attendant could not converse with him; but she states that he was evidently much engaged in prayer to the very last. Although, therefore, I sorrow, I do not sorrow as those who have no hope. On the contrary, I believe our friend was fully prepared to die; for, applying the best criteria we can, and are accustomed to do, with regard to Christians in our own country, I believe that Leota was a truly godly man.

TWO PIOUS AFRICAN FEMALES.

Communicants of the West Africa Mission of the Church Missionary Society.

The name of the first is not given. It is enough that it is written in the "Lamb's book of Life."

Of her one of the missionaries remarks,—

This day (Oct. 21, 1843) a poor widow died. She had suffered much from a consumptive disease during the last eighteen

months, which she bore with Christian fortitude and resignation. She was baptized, and admitted to the privileges of the church, by the late Rev. W. B. Johnson.

It may be truly said of her that she was a Christian indeed. Her knowledge of scripture was surprising; her attendance on the means of grace regular and devout; her whole conduct exemplary; her faith in Christ simple and firm; her hope of glory bright and steadfast; and her end peace. I knew her upward of eighteen years, and can bear my humble testimony to her Christian character during that period. I have often thought, since her death, with what holy joy and heavenly delight she would, in the other world, meet her beloved pastor, who was the instrument of God in bringing her to the knowledge of the truth as it is in Jesus.

During the last few months she was confined to her house. I asked her one day how she felt in the near prospect of death. She replied, "I know I am a poor sinner, nothing worth; but Christ is my Savior, and the comfort He has given to refresh my soul since I fell under this sickness is very great. I thank Him truly that he has continued this trial of sickness so long. I do not look to the world and expect comfort for my soul: I look to Christ, to Him only. His promises are many and very great, and upon these I can rest. God has fulfilled one part of that precious promise, so I believe He will also fulfil the other,—*Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.* Yes, God has mercifully taken care of me, a poor widow, ever since my husband's death; and so I trust He will take care of my two dear children. I leave them with God."

The last time I saw her she had broken a blood-vessel during the previous night, in a fit of coughing. At intervals, when able to converse a little, she said, "I wish to be with my Savior; but hope He will help me to bear my pain patiently, and wait His time. Oh, what did my blessed Savior suffer to save my poor soul! All my hope is in Christ. I loved Him, and endeavored to serve Him, when I was well and strong; but since I am sick and weak, He is far more good to me than ever I remember before. I can die happy: I am not afraid of death, because my blessed Savior, the Lord Jesus Christ, has enabled me, of His goodness, to trust altogether in His mercy. He took His blood, His own heart's blood, to pay for my sins: the work is all His own. Praise His holy name!" In three days from this time she was removed from this world of

sin and sorrow to that of joy and eternal happiness.

To-day (March 11, 1844) I committed to the grave, in the presence of a number of sorrowing members of the church and others, the remains of a female communicant belonging to Gloucester, who, in her life and death, had adorned *the doctrine of God our Savior*.

Nancy Decker, the communicant in question, was a native of the Yoruba country, and was brought to Sierra Leone, and liberated from the slave ship, about twenty years ago. Divine Providence fixed her abode at Gloucester, where she was educated in the Society's school, and became one of many instances in which the instruction then given by the Society's servants to liberated African children has been attended with manifest advantages. She learned to read the sacred scriptures; and her decent appearance evidenced that she had learned other branches of a female education. In 1836 she was admitted into the church by baptism, and became a steady and consistent communicant. On no occasion was she ever brought before the missionary for misconduct: on the contrary, her constant attendance on all the means of grace, her devout demeanour in the house of God, and her quiet and peaceable behavior in the village, often cheered his heart when grieved by the misconduct of others; and assured him, that, though the number was small, there were some of the flock of Christ under his pastoral care whom it was both his duty and privilege to feed. At divine service on the Lord's-day, and week-days; at the early morning prayer meetings, and other meetings; at the missionary prayer meetings, and Sunday school; as well as at the sacrament of the Lord's supper; she was a constant attendant. Seeing that she was intelligent, and well able to read the sacred scriptures, I requested her to become a teacher in the Sunday school; to which she cheerfully consented, and continued faithfully to fill that useful office till her

last illness. The cause of her death was a cold which she took shortly after her confinement. She attended the Thursday-evening service; but was obliged to leave the church, and complained of cold. Next day she was violently sick, but was somewhat relieved by medicine; and on Lord's day, on the appearance of cramp in her hands and feet, I sent her to our medical adviser. All our endeavors were ineffectual: she died on the following day.

During her illness she was calm, and resigned to the will of God, in whom was all her trust. She believed that her sins were pardoned; and she hoped to be saved through the blood of Christ. When asked, on one occasion, what portion of the word of God she would have read to her, she chose the 51st Psalm, and seemed much to enjoy it. During divine service, on the Lord's-day, she sent for the Christian visitor; and on seeing that two women accompanied him, she desired them not to leave the church on her account, but to go and hear the word of God for themselves; and requested they would remember her in their prayers. She then fainted; and, on recovering, she said, that she was about to appear before the bar of her Maker, to give account to Him; that the debt which she owed she was unable to pay, but her Savior had paid it for her; and, she added, "There is no name under heaven by which I can be saved, except the name of Jesus Christ: this I firmly believe, and am quite sure of." A short time previous to her death, when asked how she was, she said that she wished her heart to be fixed only on God; and added, "Oh, for a heart to praise my God!" Shortly afterward, she fell asleep.

I deeply regret the loss of this pious woman, for she was an example to the village. But our loss is her gain; as I doubt not her happy spirit has joined the company of those who have been redeemed to God by the blood of Jesus, who stand before the throne of God, and sing the song of Moses and the Lamb.

American Baptist Board of Foreign Missions.

Recent Intelligence.

BURMAH.—The last overland mail has brought advices from Maulmain and Tavoy down to June 14. They are of deepest interest, and, generally, of an encouraging

character. The missionaries, for the most part, were in health; Mrs. Stevens having recovered from a protracted illness of nearly two years' standing, and Mrs. Wade being able, though not in perfect health, to

resume the charge of her school of twenty or thirty pupils. The schools are in a prosperous state, and, at Maulmain, are "more than usually large and interesting." The Burman school for native assistants was re-opened by Mr. Stevens about the 1st of June. The reports from the churches are peculiarly gratifying. The number of additions by baptism, reported by the last arrival, including those at Mergui and among the Selongs, was *one hundred and fifty-one*. Forty-three of these were at the protracted meeting at Pyeehka; and seventy-five by Mr. Vinton and Mr. Mason, at Newville, and at other places in the vicinity of Maulmain. The remainder are mentioned in letters from Mr. Stevens and Mr. Brayton. Mr. Stevens writes, June 14,—

You will rejoice with me, that on my arrival from Mergui, I found several individuals waiting to be instructed in theology, and that, consequently, I have re-opened the seminary with six Burmese students and three Karens, who attend half the day, rather, I should say, who come in to the afternoon recitation. Of these six, *three* have already been partially employed as assistants, and given much promise of usefulness. The same may be said of two of the Karens, and the other's heart is in the work of preaching. Before I left Mergui, br. Ingalls baptized Lieut. S., of H. M. 84th regiment, and one soldier. Since I have arrived here, br. Judson has baptized *nine* persons, viz.: three Burmans, four Karens, one Madrassee, and a young lady from England, *now* a governess in Mrs. Judson's family. Br. Vinton has also baptized two soldiers and four Karens.

In a letter of previous date, Mr. Stevens mentions the baptism of five Karens at Dong Yahn, and ten on the Gying river, some of whom were "men of promise and of influence." Others were waiting to be baptized, and many desirous to attend schools the ensuing rains. Two men baptized by Mr. Judson were "greatly persecuted by their heathen relatives and acquaintances." "We have prayed and hoped that this may be a year of the right hand of the Most High among these people."

A communication of much interest has recently come to hand from Miss Vinton. It will be recollected that she left this country in the autumn of 1841 to be associated with her brother in the Karen school department. The following rainy season (1842), having acquired a sufficient knowledge of the native language, she took the principal charge of the Karen boarding-school; and in the dry season of 1842-3, taught a school of about thirty scholars each at Newville and Cheththingsville. The boarding-school at Maulmain in the rainy season of 1843, numbered about eighty pupils.

Near the close of 1843, Miss Vinton again returned to Newville, to re-open her native school; the village is on a branch of the Gying river, sixty miles N.E. from Maulmain; and in her journal of Dec. 30 and Jan 1, writes the following :—

Arrived at this village on the 26th, and commenced my school on the 28th. The first day I had sixteen scholars,—the second, twenty-one,—and, to-day, twenty-eight. After the paddy harvest, many more have promised to come. The Christians, I am happy to learn, have profited from their applications last year, and seem to be growing in grace.

Jan. 1. Yesterday we had a most interesting assembly at worship, and the Spirit of the Lord seemed to hover over us. Ko Pan-lah, the pastor of this church, being gone with my brother to Tavoy, Pra-hai, an assistant from Cheththingsville, preached, and many listened with apparent interest. Nearly two hundred were present. I find that many who were last year bitter opposers to the truth, are now ready to embrace it, and say, When the teacher returns, we wish to be baptized. A daughter of the chief of this village, now residing at some distance from us, has just been to visit me. She was loaded with the most costly ornaments. I endeavored to point her to the only true source of happiness, when she replied, that she had resolved to abandon her former superstitions, and to become a disciple. Her father and mother have worshipped God for a number of months, and are among those who wish to be baptized.

Thus we are cheered and encouraged to press onward in our interesting

though somewhat arduous work. I can truly say that I enjoy a greater degree of happiness in my work than I ever anticipated before leaving my beloved home.

The letter from Mr. Brayton is dated at Uláh, near Mergui, May 4 ; the following is an extract :—

In my last, I gave you an account of the formation of the first Selong church. The last of March, in company with br. Stevens, I visited them again, when sixteen more, after a careful examination, were baptized ; and in the evening we had the pleasure of administering to the church the emblems of the dying love of Jesus.

On our return to Mergui, I left immediately for a tour up the Tenasserim, of some ten or twelve days. Some 150 or 200 families of Siamese Karens (mostly Pgwos) have come over on this side the present season ; partly on account of famine which prevailed in Siam, and partly to escape oppression. As many of them were stopping on the river above, I felt anxious to see them ; and the more so, as our Assistant Commissioner was also very desirous of seeing them, to try and persuade them to come down. I did not see as many of the Siamese Karens as I hoped to, in consequence of their having scattered in various directions in pursuit of something to eat. Capt. Moore told them if they would come down the river and settle at Uláh, he would furnish them with paddy during the rains, i. e., it was with the understanding that those who attended school, I should supply as usual. Those whom we saw seemed much interested in the kind and liberal offer of government, but they have been so long under oppression, that they are very much afraid of coming near town. They seem incapable almost of conceiving the idea that their rulers wish to benefit the Karens. They think the only object which government can possibly have, is to fleece them, and let them go and take care of themselves. Hence their fear of coming near town. I was absent on that tour twenty-three days, and have reason to believe that it was not in vain.

From all the information I can get, there are vast numbers of Karens in Siam. They live there in large villages and cities. They are still coming over to the English side, and we can

but hope that God is sending them to hear and receive the truth.

GREECE.—Our latest intelligence from Greece, is of Aug. 21. Three young soldiers belonging to the " Rifle Brigade," had been baptized by Mr. Arnold ; a fourth was awaiting the ordinance, and another hopes he has been born again.

SHAWANOES.—At a meeting of days recently held at Shawanoe by Mr. Barker, with great interest, six persons were received to the church on profession of their faith, four of them by baptism. Several others appeared to be anxiously inquiring what they must do to be saved.

CREEKS.—Mr. Tucker, of the Creek Mission, has been prevented by excessive rains, and other causes, from making his usual circuit the last season, but has baptized three persons in the Creek country, and thirteen colored persons in his immediate neighborhood. These last, with seven he had previously baptized, have been constituted into a church.

OJIBWAS.—Miss H. H. Morse, in pursuance of the advice of the mission and by direction of the Board, has retired from the mission in consequence of ill health. We are happy to add, that the prospect of her recovery is good, though not such as to allow her to resume her labors under the severe exposures of a so northern latitude.

☞ Receipts, \$7311.64 ; corresponding month last year, \$2296.05.

Donations,

FROM SEPT. 1 TO OCT. 1, 1844.

Maine.

Portland, David Robinson	3,00
York Baptist Association, as follows :	
A friend to missions	7,00
Kennebunk village, Bap.	
ch.	10,03
Milton, do. do.	7,25
I. M. Thompson	1,00

Shapleigh, 2d Bap. ch.	47	
Col. at the Association	10,00	
	—	35,75
Saco River Association, as follows:		
Alfred, Rev. Z. Morton, pastor,	5,00	
do., Bap. ch.	10,45	
Cornish, do. do.	1,00	
do., Fem. Miss. Soc.	7,45	
Parsonfield, 1st Bap. ch.	3,01	
Kennebunk Port, village ch.	2,50	
do. do., Rev. A. Jones	10,00	
Waterborough, Bap. ch.	16,10	
do., do. Fem. Miss. Soc.	4,50	
Col. at the Association,	11,00	
	—	71,01
Hancock For. Miss. Soc., Daniel Morgan, Jr., tr., per Rev. D. Nutter, as follows:		
Sedgwick, Fem. Benev. Soc. of 1st Bap. ch.	25,00	
do., John Carter, of 2d Bap. ch.	5,00	
do., Rev. D. Nutter	25,00	
Sundry sources	27,67	
	—	82,67
Friendship, Bap. ch., mon. con., per Cornelius Bradford,	6,00	
Calais, Bap. Fem. Miss. Soc., Miss Mary H. Green tr., per Mrs. H. D. Smith, sec.	14,12	
Baring, Bap. ch., per G. D. King,	5,00	
Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., as follows:		
Garland, Bap. ch.	3,02	
Newport, Jonathan Richardson	1,00	
North Newport, Bap. ch.	3,00	
Corinth, do. do.	7,50	
do., Sabbath school	3,64	
do., Fem. For. Miss. Soc.	12,35	
Bangor, Fem. Miss. Soc.	15,00	
do., Bap. ch.	39,39	
do., Juv. Miss. Soc.	8,00	
North Bangor, Bap. ch.	2,00	
Enfield, For. Miss. Soc.	5,37	
do., Juv. do. do.	4,10	
do., Rev. T. B. Robinson, in part of sub.	12,00	
Levant, N. B. Fish	75	
Hampden, Bap. ch.	1,00	
Col. at Penobscot Bap. Association	20,18	
	—	138,30
	—	355,85
<i>New Hampshire.</i>		
Hampton Falls, Bap. ch., per Rev. Zebulon Jones,	4,00	
<i>Vermont.</i>		
Thetford, as follows:		
Silas Follet	200,00	
Mrs. Cynthia Follet	5,00	
Willard W. Baker	2,00	
Mrs. Nancy Baker	1,00	
	—	208,00
<i>Massachusetts.</i>		
"Economy," per J. Woodcock,	50,00	
A friend to missions, per Barnabas Sears, Jr., as follows:		
for Karen Mission,	50,00	
"Burman do.,	50,00	
	—	100,00
Boston, Harvard St. Bap. ch. and soc., mon. con. for Sept., per J. Putnam,	13,04	
do., do. do. Young Ladies' For. Miss. Soc., Miss Elizabeth White tr., per Miss Mary Clark, for support of a Karen child named Anna Turnbull,	12,00	
	—	25,04
do., 1st Bap. ch. and soc., mon. con. for Aug., E. J. Long tr., \$2,50 toward support of Rev. J. G. Oncken, and \$17,37 for the Ottawas,	19,87	
do., do. do. Fem. For. Miss. Soc., Miss Mary H. B. Badger tr., annual col. for support of Mrs. Mason in Tavoy, per Moses M. Smith,	200,00	
	—	219,87
do., Miss Deblureau, towards support of a Karen child,	1,00	
do., Charles St. Bap. ch. and soc., per Benj. Converse,	40,00	
do., do. do. do. do., mon. con. for Sept., per Dr. Sharp,	3,36	
	—	43,36
do., Federal St. Bap. ch. and soc., mon. con. for Sept., per Elijah Mears,	7,03	
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	50,00	
Boston Baptist Association, as follows:		
Malden, Bap. ch. and soc., mon. con., per Rev. J. Cookson,	30,00	
do., Bap. Fem. For. Miss. Soc., per do.,	25,50	
Newton, 1st Bap. Fem. Miss. Soc., per Rev. S. F. Smith,	15,00	
Groton, Bap. ch.	19,73	
North Wrentham, do. do.	17,00	
	—	107,23
Newburyport, Fem. For. Miss. Soc., Mrs. R. B. Medbery sec., per Rev. Nicholas Medbery, for Greek Mission,	57,00	
Holden, Miss Sally Goddard	3,00	
Watertown, Bap. Sab. School Miss. Soc., David Sanger tr., per Isaac Russell, superintendent, for Greek Mission, to be expended by Miss Waldo,	40,00	
Cambridge, Mrs. Prudence Farwell, in part of her subscription of \$400, per Rev. Mr. Parker,	100,00	
Wachusett Baptist Association	79,38	
Northboro', Bap. ch., per Samuel Ward,	6,00	
Canton, do. do., mon. con., per Rev. L. Holmes,	4,00	
do., ladies, per Friend Crane,	17,00	
do., Mrs. Hannah Tucker, per do. do.,	5,00	
	—	26,00
Barnstable Baptist Association, George Lovell tr., as follows:		

Brewster, Baptist For. Miss. Soc.	6,00	
do., Bap. ch. and soc., mon. con.,	4,00	
Orleans, Bap. For. Miss. Soc.	7,50	
	17,50	
Salem Baptist Association, Michael Shepard tr., as follows:		
Rowley, Bap. ch., as follows:		
for Greek Miss.,	50	
" gen. purposes, 23,19	23,69	
Danvers (New Mills), as follows:		
Mrs. H. Kent	3,00	
Abijah Porter	10,00	
B. Kent	10,00	
	23,00	
Marblehead, (\$25 of which is to support a student in seminary at Maulmain,) J. Nickerson	35,00 2,00	
	37,00	
Beverly, 2d Bap. ch. and soc.	20,00	
Tewksbury, Bap. ch. and soc., as follows:		
for China Miss.,	5,00	
" gen. purposes, 20,00	25,00	
Georgetown, Bap. ch. and soc.	12,00	
do., Elizabeth B. Emerson	1,00	
	13,00	
Billerica, Bap. ch., as follows:		
for African Miss.,	6,25	
" gen. purposes, 19,00	25,25	
Lowell, 1st Bap. ch., mon. con.,	30,55	
do., do. do. Fem. For. Miss. Soc.	42,01	
	72,56	
do., 3d Bap. ch. and soc. do., Worthen St. Bap. ch. and soc.	33,00	
do., do. do. Fem. For. Miss. Soc.	18,03	
	51,03	
A. W. Hammond, for Burman Mission,	5,00	
East Haverhill, for African Mission,	23,66	
Lynn, Bap. ch., mon. con.,	36,13	
Wenham, Bap. ch. Chelmsford, Bap. ch. and soc., as follows:	10,38	
For African Mission, for support of a boy,	20,00	
Mon. con., for general purposes,	37,16	
M. Gifford, for Bible translation,	3,00	
Fem. Bur. Miss. Soc., M. H. Dudley tr.,	20,00	
	80,16	
Salem, 1st Bap. ch. and soc., as follows:		
Two members, for support of a missionary, per Rev. Thomas D. Anderson,	400,00	
Mon. con. (\$15 of which is for the Ottawas),	112,11	
Subscriptions,	287,89	
	800,00	
do., 2d Bap. ch. and soc., as follows:		
Annual sub.	74,75	
Mon. con.	36,00	
Tract Soc. for German Miss.,	10,00	
	120,75	
Salisbury and Amesbury, as follows:		
for Burman Miss.,	5,00	
" African do.,	22,00	
" Burman tracts,	4,25	
	31,25	
Col. at the Association	15,17	
	1420,57	
Chesterfield, Bap. ch. and soc.,	33,37	
do. Jacob G. Higgins,	25,00	
	58,37	
Peru, Benjamins Pierce	2,42	
Westfield, Central Bap. ch. and soc.	5,65	
do., Miss Nancy Howard,	1,00	
	6,65	
Northampton, Bap. ch. and soc.	15,00	
do., Chauncy Ogden	2,00	
	17,00	
Cummington, Bap. ch. and soc.	27,35	
Middlefield, Bap. ch. and soc., to be expended by Mr. Wade, at Tavoy, per Rev. F. Bestor,	40,12	
Springfield, 1st Bap. ch. and soc.	15,03	
do., 2d do. do. do.	10,35	
Granville, do. do. do.	8,00	
Plainfield, do. do. do.	2,72	
Chester, do. do. do.	25	
North Adams, do. do. do.	157,36	
South do., do. do. do.	7,01	
Williamstown, do. do. do.	10,20	
Whately, Daniel Brown	94	
Conway, 1st Bap. ch. and soc., per Francis E. Williams,	26,43	
Ashfield, Bap. ch. and soc.	8,09	
Buckland, do. do. do.	9,30	
Shelburne Falls, Bap. ch. and soc.	50,90	
do. do., Nathaniel Lamson	100,00	
do. do., E. G. Lamson	25,00	
	175,90	
Franklin Baptist Association, N. Lamson tr., as follows:		
Coleraine, 1st Bap. ch. and soc.	6,60	
Rowe, Bap. ch. and soc.	19,25	

Heath, do. do. do.	9,50	
Charlemont, Bap. ch. and soc.	1,50	
Col. at the Association, to support a native assistant, under the care of br. Goddard,	25,00	61,85
per Rev. J. B. Brown, agent of the Board,	—	645,34
Charlestown, five children in Sab. school of 1st Bap. ch., for education of Karen children,	2,01	
Sturbridge Baptist Association, Leonard Barrett tr.,	14,96	
Princeton, a friend to missions	3,60	
Woburn, 1st Bap. Burman Bible Soc., Miss S. H. Pearsons tr., per Rev. S. B. Randall, for Burman bibles,	14,00	
Beverly, 1st Bap. ch. and soc., per Rev. C. W. Flanders,	7,00	
Gloucester, 1st Bap. ch. and soc., per Rev. William Lamson,	30,00	—3069,29
<i>Rhode Island.</i>		
Fruit Hill Sab. school, Lucius Holmes superintendent, for Burman Sab. schools, per S. Belden,	9,00	
Rhode Island Baptist Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch. and soc., as follows:		
Mon. conf. for Sept.,	51,42	
Mrs. F. R. Arnold, per Mrs. Eunice E. Brown,	100,00	
A lady, per Mrs. Cornelius E. Green,	200,00	
Rev. James N. Granger	25,00	
do., Pine St. Bap. Sab. school, James Boyce superintendent,	36,06	
Pawtuxet, Bap. ch., per Rev. Mr. Tobey,	3,50	
Slateraville, R. B. Chapman, in part of sub.,	10,00	
Warwick and Coventry, Bap. ch. and soc., per Rev. E. K. Fuller,	12,77	—438,75
		—447,75

Connecticut.

Chester, per Rev. William H. Shailer, as follows:		
Rev. Alfred Gates	3,00	
Sarah Webb	2,00	
Catharine Webb	2,00	
Ann Post	1,00	
Sarah Gates	2,00	—
		10,00

New York.

Albany, 1st Bap. For. Miss. Soc., William Soulden tr.,	93,00	
New York city, 1st Bap. For. Miss. Soc., for relief of American Indians under the care of Rev. J. Meeker, (\$50 being a		

donation from C. V. S. Roosevelt, per Rev. Dr. Cone,	100,00	
Warren, Bap. ch., per A. R. Elwood,	1,00	
Genesee River Association, N. Cole tr.,	64,90	
Rockford, two sisters	25	
Hamilton, a friend	2,00	
Mohawk River Assoc.	111,36	
Tioga and Broome Assoc.	11,25	
Oswego Baptist Association, as follows:		
for support of Mr. Wade,	10,75	
" gen. purposes,	12,18	—22,93
Lexington Baptist Assoc.	54,00	
per Rev. Silas Bailey, agent of the Board,	—	266,69
Woodhull, William Martin, per Rev. E. Kincaid,	5,00	—465,69

New Jersey.

A friend, per Rev. B. M. Hill,	1,00	
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Pennsylvania.

Harrisburg, 1st Bap. Sab. school, for support of a child in Africa, named Matthew Semple,	25,00	
West Chester, a friend	5,00	
Pittsburg, 1st Baptist ch. and soc.	8,00	
do., Grant St. Bap. ch. and soc.	16,16	
do., do. do. do., enclosed in a letter,	5,00	
Alleghany, Bap. ch.	13,75	
Northumberland Baptist Association, Benjamin Bean tr.,	115,87	
per Rev. E. Kincaid,	—	158,78
		—188,78

District of Columbia.

Washington, Miss Tamzen, per Rev. E. Kincaid,	30,00	
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Virginia.

Miss P. Pollard	5,00	
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Kentucky.

Louisville, col. after sermon by Mr. Kincaid	13,12	
do., Rev. F. Augustus Willard, annual sub. for support of a native Karen preacher, to be selected by Mr. Mason,	25,00	
per Rev. Thomas S. Malcom,	—	38,12
Covington, Bap. ch. and soc., per Rev. E. Kincaid,	7,30	—45,42

Ohio.

Mrs. Florilla Tisdale	,50	
Granville, Rev. F. A. G. Phillips, pastor of Methodist Episcopal ch., for testaments,	3,75	
Daniel Shepardson	5,00	
Mrs. S. H. Potter	1,00	
A daughter of Rev. S. M. Osgood,	25	
Newark, Bap. ch. and soc.	20,00	
Martha Virginia James	50	
Rebecca W. James	50	

George A. James	50
Mary E. Cox	50
Ann Dorherly	05
Mrs. Simons	1,00
Lewis Cox	50
Nathan Wilson	50
Harriet Wilson	05
Zanesville, Market St. Bap. ch. and soc.	118,75
do., 1st Bap. ch. and soc.	20,00
Adamsville, Bap. ch. and soc.	11,11
do., 2 gold rings sold	1,25
	12,36
David A. Chambers	05
Columbus, Bap. ch. and soc.	48,00
do., Mrs. Millegan	5,00
	53,00
Ohio Bap. For. Miss. and Bible Soc., J. B. Whar- ton tr.	95,00
West Jefferson, Baptist church	5,36
do. do., S. More	03
	5,41
Springfield, Bap. ch. and soc.	17,50
Troy, Bap. ch. and soc.	10,00
Piqua, do. do. do.	14,00
Dayton, do. do. do.	24,00
Lebanon, do. do. do.	14,02
Cincinnati, 1st Bap. ch. and soc.	13,84
do., 1st Bap. Sab. school	3,47
	17,31
Norfolk, missionary meet- ing	97,26
Paul G. Smith	1,00
P. Shepard	50
Brownhelm, Ebenezer Jones	13,00
Elyria, Bap. ch. and soc.	24,22
A female friend	1,60
do. do.	50
Cleveland, Bap. ch. and soc., sub.,	62,00
do., do. do. do., mon.	
con.,	95,00
do., juv. Sab. school	3,00
	160,00
Ashtabula, Bap. ch. and soc.,	42,61
Kingsville, do. do. do., mon. con.,	10,00
Michael Webster	25
Esther M. Cunningham	1,00
Lucretia Cunningham	1,00
Patta Cunningham	50
Obadiah Ward	1,00
Semas Straight	1,00
A young man	1,00
Peter Stutta	37
Abigail Quimby	50
Elizabeth Quimby	50
Ezra Wm. Hickok	1,00
Miss Rebecca Girling	1,00
Mary Girling	1,00
Samuel Quimby	1,00
per Rev. E. Kincaid,	797,71
Granville, Rev. Ezra and Mrs. Nancy B. Going	100,00
	897,71

Michigan.

Michigan Baptist Convention, R.
C. Smith tr., 29,50

Marshall, Bap. ch. and soc., per
Rev. E. Kincaid, 25,18
54,68

Wisconsin Ter.

Geneva, Bap. ch. and soc., mon.
con., per Rev. P. Conrad, 2,47

Canada.

Simcol, Rev. William Rees, per
Rev. B. M. Hill, 2,00

Legacies.

Eatonton, Ga., Thomas Cooper,
deceased, Mark A. Cooper ex-
ecutor, per R. W. Martin, 2000,00
Richland, N. Y., Rev. Mr.
Holmes, deceased, per Rev.
Silas Bailey, 24,00
2024,00
\$7811,64

BOXES OF CLOTHING, &c.,

From Aug. 7, to Oct. 1, 1844.

Mass., Boston, several ladies of Bald-
win Place ch., for the sufferers by
the recent floods on the Osage and
Kansas rivers, four packages of clo-
thing, &c.*
do., do., Mrs. Beal, of the 1st Bap. ch.,
per S. G. Shipley, for do. do. do., one
package of dry goods.*
do., Cambridge, ladies of Indian Aid
Soc., per E. K. Sessions, for do. do.
do., one box of clothing, 40,00
do., do., Mrs. Prudence Farwell, for
do. do. do., one box of clothing, &c.*
do., Cambridgeport, 1st Bap. ch., per
Mrs. J. Hovey, for do. do. do., one
box of clothing.*
do., Framingham, Circle of Industry of
Bap. soc., per M. E. Gaines sec., for
do. do. do., one box of clothing, 35,77
do., Weston, Ladies Assoc. of Bap.
ch., per Mrs. B. Crane, 1st Direct-
ress, for do. do. do., one box of clo-
thing, 33,16
do., Watertown, Ladies' Benev. Soc. of
the Bap. ch., per Rev. E. D. Very,
for do. do. do., one box of clothing, 73,82
do., South Reading, ladies of Bap. ch.
and soc., for Rev. I. D. Blanchard,
one box of clothing, &c.*
do., West Dedham, West Dedham Be-
nevolent Soc., per Betsey Baker, for
Rev. J. Meeker, one bbl. of clothing, 25,00
Con., New London, Dr. I. Thompson,
for distribution, one box of medi-
cines, &c., 151,67
N. Y., Utica, from D. Bennett, for Rev.
C. Bennett, Tavoy, one box contain-
ing three iron pumps and thirty-six
feet of lead pipe.*
Va., Charlottesville, Mrs. Col. Jones,
per Mrs. J. C. Keeling, for Rev. J.
L. Shuck, one package of clothing, 15,75
do., Southampton, Southampton Miss.
Soc., per do., for Rev. J. L. Shuck,
one package of clothing, 5,25

H. LINCOLN, Treasurer.

* Value not given.

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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

DECEMBER, 1844.

NO. 12.

American Baptist Board of Foreign Missions.

At a late meeting of the Acting Board of the Baptist General Convention, several letters from missionaries were read and referred to a Committee, with instructions to publish such portions as they might deem advisable, accompanied by a statement of other facts and considerations that might be suited to awaken fresh interest, and lead to increased liberality. In execution of the duty assigned them, the Committee have prepared the subjoined Circular, to which the Board respectfully solicit the attention of all the Ministers and Churches to whom it is addressed. Should it be read entire at the Monthly Concert of Prayer for December, it might contribute to the advancement of the object for which it is communicated.

CIRCULAR.

DEAR BRETHREN,—

Having been entrusted with the responsibility of conducting your missions to the heathen, we are constrained by a solemn sense of duty to spread before you an outline of our condition and prospects. Though it may be little more than a simple narration of facts, we most affectionately entreat you to give them a candid regard with reference to your personal duty.

It cannot be necessary that we attempt to impress on your minds a sense of the magnitude of the enterprise in which we are mutually engaged. Jesus Christ came as **THE LIGHT OF THE WORLD**. We have selected, or, more properly, the providence of God has selected for us, several of the dark portions of the earth in which we are endeavoring to hold forth this heavenly Light to the benighted and perishing. These places embrace many tribes, and several entire nations. The missionaries of this Board are translating the Word of God into more than twenty different languages and dialects. Exclusive of Europe, and the vast empire of China now extensively thrown open to evangelical labors, our brethren are endeavoring to give the Gospel of the Son of God to more than **TWENTY-FIVE MILLIONS** of pagans. To some of these, as Burmah and Assam, with a population two thirds of that of the United States, ours are the only Protestant missionaries. Who can contemplate the moral revolution which, in obedience to the command of Christ, we are attempting, with other than hallowed and profound emotion! To restore a pure Christianity to some of the most ancient and time-honored nations of Europe, where is a form of godliness without its power; to pour into the wounds of the Indians of our western forests,—wounds inflicted by generations

of unatoned wrongs,—the balm of the Savior's love ; to convert to Christianity whole nations of heathen, degraded by ignorance and enslaved by the most absurd and debasing superstitions, is an enterprise, the vastness and impracticability of which would be equally obvious, had not Jehovah decreed and promised that the gods which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens, and that all nations whom He has made shall come and worship before him, and shall glorify his name.

Though our chief ground of hope for success in this undertaking is still derived from the Word of God, we have, also, numerous visible proofs that our labor is not in vain. Seventy-five churches, embracing nearly 7000 living communicants, together with perhaps a still larger number of believers who, we trust, have entered through grace into their heavenly rest, are the fruits of this enterprise. It is with sentiments of humble, but adoring thankfulness, that we record these displays of divine power and grace. Verily, God has honored his servants by putting the seal of his approbation to their labors.

But though these converts greatly exceed in number, we believe, the most sanguine expectations of the friends of missions, they can, nevertheless, be regarded in no other light than as "first fruits." In 1820, after six years of severe missionary toil, Mr. Judson baptized the first Burman convert. During the year 1834, after a lapse of fourteen years, there were added to all the mission churches, 200 ; in 1837, 300 ; in 1841, 487 ; in 1842, 780 ; in 1843, (exclusive of 1550 baptized, but not till recently reported,) 833, being more than an average of twenty baptisms to every ordained missionary. As much of the labor has, thus far, been preparatory, by which a foundation only is laid for the organization of Christian institutions, we may reasonably expect that this growing ratio of annual increase will be rapidly augmented. The numerous rills, now so beautiful, must soon become so many overflowing streams. And these streams are ever multiplying. The labors of our brethren among the heathen open every year, yea, every day, new springs of moral influence. We have not space to dwell upon the incidental, yet important blessings of the gospel to heathen nations ; of education, of arts, of civil freedom, and of social improvement, "turning the heart of the fathers to the children, and the heart of the children to their fathers ;" but our own minds, as must be those of all Christians, are filled with solemn delight at the idea that we are permitted to convey to the lost *everlasting salvation*. He that reapeth gathereth fruit unto life eternal.

While, however, these encouraging prospects are urging us, as managers, to press forward the cause of missions with increasing ardor, there exist other reasons equally constraining. At several of the points where our brethren are laboring, there is an imperative necessity of immediate reinforcements. More missionaries, and an increased outlay of funds, are indispensable. We do not speak now of the hundreds of millions for whose instruction in the gospel no provision is made by the churches, whose territories no missionaries have entered. At and around many of the stations of this Board, there are multitudes of the heathen who might, were there more preachers, be collected, often in large numbers, to hear the messages of mercy ; but whom the few missionaries now in the field, are compelled, painful as is the sight, to see living and dying without the knowledge of Christ. At a single station—Hongkong, in China—the missionaries of your Board maintain "thirty-three stated Chinese services every week, beside occasional ones," and their "congregations are large and interesting." The number of these congregations might be indefinitely multiplied, were there more evangelical laborers.

There are stations where the work has, under the blessing of God, so far grown on the hands of the missionaries, that they are utterly incompetent to carry it forward in

such a manner as to warrant the expectation of ultimate prosperity. A missionary at Tavoy, wrote in 1843 :—

“ Could these lovely churches, which God has raised up among the Karens, have *efficient instruction*, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt, but we should soon see the churches beginning to *stand alone*, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these missionaries all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and the preparing of other books, educating the assistants and all the children who get an education, &c., &c., is full employment for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Savior? Truly the harvest is great, but where are the laborers? O, my God, stay thy hand! Let not the curse of Meroz go forth, because our dear brethren at home, enjoying so richly the blessings of the gospel, will not ‘come up to the help of the Lord against the mighty.’ ”

There is danger that the unreaped harvest will return to the earth. Impressed with this consideration, the Board are endeavoring to reinforce this mission. But what is true of the Tavoy Mission, is also true of others. The abundance of the divine blessings exceeds our ability to garner them.

At other stations, the fewness of the laborers exposes the missions, in the event of the death of a single missionary, to peculiar peril. This is true of the Teloo goo Mission, and of some of the promising stations in Assam. Especially is it true of the Siamese Mission, where so good a foundation has been laid for effective efforts in behalf of a large and needy population. The missionaries in their annual report, communicated more than two years since, which appeals strongly to our justice as well as our sympathies, for assistance, say,—

“ It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble, and but little additional expense, three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear br. Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life.”

One station in Arracan, after several years of successful labor, is now left without a missionary or even a native preacher. The death of Mr. and Mrs. Comstock has taken from the city and island of Ramree, embracing a population of between twenty and thirty thousand souls, and where the leaven of gospel truth had already begun to mani-

test its renovating power, the only means of salvation. *The sayal is empty ; the schools are broken up, and the children are scattered.*

It is to the Board of Managers a painful consideration that so few candidates for missionary labor offer themselves. Very few of the young men, new in a course of literary and theological training, have in view the foreign field. The Board know not where to look, except to the Lord of the harvest, for the men, good and true, who will go to supply the places of those who have fallen. Most earnestly would we invite to this subject the considerate and prayerful attention of candidates for the sacred ministry. Are you sure that it is not your duty to devote *yourselves* to this service? Are you certain that your Master *requires* you to expend your days and year energies on American soil? When you shall meet the unsaved myriads of the heathen at the bar of the crucified One, will you be able to say to Him and to them that you had carefully examined this matter, and ascertained that neither He nor they had special claims upon you for personal consecration to this service?

It is due, however, to say that the few who offer themselves, the Board have not the means of sending abroad. One family, who have been for several months detained in this country, chiefly by deficiency of funds, have recently embarked for India. But it is with great solicitude that your Board incur even this additional responsibility. Another family have just been appointed to an interesting and suffering field, whose departure they feel bound to postpone until the darkness that now enshrouds their pecuniary condition shall have been removed. Encumbered by a heavy debt that occasions them profound anxiety ; with a growing demand for the support of native assistants, as teachers and preachers of the gospel ; the present is an interesting moment in our condition as a Missionary Institution ; and you must not think it strange that we are oppressed with the tenderest concern.

Permit us to invite your attention to the table of annual receipts given in the margin.* By this it will be seen that during the first half of the last twenty years, the annual receipts of the Board increased twelve fold, while, during the last half, that is, from 1835 to 1844 inclusive, *the increase was only two fold*. In the former half, the causes of the great increase were two,—the increase of the denomination, and the increase of the missionary spirit in the churches. In no ten years, in the history of the denomination in this country, has its growth been more rapid than during the last. The number of communicants has been doubled. *So have the receipts, and no more*. Has the missionary spirit obtained its maximum? Taking the whole body of the churches into consideration, it has remained stationary. We fear it has been worse than stationary ; for, although, by the special efforts of some of the churches, the receipts of the last year exceeded by several thousand dollars those of any former year, yet the amount received during the last three years is less than that of the preceding three years by nearly three thousand dollars. Whether the results of the last year, or of the last three years, are to be taken as the index of our prospects, we are unable to decide.

Is it not reasonable, dear brethren, that we should be afflicted with the deepest solicitude? You have charged us with the duty of communicating in your behalf to the heathen. We have endeavored to discharge our trust with the strictest regard to economy, and to make your bounty as effective as possible. But we cannot communicate what we do not receive. In faithfulness to you and to the Master whom we serve, we

* Annual Receipts of the Board for the last Twenty Financial Years.

1825, \$5,186	1829, \$9,158	1833, \$27,600	1837, \$45,567	1841, \$32,598
1826, 9,499	1830, 21,622	1834, 25,941	1838, 34,563	1842, 50,706
1827, 9,246	1831, 15,266	1835, 30,747	1839, 51,289	1843, 45,883
1828, 10,639	1832, 16,556	1836, 35,047	1840, 57,781	1844, 62,062

cannot consent to incur obligations without a rational prospect of the means to fulfil them with exactness and promptitude. We, therefore, come with aching hearts, and devolve back upon our brethren a portion of this responsibility. We entreat the churches to inquire whether they cannot, by fixing higher than heretofore the sum which they will aim to raise for this and future years, augment by a greater or less amount their annual contributions. We would affectionately inquire of the pastors, whether they cannot put forth a fresh influence in behalf of Foreign Missions. We appeal to the rich, asking them in the name of our common Savior, "who, though he was rich, for our sakes became poor," if they cannot enlarge their contributions to give the bread of life to the famishing. To the poor we also look, whose cheerful offerings Christ commends, and whose small contributions, accompanied by their prayers, have often been the best portion of our income. Will not the young men in our churches and congregations combine their influence to aid this cause? "We write unto you, young men, because ye are strong," and our enterprise needs and deserves the assistance which you are able to give. Will you, can you with a clear conscience, withhold it? We lay our cause before a half million of pious females in our churches,—a class for whom Christianity has done more than to save their souls,—and from whose ready charity the needy are never sent empty away. Will you not give heed to the wail of your sisters that comes loud and piercing from pagan shores, imploring the relief which it is in your power to afford?

As the servants of Jesus Christ; as the almoners of your beneficence; as your fellow-laborers in the noblest and purest undertaking in which the redeemed on earth can possibly engage, we make to you our fervent and solemn appeal. In behalf of the Redeemer, by whose sacrifice we have hope of glory; in behalf of the perishing myriads to whom a most significant Providence has given us full and free access, we invite your sober and prayerful attention to the facts and considerations which we have submitted, and we anxiously inquire if you cannot place at our disposal the means of doing what the exigencies of our missions so imperatively require? "Men of Israel, help!" O, help, while yet the door is open, and while help will avail to the most precious results. During the thirty years in which we have been devoted to this service, one whole generation of the unenlightened heathen have gone into eternity, and we shall soon follow them to the bar of our righteous Judge. In the short period that remains for labor, what will we do for the living millions who will soon have passed into the same dark and fearful futurity? If they also perish without the knowledge of Christ, whose will be the responsibility? Brethren in the faith of Jesus; fellow-heirs of the "purchased possession;" what will we do for the perishing heathen? "THE HARVEST OF THE EARTH IS RIFE." Shall we reap it? or shall we leave it to the devourer?

May we all so resolve and act, that whether the heathen are saved or not, the final Judge may say to each of us, *Thou hast delivered thy soul.*

That you may be aided to appreciate the strength of our feeling with respect to this momentous subject, we solicit your perusal of the following communications, from the Rev. Mr. Mason, of the Tavoy Mission, dated April 2, 1844, and also from the Rev. Mr. Howard, of the Maulmain Mission, July 29, 1844.

B. STOW,
B. SEARS,
R. E. PATTISON, } Committee.

Baptist Missionary Rooms, }
November 15, 1844. }

LETTER OF MR. MASON.

Maulmain and its missionaries.

As it is more than seven years since I visited Maulmain, it has occurred to me to give you my impressions of persons and things there; for, being a sojourner with no personal interests to advocate, my impressions would not, it is probable, differ materially from those of any other friend of missions of like experience with myself.

My first and last impressions were, that my brethren are doing much more good than I had previously supposed. True, I knew before, all that words and figures can communicate; but to be on the ground and look on the cultivated fields around me, created a much deeper impression of the value of the work done and doing than I had heretofore had.

My brethren seemed to me *better* men and *abler* men; notwithstanding they had ever stood high in my estimation on both points. I was much struck with the adaptedness of each individual to the particular department of labor in which he is employed; and, at first, admired only the providence of God in bringing each one into the precise niche that he was made to fill; but I afterwards found out that some of these men, at least, were equally well adapted for other departments of labor, but they had conformed themselves to the circumstances in which the providences of God had thrown them. One brother is remarkable for his indefatigable labors in preaching to the natives; another for his tact in obtaining a hearing for the gospel in all companies; a third for his winning address; a fourth for his neatness and order; a fifth for his varied talent in doing every thing he does, well; and a sixth for his noiseless and unwearied kindness in discharging a thousand little commissions for others, that no other brother in the mission would be troubled with. They are, *really*, remarkable for these various traits of character; and each trait is precisely the one which ought to be prominent in each, to enable him to discharge well the particular duty allotted him. No change could be made without serious injury to the best interests of the mission. Were they all laboring together as one man in the Burman department, there would remain nothing to be desired for its completion, so far as human instrumentality is concerned; but the first two brethren are de-

voted to other nations, and hence there is a chasm here that requires to be filled up.

My impressions in relation to the importance of Maulmain as a mission station, were deepened in a similar manner. So long as the British possessions on this coast remain as they are, and there is but little prospect of change at present, so long will Maulmain or the neighborhood be the real centre point of the missions, both Burman and Karen, Taling and Toungh-thoo.

English department—Schools.

Though none came out to be English preachers, yet the English population there, *at present*, bear such a relation to the mission, that the strength of one man devoted to that department is required and must be given, small as are the resources of the mission. The churches ought to understand this distinctly, and make provision for the English church understandingly. It betrays great ignorance to suppose that a missionary can have the charge of an English congregation, and attend to his missionary labors among the heathen at the same time. Be assured, if the one receives due attention, the other necessarily suffers. I think it a matter worthy of consideration, whether it would not be wise to send out a man designated to the pastoral charge of the English church at Maulmain. The subscription to the mission from this part of the population for the last two years, has been more than a missionary's salary. Nor is money the only way in which the members of the present English church in Maulmain, help forward the work of missions. Not a prayer is heard, I am told, in their little meetings without the heathen around being remembered. Many, too, give tracts to persons with whom they are brought in contact, and in every respect exert a good influence upon the people. One English officer does more in going around and preaching to the people, than any missionary in Maulmain. Mr. Judson has furnished him with a Burman assistant, who speaks English, and he has visited every priest's *kyoung* in Maulmain and the suburbs. He goes out every day, excepting when his duties, as paymaster of his regiment, detain him at home in the early part of each month. It was truly interesting to me to see, as I did, this old veteran of the Peninsula war, who was severely wounded at the battle of Salamanca, walking through

the sun in the midst of one of the hottest days of the hottest season, with as much animation as he ever walked up to the French lines, in the life-giving wars of Christianity. Despite the jeers and reproaches of his brother officers, there he goes into the multitude, the assistant by his side with two bags of books hung over his shoulders like a pair of saddle-bags. When every professed Christian will act thus consistently with his profession, the angel will prepare himself to proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

It is also true that none of us are designated for school-teachers, and yet it is necessary that some one, in a place like Maulmain, should devote his principal energies to the work of teaching. One good boarding-school is necessary for the mission there. It was formerly thought that two were necessary, one for the Eurasians and one for the Burmans; but it has been found, on trial, that an able teacher can manage both classes without difficulty in the same establishment. Would it not be well to designate distinctly a man for this department? It would help to create clear ideas in the minds of the Christian public, relative to the manner in which the missionaries are employed. Here, too, it should be borne in mind that the school may be made, as the brother who has charge of the school now, told me, to pay its own expenses.

Burman preaching.

It made me feel sad to see, that, while the auxiliary departments of mission labors to the Burmans were well filled, the department of direct preaching to the people was left without an occupant. Br. Simons is devoted to English preaching, and his school; which, since sister Simons's death, has necessarily diminished. I am not aware that he does any thing in the way of preaching to the Burmans. Br. Howard has a school of more than a hundred pupils of all grades and colors; some studying Burman, and some English, and some both. Nothing more ought to be expected of him than the charge of this school; notwithstanding he has a wife who has perhaps hardly her equal in India for the department of labor in which she is engaged. One day, when I called, she said she had been cutting out *seventy* dresses. The neatness and order that

she keeps every where about her, together with her natural energy of character, help her through with her onerous duties. Whenever the Board adopt the views prevalent in some quarters, and send out their missionaries *single*, they must calculate to send two men to do the work that is now *apparently* done by one. Br. Howard is not contented, however, without attempting something in the way of preaching to the people; and he has lately commenced evening meetings twice a week in different parts of the town, that promise much good.

Br. Osgood has more to do as treasurer, agent, and printer, than any one man ought to have. He is wearing out fast under the pressure of his labors. These secular matters keep him employed late and early. It is only on the Sabbath he can get away from them, and then he conducts the Sabbath school in the morning, and preaches in the evening at a distant part of the town. I had forgotten to say that he teaches a bible class one evening in the week.

Br. Judson is principally employed on his Burman dictionary. He has a prayer meeting with the assistants, I believe every morning; preaches twice on the Sabbath—once in the native chapel—and once (in the Burman language) at the English chapel, and attends to various pastoral duties; but he has no time to go out with the assistants among the people. It is deeply to be regretted, that a man so preeminently qualified for a native preacher, as br. Judson confessedly is, should be condemned for years to the drudgery of making a dictionary. Still, a dictionary is a necessary part of our apparatus, and, if it ought to be done, it ought to be *well* done; so I could not advise his abandoning or neglecting the work; for no one, for half a century to come, will be so well qualified to perform it.

Br. Stevens is occupied with the Pgho, and the editorial duties of the Burman newspaper, an important item in our operations for the evangelizing of the people. Where, in all these, is there a *preaching* missionary to the Burmans? Is it too much to ask for *one preacher* to the Burmans in Maulmain?—one who will give himself to that work, to that work *alone*, and that for *life*. One or two men of the apostolic stamp, praying half their time and preaching half their time, would, with help of their brethren in

the auxiliary departments, and the blessing of God, turn Maulmain upside down in a few years.

There was a time when nothing was heard but the Burman Mission, and we could scarcely obtain a hearing for the Karens; but, if I mistake not, the Karen Mission is now coming into public favor, while the Burman is proportionately sinking. Now this is wrong. I want the churches to cherish the Karen Mission, but not at the expense of the Burman. I shall not be suspected of wanting in attachment to the Karens, but should the time ever come when candidates for mission work are willing to labor for the Karens but not for the Burmans, please call on me. I stand ready to enter on missionary labors among the Burmans with all my heart and with all my soul, whenever you can supply my place in the Karen department easier than in the Burman.

Toung-thoos.

The Burmans and Karens are not the only people in the provinces demanding our attention. Above Maulmain, between the Burman or Taling villages and the Karen settlements, is a thick band of Toung-thoos. For this people one missionary ought to have been provided, and I do hope that the Board will send one without further delay. They are an interesting people, and speak a language that is essentially Karen. I have repeatedly questioned them on the subject of their language, and feel persuaded that there is no more difference between the Toung-thoo and Pgho than there is between the Pgho and Sgau. That we might reasonably anticipate successful results from laborious and scriptural efforts for the salvation of the people, may be inferred from the fact that Mr. Judson baptized ten of this tribe a few years ago; and had that auspicious commencement been followed up, there can be but little doubt but a respectable church would ere this have been gathered among them. For the want of these subsequent labors, every thing is to begin again. The Christians have gone to their merchandize or distant homes, nobody knows whither, and I could not discover a trace of what had been done.

Karen department—Preaching districts.

Having passed through the Burman, and Taling, and Toung-thoo villages, we soon find ourselves among the Karens; and here a thousand tongues

are vocal for more missionaries. Could the friends of missions see and hear all that I have seen and heard the present season, it would not be long before all our requests for the Karens would be granted. We held a protracted meeting at Newville, and the Christians at Chetthingsville and Bootah were grieved because we did not hold one with them also. When we returned down the river, the people in the village above Gyne were clamorous to have br. Vinton stop and visit the unconverted settlements in the neighborhood. "The Mountain Chief" was unappeasable to have teachers go on to the mountains. In our prayer meetings one might be heard praying and weeping for teachers to be sent to his unconverted relatives on the west, up the Yonsalen, and he would be followed, perhaps, by another equally earnest, for teachers to be sent for a like purpose to the Shyan country on the east and north. You talk about your interesting missionary meetings! I wish you could attend a Karen prayer meeting.

There ought to be at least three Karen missionaries to labor in the Maulmain jungles. One to have charge of the Salwen and Dong Yan district, embracing Burmah on the east, for the present, as far as Rangoon. Though missionary labors under the Burman government are not very practicable at present, more or less Karens come over to the Burman side and join the Christians annually. I baptized six or eight at Newville, who left the Burman side since the close of last rains.

The Gyne or Gaing and its tributaries, with the valley of the Thoungyeen, afford an ample field for another man; in which Newville is the best spot that could be selected for a dry-season station and radiating point. For more than two days journey from Maulmain to Newville, the whole country is an alluvial plain, excepting a few masses of mural limestone here and there, and in two or three instances, low hills of sandstone or slate not more than from one to two hundred feet high. Newville stands at the head of canoe navigation, and within six or eight miles of the base of a range of granite mountains three or four thousand feet high, which separates the plains watered by the Gyne from the valley of the Thoungyeen. It is, moreover, on the principal route to the Thoungyeen and the Shyan country beyond, and the mountain Karens

come to this village to buy salt and sell hogs; which, for a Karen village, makes it quite a place of trade. The Thoungyeen separates the English and Shyan territories, and although the Shyan government is unfriendly to Christianity, Shyan Karens frequently come over to the English side. I baptized one Shyan Karen at Newville; and another, who came at the close of the meeting to see the teachers and teacheress, gave in his name before we left, for baptism next year.

The Aturan, embracing the region down to Ye or Ya, so far as it may not be under the watch-care of the Tavoy missionaries, forms a third district abundantly large enough for one man.

On the accompanying sketch, which is copied from M'Leod's map, I have marked the boundaries of these several districts, and the positions of the Christian villages and out-stations in each. In the first of them is the church at Cheththingsville, of more than a hundred members, and that at Dong Yan, of thirty or forty: in the second is the church at Newville, with about a hundred and fifty members, and a new Christian village forming a few miles north of Gyne: and in the third is Bootah, with about a hundred Christians, and several inquirers near Lamaing. With these beginnings, and books ready made to his hands, the missionary and his patrons might expect glorious results, and that *speedily*. Much as br. Vinton has accomplished, I am persuaded that he would have accomplished much more, had his field of labor been less. He has preached incessantly, but his labors have been by far too much scattered, to obtain results proportionate to the labor bestowed. To look on the map, the field does not appear larger than some others not demanding division; but to be on the ground and hear the constant demands for efforts, with encouraging prospects of success, is quite distracting. Sometimes, by way of pacifying the people, he goes in one direction himself, sends his wife in a second, and his sister in a third; and all labor as few missionaries labor, though they are certainly a laborious class of people; and they accomplish not a little; but still, laboring in this isolated manner, is to work to great disadvantage.

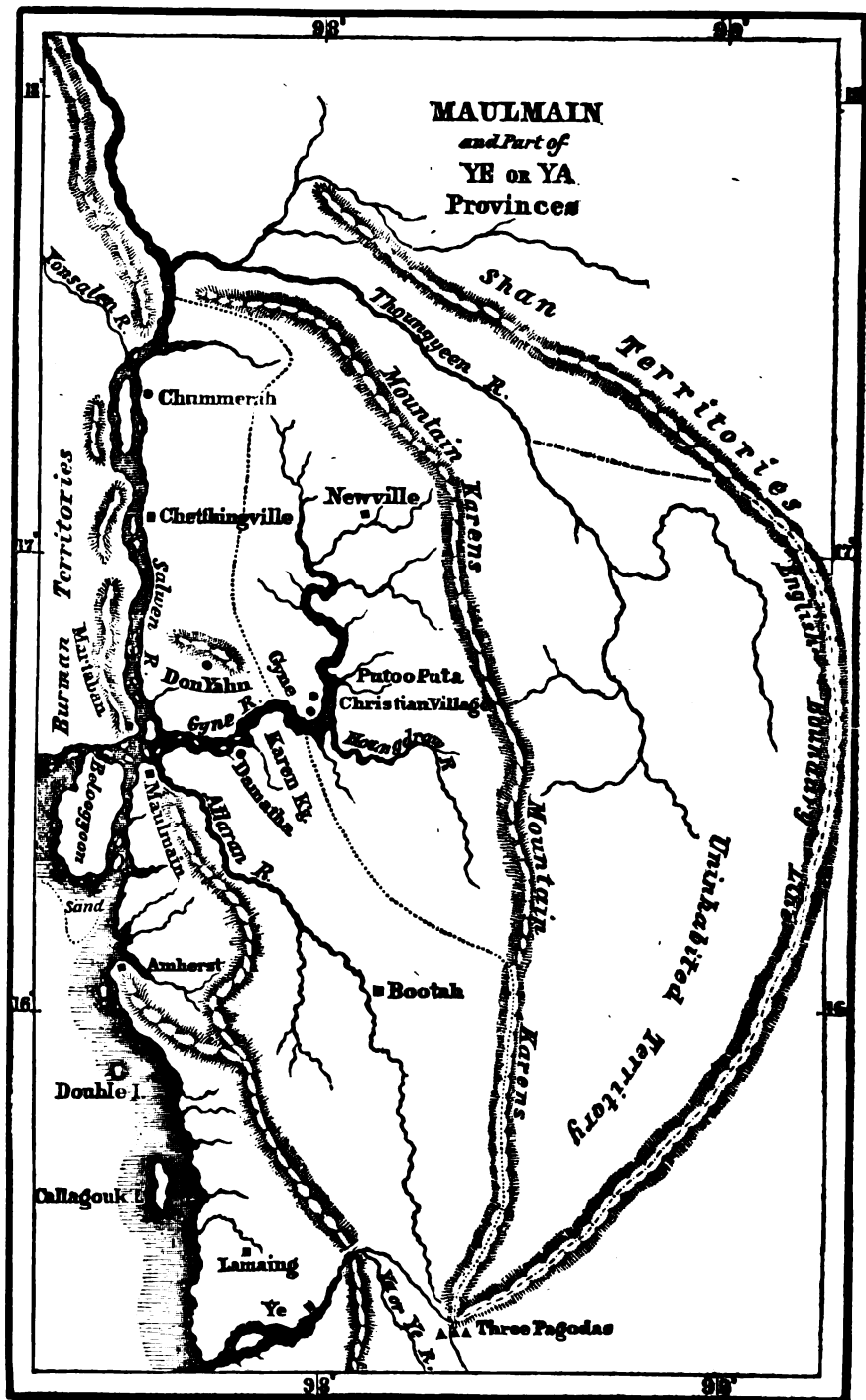
The dry season my three missionaries would spend among their own people, with occasional changes with their brethren in assisting or being assisted in protracted meetings; but

Maulmain, or the neighborhood, ought to be their head quarters during the rains. During that season, one of the three might teach the theological seminary; another the preparatory school; and the third might translate or revise, (the revision must go on for half a century to come.)

Karen translation and printing.

I am decidedly of opinion, now, that the Karen translation ought to be located at Maulmain; and, having expressed to the Board a different view of the matter, I consider it devolves upon me to give them my present impressions on the subject. In the Maulmain district, the translator would have constant access to sources of information in respect to the usage of language in distant Karen regions, that are quite inaccessible at Tavoy. The Karen language varies in dialect more or less in every district. The literary language must be a selection from the whole. The translation, thus far, has followed the best usage so far as it could be discovered from the Tavoy and Maulmain dialects; and although much difficulty was met at first in making the selection from these dialects for a book language, yet I am happy to say that it has been done, and that most satisfactorily to all parties. Br. Vinton observed to me while at Maulmain, "I consider the difference of dialect between this place and Tavoy, as *got over*." It remains now to modify the written language we have adopted, by the dialect spoken in the mountain district that is watered by the Thoungyeen, and also by that spoken in the neighborhood of Rathgoon. To do this, the translator should be at Maulmain.

You will easily see that, if the translation ought to be made at Maulmain, the Karen printing ought to be done there too. Other considerations, which I cannot here enter upon, seem to point the same way. It requires no prophetic vision to see that Karen printing *will*, and that ere long, be done at Maulmain; and to have it done at two places is much to be deprecated. One great means of having only one language for Karen books, is having only one place where they are printed. To have two or three, will be to have two or three different book languages, with a proportionate increase of expense. The natives will introduce all kinds of provincialisms that we wish to drop, and they will pass unnoticed often



through the press. A work furnished for the press, before me, contains an abundance of them; and yet the author has expressed to me her unwillingness to have one such printed, and says that they have all crept in through the native copying, and not following the manuscript before him.

Proposed measures feasible—Recapitulation.

Do not regard my suggestions as utopian. I suggest nothing to the Board but what I would ask of the churches were I in America, and ask, too, expecting to obtain. I know you are sadly pressed for funds, and yet my plan is altogether feasible. My three missionaries, that do nothing but preach in the dry season, do all the school teaching, seminary teaching, and translating, during the rains. My plan embraces also another piece of economy. I see no necessity for two sets of missionaries, one for the Pghos and another for the Sgaus. One man to make us a few Pgho books to begin with, is desirable, but nothing more. Relieve us of other matters a little, and the Sgau missionaries now on the ground will not think it any arduous task to qualify themselves to preach in Pgho as well as Sgau. The two dialects are as near each other as the two tribes, and they all live mixed up together. Pgho and Sgau missionaries is a refinement on the division of labor that I think not only unnecessary, but fraught with positive evils. Again, my suggestion to remove the Karen printing to Maulmain, will be a great annual saving. There will also be a saving in the outlay of buildings. When I was in Maulmain, br. Osgood told me that the Karen printing could be all done there without any enlarging of the establishment; for, all together, English, Burman, and Karen, would not equal what was formerly done in Burman alone.

To recapitulate—I propose for the Maulmain station, one missionary to be appointed for the English population; it being understood by them that they are to furnish the whole, or the principal part of his support; one school-teacher for the Burmans and Eurasians, and the school so to be conducted as to support itself; one printer to have charge of both the Burman and Karen printing, and to pay most of the expenses of the office by job work; one Burman preaching missionary besides Mr. Judson's pastoral labors; one

Toung-thoo missionary; one Pgho book maker; and three Karen missionaries, who are to be preachers to both Sgaus and Pghos in the dry season, and school-teachers and translators in the rains.

Such are some of my impressions on visiting Maulmain. I attach no great importance to them. Further experience would, probably, lead me to modify them. I have only to add, that, "speaking after the manner of men," American Baptists may be proud of their Mission to Burmah. I would prefer to say *humbled*; humbled that so unworthy instrumentality has been so signally blessed, and humbled that our efforts have been so inadequate when the voice of God's providence is so loud—"Rise up and possess the land."

The following extract from a letter of Mr. Howard; recently received, giving an account of the general progress of the gospel in his immediate vicinity, and especially of the recent baptism of 2000 Karens, 1550 of whom were by a native pastor in Burmah Proper; many of whom have been disciples for a length of time, but unbaptized because there was no missionary to administer the ordinance; must excite both gratitude and fresh zeal.

We are happy to be able to say that we think the contributions of the Maulmain Missionary Society, for the past year, have even exceeded your most sanguine expectations. It has just held its annual meeting, and the report shows that more than 3000 rupees have been contributed to this mission, and other sums have been sent to Tavoy, amounting in all at least to 4000 rupees.

The best of all is, the Lord is blessing the labors of his servants, so that you may rejoice with us that our labors are not in vain in the Lord. During the past year, more than 100 persons (mostly Karens) have been added to the churches of this mission by baptism, and br. Abbott writes us that he and his native pastors have baptized 2000 within the first six months of the year!! We ought not to omit to mention, that the English church connected with the mission has been greatly blessed of the Lord, and hence the liberality manifested by the Society we have noticed above.

Our brethren in America cannot fail

to perceive, at a glance, that the Lord has been answering their prayers, and, as a consequence, he is requiring of them a new and an increased consecration of their energies to the work which he is putting into their hands. Our fields of labor are daily becoming more extended, and must be cultivated;

churches are becoming multiplied and enlarged, and must have pastors and teachers. Pastors and teachers are presenting themselves for instruction, and must be taught. The subject requires no argument. It needs only to be looked at and its claims must be felt.

China.

LETTER OF MR. SHUCK.

The following extracts are from a letter dated at Hongkong, May 14. Luk Seen Sang, the convert first mentioned, was baptized March 3, having been under Mr. Shuck's instruction about fourteen months. He is said to be "a fluent speaker and ready writer," of whom much usefulness may be expected. The other cases of conversion are also deeply interesting; and the aspect of the mission generally seems to authorize the animating sentiments with which the extracts begin.

Luk Seen Sang and Che-ho.

God is manifestly blessing our labors. I trust that Christianity has commenced her onward march in this great land of heathenism.

I have previously mentioned to you the circumstances of the conversion of Luk Seen Sang. He is now an active colporteur and valuable assistant in the mission. His prayers show that his heart is under the influence of the Spirit of God. Three weeks ago he went into the interior for his family, taking a large quantity of books and tracts with him; all of which he put into circulation; and preached the gospel in regions where it was before unknown. He has just returned, bringing his wife, and daughter, and an inquirer, who is a literary man and of no ordinary talents.

Last Lord's day, I had the happiness of baptizing Che-ho, who, when I first fell in with him, had been a Buddhist priest for nine years. He has been *thirteen months* under close and daily Christian instruction, and six months an applicant for baptism. He gives encouraging evidence of being a child of God. He, when *very* young, lost his wife, and to find comfort resorted to idols; but worshipping them gave him

no comfort. On a visit to Hongkong, the name in Chinese upon the Queen's Road chapel, caused him to enter; he heard me preaching in Chinese; and from that hour he resolved to forsake Budha and worship the true God. He sent for a younger brother, who has also repudiated idols. Now his father and another friend have taken up their residence at Hongkong, and both declare their belief in the doctrines of the true God, and have turned their backs on their idols. A little interesting orphan girl, who is betrothed to his younger brother and is under his guardianship, he has brought to Hongkong recently, and placed in Mrs. Shuck's girls' school. She is a youth of much promise. Having been so long a Buddhist priest, I did not wish to be in any hurry in baptizing him. When Luk Seen Sang was baptized, he manifested much unhappiness that he could not be also. I at last commended him to a committee of the church, who took him under a trial of two months; he then came before the two churches for a final examination, and he was unanimously approved. Mr. Roberts baptized an individual at the same time. Che-ho is a man of excellent sense, reads the New Testament, &c., &c., and conducts private correspondence with his friends; but is not a literary man by any means. He studies every day with my teacher a short time. He is a child of nature, of a sincere and affectionate disposition and very amiable. He seems to be happy in being a disciple. Luk Seen Sang heard the gospel from me first at bazaar chapel, and Che-ho in like manner at the Queen's Road chapel, and if we have no more fruits from those chapels, these are worth all our toil, expense, and trouble. To God's name alone be the praise.

Chek-ko, the native printer, has decided to enter the church, and he too has lately mentioned two inquirers. He heard the gospel nine years ago

from Leang Afa, and, for the last ten months, has been in an interesting state of mind. Hong-ko is now upon his final trial of two months before a committee of the church, and there is every prospect of his being received in two weeks from this date, as his trial will then be terminated. Asei is also an applicant for baptism, and in some respects an interesting one. J——, one of Mrs. Shuck's little Chinese girls, we really think is converted. Yang-seen-sang and Hen-seen-sang both profess to believe the gospel, but are timid about being baptized. I should mention that Hong-ko speaks Tiéchiú fluently, and reads well, and promises to be an interesting link between the two churches, speaking, as he does, both dialects. Both Mr. Dean and Mr. Roberts have cases which encourage them, under their charge also.

In a letter of previous date, Mr. Shuck speaks of the selection of three out-stations; *Kow-loon*, opposite to Hongkong, on the main land, and containing, with the adjacent villages, 8000 or 10,000 inhabitants; *Chang-chow*, a small island with a population of 4000, ten miles westward of Hongkong; and *Peng-chow*, an island near Chang-chow, of 3000 inhabitants. The schools at Hongkong, mentioned in the extract, were established in the early part of the year; one, a boarding-school for boys, containing from fifteen to twenty pupils, was opened March 1; the other, a girls' school, under the care of Mrs. Shuck, was more difficult to fill on account of the prejudices generally prevalent in China against the education of females. There are now in the mission (May 20) between thirty and forty children of heathen parents under daily instruction.

I feel that a work has now been begun in China which will go on, because it is the work of the Lord. Vast multitudes have heard and remember the gospel, and the hearts of an honored few are receiving it in faith and love. Mr. Dean has a large and interesting congregation, and many more Tiéchiú people are securing ground and settling here. At Chang-chow and Peng-chow, two of our out-stations, there are as many Tiéchiú people as of the other dialect. At Chekchú, also, there are many; and near to Kow-loon there is a whole town of them.

I am raising a sum for the erection of a permanent school-house on our lot, in order to have the boys under our more immediate supervision, and to obviate the necessity of Mrs. S. and myself exposing ourselves in the withering sun every time we go to the school. I have the prospect of raising about \$600 this year for the school, and \$250 besides for the school-house.

Our present prospects are so encouraging that we hope to have several more native preachers in full employment before the year ends. Eight native preachers and their families could be supported for what one foreign preacher can be, including all expenses. What a difference! and yet native preachers cannot be left without the aid and oversight of foreign preachers.

Cherokees.

LETTER OF MR JONES, DATED AUG.
26, 1844.

Baptisms—"Cherokee Messenger."

On the 18th inst. I had the pleasure of burying in baptism four males and eight females, all full Cherokees, on a profession of their faith in our blessed Redeemer. One more has been received, but not yet baptized. They all gave satisfactory evidence of Christian experience. One of the number, br. Six-killer, has been a preacher of the Methodist society for several years; he is a sober, pious man, who will, no doubt, adorn the profession he has made. He is a member of the National Council. Another is deaf and dumb. At first we had much difficulty to hold communication with him, and deferred his reception. On Saturday, the 17th inst., finding that he had learned to read Cherokee, Matt. xxviii., 19 and 20, was pointed out to him; when he signified, with a brightened countenance, his belief in that, and all that the book declares. His conduct, for three years past, has been that of a devoted Christian.

Of the "Messenger," mentioned below, we have received the second number, containing translations of parts of Genesis and of "Bunyan's Pilgrim's Progress," Psalm 2d, and extracts from Parley's Universal History, in Cherokee, together with various notices in English, and specimens of Cherokee grammatical forms. The work

is designed to be monthly, of 16 pp. 8vo. each, and is executed with much neatness and taste. The translation of the book of Genesis had been completed by Mr. Bushyhead a short time before his death.

Our little paper, the "*Cherokee Messenger*," is read with avidity, and were it not for the extreme scarcity of money among the full Cherokees, we should have a large subscription list. As it is, we can diffuse information among the more intelligent, and they will circulate it among the others. I find many of them studying diligently, in the few chapters already issued, the inspired history of the origin of nations. Those parts which by white people are often passed over, as matters of little concern, are to them full of interest, and have already had the effect to convince some that the Bible is from God, and has induced a belief in the other parts of the sacred scriptures also, which point more directly to a Savior dying for sinful man. As an instance: one man, who used to treat the oral accounts of our brethren as idle tales, confesses, since he has seen the scriptural account itself, that it has the appearance of truth, and that he believes it, and also the New Testament portions; and is determined to embrace the truth, as there laid down.

On Sabbath last, we had the pleasure to hear a native preacher, whose views and feelings appeared to be refreshed, invigorated and enlarged by the study of the 1st Psalm and the portion of the Pilgrim's Progress published in the Messenger.

We have in the press six chapters more of Genesis, the 2d Psalm, and a portion of Bunyan, for the second number.

When it pleased the Lord to call away our beloved br. Bushyhead, my first impression was, that we should be compelled to give up the idea of continuing the monthly paper; but the expectations of our brethren were raised so high, and their hearts so much set upon it, that I determined, if possible, to continue it one year at least. The labor to myself is, indeed, greatly augmented by the loss of br. Bushyhead; but I feel, and have long felt, so anxious to furnish to the Cherokees the word of life, and some exemplifications of its gracious influence on the hearts and lives of men, that I would gladly undergo any labor and fatigue which my constitution can bear, in order to effect this desirable object.

We are laying aside the type of Genesis, to await your instructions about printing an edition of it for gratuitous distribution. We have a draught of a translation of tract "No. 175, *To Mothers*," of the series of the American Tract Society, and another commenced, entitled "*The Well-spent Day*." We shall have these revised the first opportunity; and they can be printed as soon as we receive your instructions to do so. The edition ought to be three or four thousand copies.

I have great pleasure to bear testimony to the diligence and energy of br. Hervey Upham, in the printing department.

About a week ago we were very much alarmed to hear that br. Downing was lying very low with fever, and was scarcely expected to recover. But God has had mercy on him, and on us also, and our last information is more favorable. Should he be called away, it would be a severe blow on our efforts in the southern part of the nation. But I sincerely hope the Lord will spare him to us, and to this people.

The season is very sickly. Deaths occur in great numbers; and many, very many, unprepared. A few Christians, however, experience the power of the gospel to take away the sting of death, and to cause them to triumph in the last conflict.

Since the above was in type, we have received another communication from Mr. Jones, of the 27th of Sept., as follows.

Meetings at Delaware—Ordination of Oganaya—Baptisms.

I reached br. Oganaya's on Thursday evening, Sept. 19, in company with Miss Morse, who then returned to her school, and some others going to the meeting. I was glad to hear some facts which, though small in themselves, indicate spirituality of mind and a growing interest in the Redeemer's cause. To give one instance; Miss Morse communicated intelligence, brought by the Macedonian, of the persecutions of the Karen Christians. The next meeting, this was made the occasion of earnest prayer for the Karen brethren, persecuted on the other side of the globe. And who can tell but an Indian's prayer, offered in faith, may reach the throne of mercy and be accepted there.

We took with us the second number of the Cherokee Messenger. It was exceedingly gratifying to witness the

eagerness with which it was sought for, and the lively interest manifested in its contents.

The brethren commenced the series of meetings on Thursday evening. On Friday morning they had early prayer meeting. The day was devoted to preaching and devotional exercises. Good order and seriousness prevailed.

Saturday, the church took up the subject of ordaining br. Oganaya. It was decided that, on account of the great extent of territory over which the labors of this church are spread, and the growing infirmities of br. Wickliffe, the aid of br. Oganaya was urgently called for. A special meeting of the church, for prayer on the occasion, was appointed for Sabbath morning.

The Saturday meetings were attended by large congregations, who manifested deep seriousness.

Early on Sabbath morning the voice of praise was heard in the meeting-house. The appointed meeting, for prayer on occasion of the ordination, was attended with much devotional feeling. After the forenoon preaching, the setting apart of our beloved and highly esteemed br. Oganaya, by the imposition of hands, was attended to by br. Wickliffe and myself. A short intermission followed, after which our newly ordained brother led into the water six hopeful converts, four males and two females, and solemnly buried them in baptism in the name of the adorable Trinity. After another short interval, the sacrament of the Lord's supper was administered, with great solemnity and propriety, by our dear native brethren, Wickliffe and Oganaya. O! how I rejoice to see the work of God prosper in their hands.

After the conclusion of the communion service, quite a crowd of deeply affected persons came forward for prayer; several of whom were backsliders, from whom the church had, some time ago, been compelled to withdraw their fellowship. From the manifestation of sorrow and penitence, I trust they will again be restored to the confidence and fellowship of the church. Among the anxious ones were several lately awakened to a sense of their lost condition. At night, br. Tanenole preached an interesting missionary discourse.

On Monday morning, after giving a number of miscellaneous advices to the brethren, and addressing the neighbors on the benefit of schools, I bid

them farewell, leaving Miss Morse to commence her school on the following Monday, Sept. 29.

Recent Intelligence.

FRANCE.—Death of Mrs. Willard.—

It is again our painful office to announce the removal by death of a valued missionary. Mrs. Willard, wife of the Rev. E. Willard, of the French Mission, died at Douay, of pulmonary consumption, Oct. 4. Though subject to wasting sickness for a protracted period, she was faithful unto the end, and "died in perfect peace."

TELOOGEOS.—A letter from Mr. Day, of June 11, reports the partial recovery of Mr. Van Husen, and his intention to return to Nellore to resume his labors. He had been residing for several months, on account of his health, at Madras. The mission is, in other respects, much as at former dates.

A painful incident had occurred in May at the annual festival at Janavādu. Mr. Day and one of his assistants, who, as usual, were attending the festival for the purpose of preaching, &c., were violently assailed by some of the brahmins, and narrowly escaped with life. "The attack was without the least provocation, except such as arises from the plain and pointed preaching of Christ crucified, among a people 'mad on their idols.'" Mr. Day was "severely beaten, and forced through a narrow street for some ten or twelve rods, and obliged to walk backwards in order to ward off the blows and avoid being thrown down and trampled to death." The affair had been reported to the magistrates, and was in course of investigation. Several of the leaders in the affray had been arrested.

BURMAH.—Large accessions to the churches.—Mrs. Abbott, writing to a friend in this country, gives an account of large additions to the Karen churches in Arracan and Burmah; chiefly from among the converts who have been reported in former years, but who have not before had an opportunity to profess their faith by baptism.

The letter is dated May 13, and gives the following particulars. (See, also, p. 347.)

The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. Abbott made two tours to the southern churches this season, during which, he, with the native pastors, baptized about eighty converts. Since then, Myat Kyau has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this missionary tour. We have not seen him since his return to his station at Magezzin, but Mr. A. has just received a letter from him, in which he says that through the grace of Jesus Christ he has baptized *one thousand five hundred and fifty*. We are anxiously waiting to hear from his own mouth the particulars of his labors.

I think I wrote you that this man died of cholera last year. This was the report, and we, believing it, spread the intelligence. After we had mourned his loss for some weeks, thinking it a mysterious providence, &c., he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man; and God grant that he may long live to labor in that cause which he so much loves. He and Tway Po baptized a good many after their ordination in December and January, 1842 and '43, previously to Mr. A.'s visit to the south last December; how many, I cannot now say, but two or three hundred at least.

Mr. Ingalls, of Mergui, writes under date of June 6, that forty-five had been added to the church at that station during the last season; among whom was the officer in command of the European detachment, and a liberal contributor to the funds of the mission. "Several others are inquiring the way to Zion."

Missionary Magazine.

The present number closes the twenty-fourth volume of the Magazine, the oldest, and we presume it will not be deemed invidious to say, the most important religious periodical published by American Baptists. For several years past, the number of subscribers to the work has gradually diminish-

ed. The causes of this diminution are various, but, it is believed, it has not arisen from a want of merit in the work. Though less miscellaneous in its character than it was formerly, this has been the result of necessity. The growth of the missionary cause in the country, together with the accumulation of missionary intelligence, has created a demand for all its pages. It contains the journals and letters of the missionaries of the American Baptist Board of Missions,—documents often of great value on account of their general accuracy, and of the public confidence reposed in the statements of the writers, giving, as they do, graphic, and frequently minute descriptions of the geography, government, religion and manners of the countries to which they have gone forth as heralds of salvation. The interest felt in these papers, is greatly heightened by the public sympathy in the spirit and toils of their fellow-countrymen, some of whom are their kindred, who, under the sublime motives of a divine command and of Christian pity, have left their native land and the sweets of home to dwell among a people of a strange tongue, in whom they can feel but little interest aside from the hope of their becoming meet to be partakers with themselves of the inheritance of the saints in light.

Every Christian, also, must take a lively interest in the progress and trials of the missionaries, of which the Magazine gives the earliest account.

There is, also, constant reference made to the operations of other Missionary Societies, together with such miscellaneous missionary matter as is deemed most useful for keeping alive in the churches a missionary spirit. At the close of each number is invariably to be found a detailed account from the Treasurer of the Board of Missions, of all moneys received during the preceding month but one,—furnishing every donor the means of knowing whether his contributions have safely reached the treasury. The importance of such a periodical none can doubt, and, yet, we fear that it is not *fully* appreciated by but few. The time is not far distant when a series

of the volumes of the Magazine will be deemed indispensable to a religious library in a Baptist family.

We respectfully request all pastors and friends of missions to aid in increasing the circulation of the work. It is in the power of pastors especially to multiply the number of subscribers in their respective congregations many fold. By doing so, they will promote alike the interests of the people and of the cause of missions. All the profits of the work are devoted to the cause of missions, either by increasing the treasury or the circulation of the work itself. A new volume will commence with the next number.

Designation and Departure of Missionaries.

On Sabbath evening, Oct. 27, the Rev. Edmund B. Cross and his wife, Mrs. Julia Anne Putnam Cross, were set apart as missionaries to the Karens, at the meeting-house of the 1st Baptist church in Roxbury. Introductory Prayer and Reading of the Scriptures, by Rev. T. F. Caldicott, pastor of the church; Instructions of the Board, by the Foreign Secretary, Rev. Mr. Peck; Prayer of Consecration, by Rev. Dr. Sharp, of Charles St. church; Address to the Congregation, by Rev. R. Turnbull, of the church in Harvard St.; Concluding Prayer, by Rev. B. Putnam, father of Mrs. Cross, and late pastor of the 1st Baptist church in Eaton, Madison Co., N. Y. Mr. Cross is a graduate of Hamilton Literary and Theological Institution of the class of 1841, and is designated to the charge of the Karen school for native preachers, now under the care of Rev. Mr. Mason, at Tavoy.

The missionaries sailed in the ship Arno, Capt. Russell, for Maulmain, on Wednesday, Oct. 30.

Amount of receipts reported in the present Magazine, \$5602,11
Corresponding month last year, 5857,91
Increase, \$244,20

Letters, &c., from Missionaries.

BURMAH.—*Maulmain Mission*, June 14, July 27, 29.—*E. B. Bullard*, March 12, 27, July 31.—*H. Howard*, July 29, Aug. 3.—*S. M. Osgood*, April 10, 23, May 15 (2), June 14, July 22, 23, 29 (2).—*T. Simons*, April 25.—*E. A. Stevens*, March 6, June 14.—*M. Vinton*, Nov. 15, 1843—Jan. 1.
Tavoy Mission, May 11.—*C. Bennett*, May 2.—*D. L. Brayton*, Dec. 31, 1843, May 4.—*L. Ingalls*, June 6.—*J. A. Lathrop*, April 23.—*F. Mason*, April 2, May 17.—*T. S. Ranney*, April 22, June 12.—*J. Wade*, April 23.—*Mrs. W.*, April 20.
ARRACAN.—*L. Stilson*, April 9, 30, May 7, June 1.
ASSAM.—*C. Barker*, April 30, June 25.—*M. Bronson*, Feb. 15.—*O. T. Cutter*, April 30, July 31.
CHINA.—*Mission*, May 20.—*W. Dean*, March 18, 23, April 8, 22, 28—May 14, 17, June 17.—*I. J. Roberts*, Dec. 30, 31, 1843, Jan. 31, Feb. 24, with j., March 30, with j., April 18, 27, 30.—*J. L. Shuck*, March 21, April 8, 29, May 14.
SIAM.—*J. H. Chandler*, Jan.
TELOGOOS.—*S. S. Day*, June 11.
GREECE.—*A. N. Arnold*, July 20 (2), Sept. 21; *Mrs. A.*, July 17.—*E. S. Waldo*, Aug. 21.—*R. F. Buel*, Sept. 21.
FRANCE.—*E. Willard*, Sept. 13, Oct. 9.
OJIBWAS.—*A. Bingham*, Aug. 24, Oct. 3.—*J. D. Cameron*, Aug. 13.
OTTAWAS.—*L. Slater*, Sept. 5.
SHAWANOES.—*Mission*, March 19.—*F. Barker*, Aug. 20, Sept. 11.—*J. G. Pratt*, Aug. 23, Sept. 17.
CHEROKEES.—*E. Jones*, Aug. 6, 26 (2), Sept. 27.—*H. Upham*, Aug. 5, Sept. 9.
CREEKS.—*E. Tucker*, Aug. 3.

Donations.

FROM OCT. 1 TO NOV. 1, 1844.

Maine.

Washington Baptist Association, William Brown tr., 20,15
Leeds, 1st Bap. Miss. Soc., for support of a Karen preacher, 2,82
do., do. do. gentlemen's missionary box, for support of do. do., 50
per Rev. Samuel S. Leighton, 3,32
Hallowell, 2d Bap. ch. and soc., per William Woodbridge, 11,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., as follows:
Lisbon, Mrs. Buckman 1,50
Monmouth Centre, Bap. ch. and soc. 4,36
Leeds, 2d Bap. ch. and soc. 5,50
East Winthrop, Bap. ch. and soc. 5,00
Thomaston, Nehemiah Boynton 16,36
Lincoln Baptist Association, Samuel Libby tr., as follows 25,00
Thomaston, 1st Bap. ch. and soc., as follows

Rev. Job Washburn	1,00	
Females	14,11	
Children	58	
Juvenile Soc.	1,30	
Sundry individuals	19,40	
	36,49	
do., 2d Bap. ch. and soc.	30,24	
do., 3d do. do. do.	52,85	
do., 3d Bap. Fem.	24,27	
Miss. Soc.	77,12	
Warren, Bap. ch. and soc.	50,32	
do., Bap. Fem.	12,19	
Miss. Soc.	62,51	
Friendship, Bap. ch. and soc.	1,60	
Camden, 2d Bap. Juv. Soc.	2,23	
Mrs. Eliza Miller	1,00	
Miss Hannah Vaughan	1,00	
St. George, Joseph Fogerty	50	
Miss Ann Young	50	
Contributed at the Assoc.	11,56	
	224,75	
Bowdoinham Baptist Association	23,00	
A friend	2,00	
Bowdoinham, Bap. ch. and soc.	13,50	
Richmond, A. Wamouth	12	
Wales, Bap. ch. and soc.	5,59	
Monmouth, 1st do. do. do.	20,00	
West Gardiner, Bap. ch. and soc.	4,25	
Litchfield, do. do. do.	13,97	
South Berwick, do. do. do., towards support of Ivory Clarke,	18,85	
Damariscotta Baptist Association	19,05	
Newcastle, Bap. ch. and soc.	9,63	
Whitefield, 1st do. do. do.	2,62	
Jefferson, 1st do. do. do.	5,07	
do., 2d do. do. do.	8,25	
Nobleboro', 3d do. do. do.	3,05	
Waldo Bap. Association	11,60	
Belfast, Bap. ch. and soc., (35 of which is for Karen Mission.)	21,00	
Frankfort, 2d Bap. ch. and soc.	5,83	
China, 2d do. do. do.	2,00	
Knox, Bap. ch. and soc.	6,00	
R. Frye	25,00	
Penobscot Baptist Association	6,30	
Cumberland Baptist Association, J. Chandler tr.,	78,72	
New Gloucester, Bap. ch. and soc.	25,44	
Auburn, D. Briggs	5,00	
Danville, Bap. ch. and soc.	8,62	
Brunswick, 1st Bap. ch. and soc.	22,48	
East Brunswick, Bap. ch. and soc.	33,59	
Harpwell, do. do. do.	12,25	
per Rev. Joseph Wilson, agent of the Board,	412,78	

713,36

New Hampshire.

A friend to missions	209,00
Milford Baptist Association, William Wallis tr.,	150,00
New London, Mr. and Mrs. Anthony Colby	50,00
Newport Baptist Association, T. J. Harris tr.,	66,71
Newport, Bap. ch. and soc.	4,72
Claremont, Bap. ch. and soc., as follows:	
Col. after sermon	2,57
Moses Works	5,00
J. G. Allds	2,00
	9,57
per Rev. Alfred Bennett, agent of the Board,	81,00
Wayne Baptist Association, James McCane tr.,	158,91
Milford, Jesse Hutchinson	2,00
	641,91

Vermont.

Jacob Estey	1,00
Luther Conant	1,00
Harvey White	5,00
Mount Holly, Bap. ch. and soc.	62,08
C. B. Smith	1,00
Middlebury, collection	3,25
Mrs. Abigail Miner, for Burman bible,	1,00
do. do. do., for Indian Miss.,	75
Fairfield Baptist Association	18,00
Essex, Bap. ch. and soc., collection	3,88
Jericho, do. do. do., do.	18,15
Mrs. Lois Langdon	3,00
Mrs. Martha Keach	2,00
Addison Association, col.	23,44
Bristol, Bap. ch. and soc.	12,77
Rev. Joseph Packer	10,00
John Conant	10,00
Daniel Avery, towards support of Rev. N. Brown,	1,00
Vermont Baptist Association, Rev. J. M. Driver tr.,	30,49
Chester, sundry individuals	2,75
Andover, Bap. ch. and soc., mon. con., towards support of Rev. N. Brown,	4,00
do., do. do. do., collection, per Rev. H. Crowley,	3,00
Poultney, Bap. ch. and soc., per Rev. J. M. Driver,	5,00
Windsor, do. do. do., mon. con.,	15,00
do., Bap. Fem. Miss. Soc., per Rev. E. Hutchinson,	15,51
Grafton, as follows:	
Jonathan Sherwin	5,00
Amasa Sherwin	1,00
William Whitcomb	3,00
Mrs. Frances Phelps	50
Mon. con.	1,47
Rev. Mr. Merriam	5,00
Mrs. D. R. Merriam	2,00
	17,97

Col. at State Convention	2,85
per Rev. Alfred Bennett,	
agent of the Board,	— 273,86
Vermont Baptist State Con-	
vention, Rev. Willard Kimball tr.,	
per Rev. Ebenezer Thresher,	330,00
Waterbury, J. P. Hall, per W. S.	
Damrell,	10,00
Bristol, Warren Durfey, per	
Rev. Wm. Heath,	3,00
Vershire, Moses Bartholomew	10,00
	— 626,86

Massachusetts.

A friend to missions	3,00
Wendell, two ladies of Bap. ch.,	
per Thomas E. Sawin,	1,00
Boston, a member of Baldwin	
Place Bap. ch.	50,00
do., Harvard St. Bap. ch. and	
soc., mon. con. for October,	
per Wm. Keith,	25,00
do., Federal St. do. do. do., mon.	
con. for do., per Elijah Mears,	8,31
do., Charles St. do. do. do., mon.	
con. for do., per Rev. Dr.	
Sharp,	8,65
do., do. do. do. do. do., la-	
diess, to educate an Af-	
rican child named Riz-	
pah Warren Crocker,	
per Mrs. Sharp,	20,00
	— 28,65
do., Bowdoin Square Board of	
Benevolent Operations, S. G.	
Bowdlear tr.,	50,00
Raynham, 1st Bap. For. Miss.	
Soc., G. Robinson tr.,	19,03
do., a friend to missions	10,00
do., do. do. do., for Bur-	
man bible,	1,00
	— 30,03
Middleboro', 3d Bap. ch. and	
soc., per W. Nelson,	3,46
do, Mr. Nelson,	,75
Bridgewater, Solomon Alden	2,00
Old Colony Association, col.	26,06
Salem, 1st Bap. Fem. Board-	
man Soc., Miss Lucy A. Up-	
ham tr.,	23,00
Newburyport, Bap. ch. and soc.,	
mon. con., per S. L. Caldwell,	33,00
Lowell, 1st Bap. juvenile Sabbath	
school, per Rev. Joseph Bal-	
lard,	3,01
West Wrentham, Bap. ch. and	
soc., per J. C. Boomer,	21,00
Barnstable, 1st Bap. ch. and soc.,	
per Rev. Andrew Pollard, as	
follows:	
Mon. con.,	60,57
Fem. Miss. Soc.,	26,00
	— 86,57
Fitchburg, Bap. ch. and soc., for	
Bassa Mission,	7,33
Westminster, a lady, ear-	
ings,	,67
per Rev. O. Tracy,	8,00
Hanover, Mr. and Mrs. John	
Collamore	10,00
Haverhill, Bap. ch. and soc.,	
mon. con., per Rev. A. S.	
Train,	50,00
Unionville, Fem. Miss. Soc.,	
Sarah Homer tr.; per Rev.	
Jonathan Forbush,	11,00
West Cambridge, Bap. ch. and	
soc., per Rev. T. C. Tingley,	12,85

Amherst, a member of Bap. ch.	5,00
Worcester, per Rev. S. B.	
Swaim, as follows:	
Mr. Swaim, pastor's subscrip-	
tion,	25,00
United mon. con. of Bap.	
churches in October	25,82
	— 50,82
Cambridge, Young Ladies Jud-	
son Soc., Mrs. Martha F.	
Cook sec., for Mrs. Cutter's	
school, Assam, per W. Brown,	39,18
Methuen, Bap. ch. and soc.,	
Rev. Samuel W. Field pastor,	
per Lewis Gage,	87,00
Pittsfield, Bap. ch. and soc.	24,25
West Stockbridge, Bap.	
ch. and soc.	13,00
Chesterfield, Job Torrey	
and Mrs. Torrey	1,50
Egremont, Bap. ch. and	
soc.	29,00
Sandisfield, do. do. do.	28,89
Hinsdale, do. do. do.	32,36
North Adams, Sabbath	
school concert	3,77
do., do., Otis Black-	
inton	3,00
	— 6,77
Windsor, Bap. ch. and	
soc.	,72
Lanesboro', do. do. do.	10,75
Tyringham and Lee, Bap.	
ch. and soc.	2,31
Savory, 1st do. do. do.	5,00
Berkshire Baptist Associ-	
ation, collection, for na-	
tive assistant under the	
care of Mr. Abbott,	27,09
Becket, Bap. ch. and soc.,	
as follows:	
Rev. N. Harris and Mrs.	
Harris	2,25
Mrs. A. Wade-	
worth	,25
	— 2,50
Chickopee Falls, Bap. ch.	
and soc., mon. con.,	20,66
West Springfield, Island	
Parish, mon. con.,	7,60
do. do., do. do., to sup-	
port a child named B.	
Willard,	,50
do. do., do. do., Mrs. G.	
Willard, for Mrs.	
Wade's school,	,50
per Rev. J. B. Brown,	
agent of the Board,	— 213,40
Mansfield, Caleb Atherton, as	
follows, per Lewis Holmes:	
for Burman Mission,	250,00
" general purposes,	250,00
	— 500,00
	— 1382,09

Rhode Island.

Rhode Island Baptist State Con-	
vention, V. J. Bates tr., as	
follows:	
Providence, 1st Bap. ch. and	
soc., mon. con. for Oc-	
tober,	50,80
do., Miss Angeline	
Paine	1,12
do., Rev. Dr. Wayland,	
in part of his sub-	

scription of \$400 for the support of a missionary,	100,00	
		151,92
<i>Connecticut.</i>		
Sharon, as follows, per William Colgate :		
Olive St. John	3,00	
Irene Crocker	2,00	
Lacy St. John, for Burman Mission,	1,00	
Abigail Hunt	10,00	
		16,00
New London Baptist Association, as follows :		
Collection (and a gold ring,)	54,38	
Rev. L. Muck	5,00	
Rev. B. Cook	3,00	
		62,38
		78,38
<i>New York.</i>		
Chemung River Association, G. Shriver tr.,	87,28	
Canister River Association, B. R. Swick tr.,	4,10	
Brookfield, Mr. Delancy	5,00	
Stephentown Baptist Association, H. T. Douglass tr.,	106,35	
Rensselaerville Bap. Association, A. Griffin tr.,	118,63	
Jefferson Union Baptist Association, P. R. Hix tr.,	14,02	
Dutchess Baptist Association, J. Gernon tr.,	113,67	
Pavilion, Bap. ch. and soc.	5,50	
Miss Grennell	3,00	
Big Flats, Miss H. Buck	2,00	
Buffalo Baptist Association, R. C. Eaton tr.,	203,45	
Cayuga Baptist Association, A. Cox tr.,	12,45	
Green, Mr. and Mrs. Lock per Rev. Silas Bailey, agent of the Board,	1,10	
		676,55
Franklin Baptist Association, Wm. Stilson tr.,	34,00	
New York city, Bap Tabernacle Sabbath school	17,32	
do. do. do., 4th St. Bap. Sab. school, A. M. Stratton tr.,	20,50	
Buffalo, W. A. Coot, per Rev. Dr. Maclay,	2,50	
Harmony Baptist Association, J. B. Burrows tr.,	18,15	
Poughkeepsie, Fem. Mite Soc., Margaret Hewitt sec.,	8,25	
Bedford, Bap. ch. and soc., per Jacob Robertson,	47,03	
Staten Island, do. do. do., per Rev. Samuel White,	10,00	
Bridgeville, Mrs. Bushnell	1,25	
per Wm. Colgate,		159,00
Schoharie, Miss Hannah L. Briggs, per Rev. A. Briggs,	1,00	
		836,55
<i>New Jersey.</i>		
Plainfield, 1st Bap. ch. and soc., per J. C. Hyres,		100,00

<i>Virginia.</i>	
Virginia Rep. For. Miss. Soc., A. G. Wortham tr.,	124,25
<i>Georgia.</i>	
Baptist Convention of the State of Georgia, Absalom James tr., as follows :	
Towards support of Messrs. Binney, Simons and Stevens,	20,00
do. do. of Mr. Stevens,	48,00
do. do. of Messrs. Simons and Stevens,	59,87
do. do. of Messrs. Stevens and Binney,	9,00
for Burman Mission,	123,43
" general purposes,	348,93
	609,23
<i>Alabama.</i>	
Cubahatchee, Bap. ch. and soc., per Rev. R. H. Brumby,	60,00
<i>Mississippi.</i>	
Mississippi Baptist State Convention, William L. Balfour tr., as follows :	
for African Mission,	1,50
" general purposes,	74,75
	76,25
Bolivar, Fem. Miss. Soc., Mrs. L. B. Dodd tr.,	15,00
per Wm. Colgate,	91,25
<i>Kentucky.</i>	
Miss. and Bible Soc. of the Bethel Association, Nimrod Long tr.,	100,00
<i>Ohio.</i>	
Grand River Association, per George E. Tucker,	23,31
<i>Illinois.</i>	
Rock River Association, George Haskell tr., as follows :	
for Mission to Denmark,	3,50
" general purposes,	29,50
	33,00
<i>Legacies.</i>	
Cortlandville, N. Y., a young lady, deceased, per Rev. Silas Bailey,	5,00
Vermont, Mrs. Sarah Wood, deceased, James Barton executor, per Rev. Alfred Bennett,	25,00
	30,00
	\$3502,11
The Treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society, to assist in Bible operations, viz.	
For Assam,	500,00
" Karens,	500,00
" Telooogoos,	250,00
" Siam,	500,00
" Germany,	600,00
" Africa,	150,00
	\$2500,00

PERIODICAL PAPER

OF THE
AMERICAN AND FOREIGN BIBLE SOCIETY.

No. 22.]

NEW-YORK.

[JAN. 1845.]

CHINA.

Communication from Mr. Roberts,—Account of his labors in China—History of Chow,—Extracts from his Journal.

VICTORIA, 30TH APRIL, 1844,

To the Secretary of the American and Foreign Bible Society.

MY DEAR BROTHER:—I have the pleasure of informing you that the Mission, in behalf of your Society passed the following preamble and resolution in my favor to-day:

"Whereas the 'American and Foreign Bible Society' having authorized the Mission by a resolution of theirs, passed 2d Nov. 1843, to employ at their expense one or two colporteurs for the distribution of the scriptures in China, Therefore,

"Resolved, That the Mission approve of the employment of the native teacher, Chow, as colporteur for one year, at ten dollars per month, under the superintendence of Bro. Roberts."

MAY 1st, 1844.

This day seven years ago, I landed in China, at Macao. It might yield the Society some pleasure to know some of the particulars of my humble labors during that period, especially as we are now entering upon a new relationship through their colporteur, Chow, who is placed by the Mission under my superintendence by the above resolution. After lifting up my heart in grateful thanks to Almighty God for his mercies to me during that period, and for the facilities he has graciously afforded me in providence for the advancement of my feeble efforts in the work; I would observe that I have moved but slowly,—have had to contend with many obstacles, and could scarcely discover sometimes that I was making any advances. But through great weakness both of body and mind, I have been enabled by divine grace—1st. to acquire the Chinese language so as to use it with some facility, both in speaking and writing. 2d. Have baptized two foreign members, and three natives; and expect, if the Lord will, to baptize more natives next Sunday, who have been months under the consideration of the church: and I have the seventh application from a young native physician, who appears serious and promising. Seven years, and scarcely seven converts!—O, that the Lord would send down his gracious Spirit! then we might hope that the next seven years would realize something more promising. But blessed be the name of the Lord for these. Their songs and prayers often make me glad, and strengthen my heart greatly:—also, their preaching for me, especially now, as my lungs are almost too weak to preach at all. 3d. I have made seven Chinese books,—all of which have been published but the last, which is now publishing. And as for distribution, I have distributed many tracts, and should have distributed many more tracts and portions of the scriptures, if I had had the means of publishing.—4th. In 1843, aided in FOUNDING the Baptist "CHINA MISSION," being one of the four who did so: and in establishing the first principal station in 1842. And 5th.—*Prospective.*—Having obtained the consent of the Mission, I expect, if the Lord will,

to take your colporteur, Chow, the first Chinese disciple, and one of the new disciples, and go to Canton in about ten days, to spend at least several months, and see whether the good Lord has a work for me there or not.—May his will be done!

HISTORY OF CHOW.

A short history of our Bible distributor, Chow, given by himself, and translated by his pupil Lo How—the surname and name by which Mr. Roberts is known among the Chinese, and by which alone he will be designated in his translations for Chow.

Chow Tohung records his own history—thoughts of his mind, and conduct.

I am a man of the district of Wuy, of the county of Kwy-Lin, Lung-Kong parish, and the Cheng-boo-Leng village. At present I am thankfully living in the bazar chapel, where I have been living near two years, at Chek Chu. From my youth I went to school and learned books and literature until above twenty years of age. Afterwards I taught school until upwards of forty. I have a mother whose surname is Cha, seventy-three years of age, who lives with my brother's family. I am this year forty-five years of age. My wife's surname is Chun. I have three brothers, two sons and three daughters. At Chek Chu I was fortunately invited by teacher Lo (I. J. R.) in October, 1842, to accompany and assist him in preaching,—joined with him night and morning in worshipping the true God,—explaining the scriptures, and worshipping the Saviour, Jesus. I learned the gospel, and soon knew that I must repent, abandon the images and worship the true God. Afterwards I myself learned to pray morning and evening, reverently worshipping Jesus, gladly submitting, believing, and obeying; designing to serve him during life; hoping to obtain the salvation of my soul, which is the desire of my heart. I now daily follow Teacher Lo from place to place, preaching the gospel, and teaching men to repent,—myself more and more repenting; exhorting men not to worship idols, for I know that idols are false. In Feb. 1843, I followed teacher Lo from Chek Chu to this place, (Victoria,) and now daily and monthly, I go from place to place without cessation, preaching constantly. On the 2d of July, 1843, I was baptised by Teacher Lo, after which, my heart has continued reverently to fear, and exercise great caution, as if walking upon thin ice over a great deep. I know that both now and hereafter, I must obey the law of God, the commandments of Jesus, and the rules of the church.

JOURNAL OF CHOW.

1st. May, Wednesday, 1844.

Early arose and prayed. At seven o'clock Teacher Lo called Chow, Cheng, and Lam to his room, where we read a chapter of the scriptures, and united in worshipping God, Lam and Cheng praying in succession. Each one then wrote until eight o'clock when we took breakfast, after which we went and wrote again until ten o'clock, when the whole family assembled to read; first singing, and Lam prayed, then each one read a few verses of the scriptures; Chow and Cheng each explaining to the company: and Chow having again prayed, all dispersed. I went again to the room and wrote until twelve o'clock. Teacher Lo How has informed me to-day as follows:

"Whereas the Bible Society in America has resolved to invite one or two native brethren to distribute the scriptures for said Society in China: therefore the Mission has resolved to invite teacher Chow to distribute the Scriptures one year with Lo How, promising as wages ten dollars per month."

I gladly accept of the Bible Society's employment; hoping that Teacher Lo will make known my design to that honorable Society; and also translate and send them my journal respecting the distribution of the Scriptures.

May 3. Friday.

Lo, Chun, and self, united to-day in examining the native Lam, who wishes to become a member of the church. I listened to Lo and Chun's inquiries, and heard his answers, all of which were proper. I also perceived that what he had written concerning his feelings and faith corresponded.

After noon I took books, and went out to the street to explain their doctrines. I first went to the lower part of the town and explained to about fifty hakah workmen, who stopped work to listen. I took up the idea of distributing books, and explained it to them, desiring them thoroughly to repent, come and receive baptism, become the disciples of Jesus, so that each and all may hope to be saved. Having finished, each man wished to have a book. I gave them six copies of the gospel.

May 4. Saturday.

After noon went to the church where were assembled the five brethren, Shuck, Roberts, Ford, Chun, and Chow, for consultation, who resolved to receive *Le Cheko* and *Cheng Lorum* for baptism, in order to become brethren. The business being ended we prayed and dispersed. At night we met again at Shuck's, and heard the experience of Cheng and Le, who were questioned, and answered respecting many things; and all being proper, we therefore believed that they with a true heart desired to become disciples of Jesus. Cheng and Le were directed to receive baptism in the morning, and after prayer each one respectfully withdrew.

MR. ROBERTS AT CANTON.

May 22d.

DEAR BROTHER:—I left your colporteur Chow at Chek Chu, as I think I informed you in my last, which I hope your committee will approve. The principal reasons for doing so were: 1. That there are two or three inquirers whom I did not wish to leave comfortless; and 2. I was proceeding upon an experiment somewhat hazardous, and did not wish to risk his usefulness until at least I had tested the matter myself with men who were not so essential to the cause, should I and they all fail and perish in the attempt. But thus far we have succeeded better than we could have reasonably expected, and hence I hope he will be with us here in less than two months, distributing the scriptures in Canton in a proper manner. We have got a very suitable house here, about a mile from the foreign factories, fully among the people, and are distributing books and preaching the gospel to the people every day. The first disciple the Lord gave me, *Chun*, and the last one, *Cheng*, are with me. I directed Colporteur Chow to send me copies of his journal, which I will with pleasure translate for your esteemed society when they arrive. In the meantime, let me copy a few extracts, to fill out the letter, from the report of Chun's proceedings to a gentleman at Victoria who supports him, and takes a deep interest in our effort here, and wishes to hear all the particulars as they transpire. You will please to recollect that in all my translations for the natives and reports concerning them, other than those to the B. B. F. Missions, I shall be known for the present only by my Chinese name, *How*, and Chinese surname, *Lo*. It is of little importance what name is attached to the instrumentality, so that the Lord blesses the work.

I. J. R.

From Chun's Report.

"Feeling persuaded that it is always a pleasure to you to hear of the progress of the old disciple *CHUN*, whom you support, it gratifies me to report particulars, though it may be expected that some of the particulars will not be of the most pleasant kind; yet should such occur, it is hoped that the old disciple will not only share of your bounty as to food and raiment, which seems to be the chief he wants below, but also share in your sympathies and prayers, which are often more precious than gold!

"May 21st, Tuesday, 1844, Canton."

"This morning assistant Lo took eight or ten books, and went, for the first time, across the water to Honam, which, you know, is a considerable city, and entered into a house where the inmates received him with considerable courtesy, and he accompanied them into a back apartment, where about fifteen or twenty of the shop people collected around him and heard the gospel for the first time, received a copy of the gospel by Mark, and a tract. They seemed thankful for the books, asked him to take tea, but not seeing any just ready, he did not do so; followed him to the door, and requested more books; but already having one of each kind he had with him, they got nothing more than a promise of more at another time. But a junk man just by asked for books and was supplied with two; and two other large trading junks from the interior were supplied with two books each and a little instruction. The boat woman who took him out for a mere trifle, (say two cents for the trip,) on their return, requested books! He asked her if she could read? She said that though she could not, her husband could, and hence she wished to obtain books! Who knows what good thing the Lord may have in store for this forlorn people upon the water! One end of the hong, or house, in which we live, is at the water, and the other extends to the street about one hundred yards. Oh that the people, both on the land and the water, might believe, obey, and be saved by the gospel! Our location for such a result could hardly be better chosen, and hence the Lord has surely chosen it for us, and will accomplish in this matter whatsoever shall be most for his own glory! Expect great things, aim at great things, if you would accomplish great things, was a maxim of one wiser than old Brother CHUN! He gave a long discourse to day to a visitor soon after breakfast, and to one of the masters of the hong who brought him in, who himself has not been able, from his crowd of business, to attend to the old man's ministry hitherto as much as the importance of the subject demands!

"All the fearfulness that at first predominated among the disciples, seems to be fast subsiding, and it is hoped will soon have entirely evaporated. The two assistants, Lo and Cheng, went to the foreign factories to-day and distributed some books in that neighborhood. They met with one native who was quite friendly, took two books, and asked for two more to give to his friends; took the name of our street and house and promised to visit us; also spoke favorably of the suggestion of getting a room in his neighborhood for us to preach in once a week; and invited us to visit him whenever we could! One of the assistants visited the English consul, and received many kind and encouraging suggestions from him relative to the prosecution of our mission enterprise among the people. He thinks there is not the least danger of interruption from the mandarins. Indeed, he said that he would guarantee that no foreigner would be interrupted by the officers of government who should get the consent of a native to live in his house! What more could be wanted to engage the attention of missionaries in christendom to come and preach the everlasting gospel to the people in Canton? Not a single missionary in this whole city but the old disciple CHUN and his assistants! Oh, when will christendom sufficiently sympathise with the perishing heathen! One of the neighboring shop keepers who had been in before, brought in a new visitor this evening, after nine o'clock, to whom both the assistants, and CHUN himself, gave a long and faithful discourse, presenting to his mind the principal distinguishing doctrines of the gospel, dwelling much upon the cross of Christ, his atonement, resurrection, and the necessity of faith and repentance. After which he took books, and promised to come again.

"The disciple Cheng expressed himself as having peace and contentment this evening, and seems to have an increasing desire to publish the gospel to his countrymen. He was saying this evening that he has quite a number of relations and friends in a short distance of this, to whom I believe it is intended by the disciples to let him go

for a short time now very soon, to distribute books and preach the gospel among them a day or two at a time."

MR. ROBERTS' REMOVAL TO CANTON.

Mr. Roberts, it seems, accompanied with two Chinese disciples, Chun and Chen, removed to Canton in May, leaving the old disciple Chow at Chek Chu, on the island of Hong Kong. In June he writes as follows:—

DEAR BROTHER ALLEN:

I had the pleasure of receiving from Deacon Chow, a few days ago, his journal, to be translated for your Society, accompanied with a letter from him, of which the following is a translation.

CHOW'S LETTER.

"Lately I received two letters from you which informed me that the brethren were contented and happy. * * * *

"I have been at the little chapel at Chek Chu daily, proceeding as the Teacher directed, going from place to place, distributing books, and practising the rules of the church, not daring to receive a salary, and indolently feed myself without labor. Since you left, my entire family have had peace without anxiety, depending on Jesus for protection. It is difficult to make a sufficient return of gratitude for His boundless grace.

"In April Cheong Chew-Seong went home and has not returned. I suspect his heart was not sincere in motive and true. Teacher Lo Mow-Sun is still here, residing at his house, and for a livelihood is overlooking the road-makers. With a steadfast mind he studies the doctrines of the gospel, having a real true heart. Ip Aseah and Teacher Heaou constantly come to the chapel to learn the doctrines of the gospel. Sometimes I visit them, and thus we alternately see each other. * * *

"I send you my Journal, hoping that the Teacher will translate and send it to the American and Foreign Bible Society.

"I hope the Teacher will send me an order for my salary, that I may supply the necessities of my family, for which I shall be most grateful.

"CHOW TONG."

"To Teacher Lo How, and the other brethren."

MR. ROBERTS' LETTER.

Canton, June 25th.

MY DEAR BROTHER: I am leaving brethren CHUN and CHENG to preach the word here in Canton, while I join Chow at Chek Chu for a season. I now think I shall bring him up with me. And I think it very probable that I shall baptize Lo Mow-Sun and Lam, of whom he speaks in his letter, next Sunday. They have been many months under consideration, and from what he says of Ip and Heaou, though I am unacquainted with them, I would hope to baptize them in a few months.

I have several interesting inquirers here at Canton. It is a favorable time here. Every thing seems to be in motion; and I hope the Lord is with us, and if so great will be the results.

I am living exclusively among the Chinese, about a mile from the foreign Factories. Every thing goes on pleasantly. I have given many books from shop to shop publicly. I regret I was not here sooner. My health is uncommonly good. My labors are arduous, but strength is given me according to my day.

Yours most affectionately,

I. J. ROBERTS.

P. S. I hope you will excuse my inaccuracies as to what we call good English in these translations; for I can scarcely get time, since I came to Canton, to translate them at all: and as to translating and copying, it is entirely out of the question.

Extracts from Chow's Journal in Canton.

July 5.—“Arising this morning, I perceived that the vessel had arrived at the Bogue. After breakfast more than twenty passengers assembled, to whom I preached, finishing the service with prayer and the distribution of six volumes of the gospel by Mark. When we arrived at Whampoa, I gave the passengers another discourse. We reached Canton about four o'clock, P. M., and found the hong floor swamped with a freshet; but we ascended to our apartments, where we gladly conversed about the gospel.

July 6.—This morning, in company with teacher Lo and Takhe, went into the neighborhood of the foreign factories, in order to preach the gospel and distribute the scriptures. We first visited the Sung Se passage boat, where I preached and distributed one volume; then the Ungcut passage boat, where I did likewise; next, a batch of six stationed boats. Some of the boatmen from each came to listen, and all seemed pleased, saying, we have never heard this before. Left one volume with each vessel. Thence we went to a Hoklo junk, where Tukhe preached and gave one volume. We then returned to breakfast—had family worship. A puntee man came to whom we gave instruction and one copy of the gospel. Afterwards three hakas came, and again three puntees, to whom we gave instruction and copies of the scriptures, for which they gave thanks. The master of the hong kindly sent us a tiffin of cakes, sweetmeats, and tea. At eight o'clock had family worship. During the day gave away sixteen copies of one of the gospels.

July 10.—Visited a parcel of hakah stonecutters, who were pleased to hear, and to whom I gave two books. Thence I went to a tailor's shop, where were five or six puntee men, who were gratified to hear, and to whom I gave two volumes. In the street met thousands of people engaged in all kinds of business, who had never heard the gospel. Some inquired, “whence came the books which you distribute?” I answered, Americans have them distributed with the desire that men may come to understand the gospel of Jesus. They said, “We have been here many years engaged in business, and have never before seen any person distributing.” I replied, that this is not every body's business; only the disciples of Jesus distribute. I then explained the matter to them, and the neighboring shopmen all came for books.

July 11.—With Teacher Lo, took books and went to the neighboring hong of the British Consulate, where were various kinds of servants. Teacher Lo went out among the shops in the streets to distribute, and I continued there to explain the doctrines of the gospel to them. They were pleased, and said it was a good heart to teach men good doctrines, and received the scriptures with thankfulness. Perceiving that their hearts were gladdened with the gospel, I continued explaining till Teacher Lo's return, and went with him in the tanka to three united boats; and taking a seat on the middle one, more than thirty of the boatmen assembled, to whom I preached and distributed books, which they were most gratified to receive, crowding the vessel to get them. After worship at ten o'clock, had two visitors from a distance, who could speak mandarin, puntee, and hakah. Understanding that the gospel was true, they were most gratified with a clear explanation of it, and thankfully received a copy each of the books. In the city, at the colonel's office, the soldiers told the people that tomorrow the mandarins would make a grand entertainment, and invite the Siamese

to drink wine. The Emperor has established this custom when the tribute bearers come to the provincial city, (Canton,) thereby maintaining love and respect between the two countries.

The foregoing furnishes a pretty fair specimen of Chow's Journal, and the daily labors of Mr. Roberts and his Chinese assistants at Canton. We subjoin a translation of Chow's report for the month of August.

CHOW'S REPORT.

Through the mercy of God I have continued in Canton now several months in peace and quietude. We have been permitted with singleness of heart and to the extent of our abilities, to preach the gospel and distribute books daily, sincerely praying and serving the Saviour both morning and evening; and perceive that the affections and good feelings of the people this month much exceed the last. In our own room where we teach, many persons come daily on visits. Morning and evenings we go out distributing and preaching, and often meet with merchants from other places. Sometimes visit Hongs and are invited to tea and the pipe, and politely treated. But when we go on the boats and junks both old and young are carefully attentive. In a little time we may see the true doctrines published throughout the province, and ere long it is to be hoped that the gospel will be published in every place. Latterly among those who have come to listen to the gospel are many graduates of the first or lowest degree. Having heard that a foreign teacher is here publishing the true doctrines of Jesus, we have had a colonel and captain to visit us, and the merchants and people generally are gradually coming to understand more and more of the history and intention of our efforts; and most assuredly ere long the gospel will spread in this city. Among those who have learned the doctrines last month were two who wished to become disciples, and this month two more. The brethren and others during this month have contributed nine dollars and fifty-nine cents, which have been expended. During the month I have distributed 508 scripture volumes and on account of a sufficiency of such not having arrived, I have assisted in the distribution of 58 volumes of tracts.

(Surname)
(Name)

CHOW, } Colporteur.
TONGUE, }

CANTON, 14th Sept. 1844.

DEMAND FOR THE SACRED SCRIPTURES IN CHINA.

Extract of a letter from Mr. Roberts to Mr. Dean, at Victoria, dated Canton, August 26th, 1844.

DEAR BROTHER—Many thanks for your trouble in sending me books; but I was a little disappointed in receiving Dr. Morrison's old version. One of the brethren from Singapore last year observed that he would not distribute that, if he had none else to distribute. And surely the edition of Mark's gospel, as prepared with notes and maps, is preferable to that for distribution. And while I doubt whether any translation of the Scriptures will be understood by the Chinese without notes and maps, I still more doubt whether it is proper to circulate this; as it has not been approved by the mission, but condemned by a great majority of missionaries who understand the language. I hoped indeed, that the publishing committee of the Mission would have got out ere this an approved portion of the New Testament for

distribution by the colporteurs of the American and Foreign Bible Society; but have been waiting until now, though Chow has been acting under my superintendence as distributor for nearly four months.

I feel most anxious to supply Canton with at least one gospel, which will require 8000 or 10,000 copies; and as the blocks for Mark's gospel with maps and notes are ready, which is certainly preferable to Morrison's version, would it not be well to strike me off an edition of 2000 copies monthly, until Canton and vicinity are at least once supplied, and other portions of the New Testament are prepared.

In the meantime I beg the Committee to consider my remarks relative to the revision of Medhurst's harmony of the gospels with notes, in eight numbers, which would doubtless be the next most intelligible portion of the Scriptures at command. I am under the impression that the A. and F. B. Society has no article in its constitution against the publication of approved notes with the Scriptures. If it has, it ought not to have such a restriction, for the Chinese will doubtless never understand the Scriptures without notes.

But, dear brethren, should none of my foregoing suggestions meet your approbation, please make such arrangements as you can approve, and let me have books; but pray do not send any more of Morrison's version.

I would beg to be excused from distributing tracts in Canton about gambling, or any subject other than the Saviour, and such doctrines and discourses concerning him as shall have a tendency to lead the reader to Jesus for life and salvation.

Extract of a Letter from Mr. Dean to Mr. Roberts.

DEAR BROTHER ROBERTS:—I have received yours of August 26th, with several letters before, which I have not had time to answer.

When I sent the portions of Morrison's version, *we had no other*, and I sent that as the only supply of your *urgent* demand for books. Since, I have sent the books you ordered printed here, 3000 volumes of —, 2000 of —, and 3000 of —.* Since that I sent you a bag of such as we had on hand. I hope in a few days to send you some of Ephesians and Romans—the former not yet over from Macao; and I shall endeavor, as far as our means will allow, to keep you supplied; but you will recollect that while funds have been appropriated for this object, they are not available for us *here*. All the funds of the Board have been more than exhausted. Rest assured, I shall have pleasure in *doing all I can* to favor your operations.

P. S.—Brother Shuck baptized seven yesterday.

LATEST FROM CANTON.

Our latest advice from Mr. Roberts is under date of Canton, Sept. 14th. He says:

You will perceive that the Society's Colporteur Chow is quite limited in his distribution, considering his present location. The main reason for this is, we are limited in our books, and have no funds to multiply copies of the scriptures—and our mission about one thousand dollars in debt. It is somewhat unaccountable that I should have been here more than seven years—all the time desiring to distribute the scriptures, but without the means of doing it—and the wonder increases, when I state the fact that your Society is now employing a distributor under my superintendence in the city of Canton, and yet his main dependence for scriptures to distribute in this great city of a million of inhabitants, is a small edition or two of one of the gospels, published by

* Chinese characters which we are unable to translate.

private funds, a part of which was the avails of a missionary's best furniture, sold with that object in view. But after all, it will suffice should the missionary meet the approbation of his Master, saying, "he has done what he could."

P. S.—Our stock of books is nearly exhausted; and I am sorry to say that I have never yet received a volume published by your Society, though Chow has been your distributor for about four months. We have met with no obstacles yet, but the want of books. You will see from the journal of Chow, that he goes into the city to the honam side and every place. We are in good health and spirits, and have been ever since we came to Canton. I am very anxious to have a good supply of books.

BURMAH.

Extract of a Letter from Mrs. Judson to a friend in New-York, dated Maulmain, June 13th, 1844.

"Lord's day before last, my husband had the happiness of baptizing nine individuals of five different nations—one English, one Hindoo, one Shan, two Burmese, and four Karens. The young lady who teaches our children, was of the number. She came out from England about two years ago in the family of Col. — as governess to his children, a gay, thoughtless young person; but about five months ago, the grace of God touched her heart, and she has now cast in her lot with his people.

"The following Lord's day, brother Vinton baptized three Karens, and two soldiers: and this morning my husband expects to baptize a converted Jew, a missionary from Germany. He was converted when about ten years old, through the instructions of a pious lady in Prussia, whither he was sent for education by his father, a rich old Jew of Germany. At the age of thirteen, he joined the Protestant Reformed Church, of Germany, and came to the heathen as a missionary about two years ago. He supports himself and three other German missionaries who came with him. His wife died on the passage out."

GERMANY.

Extract of a Letter from Mr. Oncken, dated

HAMBURG, October 17th, 1844.

MY DEAR BROTHER:—"The Lord continues, in much mercy, to bless us in our efforts to spread the knowledge of his name. We have had already, during the present year, an accession of nearly sixty converts, among them several Romanists; who, I hope, will by and by, be instrumental in carrying the glad tidings of salvation into the Catholic districts of Germany. Several are at present thus engaged, and many thousand precious souls bear thus of the only name given among men, whereby they must be saved. Four of our dear brethren are at present out on missionary tours, and they have refreshed our spirits, and stimulated us to renewed intercession at a throne of grace, by the pleasing communications which have reached us from them. We need only a larger number of faithful men to gather in the precious harvest, which in every direction is inviting the hand of the reaper; and I rejoice to add, that the Board at Boston has again responded to my appeal, and that two or three additional laborers will be engaged soon. The cause is advancing in every direction, and we look forward to the accomplishment of great things. Feeble as the instrumentality is, we may expect every thing from our adorable Lord. He reigns and has all hearts and events under his control; and as he still retains in the hearts of his

people a deep interest for this mission, I view it as a token for good, that we shall have to rejoice in the accomplishment of greater good.

My domestic trials continue—my dear wife is passing through a furnace, but not without Him, who alone can sustain us. I am kept in peace, and can leave every thing with him who has loved me and given himself for me, and so in the midst of tribulation I can proceed on my pilgrimage singing. The severest afflictions become light, if we keep our eye but steadily fixed on the crown which is in reversion for the Lord's Saints. "Our light affliction which is but for a moment, is not worthy to be compared with the glory," &c. There is no prospect of a cure, unless the Lord is pleased to step out of his ordinary course. We wait for his salvation. Whatever comes it will be good for us; for goodness and mercy *shall* follow us all our days, and we can want no more.

Present my affectionate brotherly regards to dear Sister Allen,—accept the same for yourself and believe me to be ever

Yours in the best of bonds,

J. G. ONCKEN.

Extract from the Report of Rev. B. H. Clift, dated at St. Louis, December 14th, 1844.

"Since my last report I have again made the journey from Chicago to this place. I met with some incidents as usual, but am sorry to say, not with much *cash*. I must remark however that I have found a universal coldness and apathy prevailing throughout the western churches, and never, perhaps, were an agent's labors attended with more embarrassments than at the present juncture. Still I feel encouraged from the fact that while a visit from the "bible agent" seems no way gratifying to the members, or even ministers of the churches at *first sight*, the result, perhaps generally, is that an expression of interest and satisfaction is afterward tendered, and a smile is in readiness to *follow*, if not to *welcome* him.

"I am happy to inform you that during a recent tour of two or three weeks in Illinois, I formed three auxiliaries to the American and Foreign Bible Society; and that I took the preliminary measures for forming three others. Those which I have the pleasure of now reporting are, I think, commenced under favorable auspices, each of them presenting a determination on the part of its members to carry out the labors they have laid out for themselves."

TENNESSEE.

The friends of the Bible Society will be gratified to see the following statements of the Corresponding Secretary, who is now performing an arduous but most important agency in the western and south western States. They are taken from the columns of "The Baptist," an interesting weekly paper, recently re-commenced at Nashville, and are but a mere extract from his letter to the friends of the Bible cause in Tennessee:—

"The undersigned, in his brief visit to your interesting State, has seen much that has rejoiced his heart; but particularly the zeal and ready liberality you have evinced for the objects of the American and Foreign Bible Society, have called forth devout and grateful thanksgivings to God. The appeal to those present at the General Association of Middle Tennessee resulted, with some small offerings paid in at the same time, to more than \$450. About \$100 has been either pledged or paid by a few Congregations in the country, to whom a similar appeal has been addressed :

and yesterday, the 1st Baptist Church, and the Congregation of Disciples in Nashville, contributed more than \$100 each for this good object. These sums, with some other individual and society offerings known to be forthcoming, and \$250 (the 5th of a five years subscription of more than \$1200) taken up spontaneously at the recent Anniversary of the Western District auxiliary, will fully make up the sum of \$1,000 already secured from this State, for the benign object of giving the Sacred Scriptures faithfully translated, to the destitute and perishing the present year. But all this has come from less than one-twentieth of the professed friends of this cause in Tennessee. Will the remaining nineteen-twentieths emulate the good example thus furnished by their brethren? Why will not every church which loves the Bible, and believes it ought to be faithfully, fully given to the heathen and to all men, at once unite their cheerful offerings for this purpose? It is a subject of regret that the time allotted for visiting all the South Western States, does not allow me to so extend my route through this State, as to call upon you all."

APPROPRIATIONS.

The Board of Managers have felt sincere pleasure in complying, so far as in their power, with the appeals made to them from abroad for the Sacred Scriptures.

In addition to the appropriations made in July last, of 2,500 dollars, to assist in completing the publication of the Sanscrit version of the entire Bible; and 1,000 dollars to aid in the circulation of the Scriptures in China; and 225 dollars to the Indian Mission Association, for the publication of the Putawatomy Scriptures, the Managers have recently appropriated 1,000 dollars to aid the distribution of the Scriptures faithfully translated, in China. Also, \$26 78 to complete the publication of an edition of the gospel of Matthew, and the Acts of the Apostles in the language of the Putawatomy Indians. A specimen of this edition handsomely printed and bound, has been received from Rev. Isaac McCoy, for our library.

The above grants, together with other current demands upon our treasury have exhausted the receipts, while the calls are still loud and imploring from other portions of the great field; and more will soon be needed for China.

Brethren and friends, the *earlier* your offerings are furnished to aid this sacred cause, the greater will be the benefit conferred. While we linger and delay, the benighted heathen are dying in their blindness. The Master saith, "*What thou doest do quickly.*"

NOTICE.

As the Treasurer's books will be closed and audited for the present fiscal year on the 15th of April next, *Auxiliary Societies, Agents, Members, and friends generally*, who may have moneys in their hands belonging to, or intended for the American and Foreign Bible Society, are respectfully and earnestly requested to remit the same before that date to the Treasurer or Assistant Treasurer, otherwise such moneys cannot be acknowledged in the next annual report of the Treasurer.

The pressing demands on the Society for aiding the distribution of the Scriptures in foreign lands, as well as the propriety of giving an accurate account of the exact amount of receipts for the year in the Treasurer's report, will it is hoped induce a ready compliance with the above request.

AUXILIARIES RECOGNISED SINCE SEPTEMBER, 1844.

- Mars' Hill Bible Society**, Westmoreland co., Pa. Dea. Thomas Copeland, P. M., Fulton, Sec.
- Clarion Association Bible Society**. Rev. Samuel Miles, Curwinstown, Clearfield co., Pa., President.
- Loyalhanna Bible Society**, formed Oct. 1844. Rev. Caleb Russell, Donegal, Westmoreland co., Pa., Pres.: Daniel Walters, Saltsburg, Indiana co., Sec.: Andrew Johnson, do. Treas.
- Livermore Bible Society**, formed Oct. 1844. Rev. Samuel D. Morris, Blairsville, Indiana co., Pa., Pres.: Samuel McCurdy, Livermore, Westmoreland co., Sec.: Stephen Pound, do. Treas.
- Flat Woods Bible Society**, Fayette co. Pa., formed Jan., 1844. Rev. Milton Sutton, Connellsville, Fayette co., Pres.: John Townsend, P. M., Flat Woods, Fayette co., Cor. Sec.: James Fry, Rec. Sec.
- Greensburg Bible Society**, Greene co. Pa., Rev. Simeon Seigfried, Waynesburg, Pres.: Robert Jones, Greensburg, Sec.
- Mount Sterling Bible Society**, Illinois, formed Nov. 24, 1844. Rev. J. Sweet, Pres.: Aaron Pauly, Sec.: Moses Winslow, Treas.
- Griggsville Bible Society**, Ill., formed Nov. 27. L. Eastman, Pres.: Jas. Aagood, Sec.: Wm. Houston, Treas.
- Perry Bible Society**, Illinois, formed Dec. 1, Joseph S. King, Pres.: B. D. Whitaker, Sec.: L. Ferrel, Treas.
- Railway Bible Society**, N. J. Richard Rudd, Pres.: Ellis M. Noe, Sec.: Oliver Martin, Treasurer, and five Directors.
- First Penny-a-week Bible Society of the City of Albany**, formed Oct. 1844: R. M. Pease, Pres.: Francis S. Rew, Cor. Sec.: O. M. Beach, Rec. Sec.: H. C. Southwick, Jr., Treasurer, and ten Managers.

RECEIPTS

Of the American and Foreign Bible Society, from Sept. 1, 1844, to Jan. 20, 1845.

MAINE.
Bangor Bib. Soc., per S. D. Gates 5 00
Old Town, pr. Chas. Blanchard 2 00
Jos. C. White, Bangor, pr. Rev. H. Seaver 25 00
Saco River Bib. Soc., pr. Rev. A. Colburn 10 00
Collected by Rev C. D. Haynes, agent 50 00

NEW-HAMPSHIRE.
Collections by Rev. H. Seaver, agent
Mrs. F. M. Brierly, Manchester, 5 00
N. H. Bap. State Convention per
John A. Gault, tr. 68 31
Mrs. C. B. Cummings, Concord 10 00
Plaistow church 8 50
New-London do 5 00
Hudson do 1 60
New-Ipswich do 11 50
Goffstown do 1 50
Hillsboro' do for China 6 00
Dunbarton do 0 50
Francistown do 2 00
Manchester do 20 00
Amherst do 5 00
Jaffrey do 4 25
Dublin do 1 25
Marlboro' do 0 42
Peterborough do 11 70
Swansey do 5 50
Fitzwilliam do 1 25
Richmond do 1 25
Josiah Quincy, Rumney 10 00
J. Chamberlain, Swansey 5 00
Rev T. Aldrich, Richmond 1 00
A friend 25
Rev. D. P. French, Swansey 5 00
Joseph Foster, Keene 2 00
Mrs. Brown, do 4 00
Newport Ass. T. J. Harris, Claremont 18 36

VERMONT.
Collections by Rev. H. Seaver, agent :
Rev. Levi Smith, Pittsford 5 00

J. R. Smith, Pittsford 25
John Conant, Brandon 10 00
Mrs. Martha Keach, Addison 5 00
Bap. church, Ira 7 80
Bap. church, Wallingford 2 50
Col. at Vermont Association 5 46
Miss Helen Packer, Mt. Holly 1 00
R. Smith, Ludlow 3 00
Rev. B. Burrows, Ludlow 5 00
Bap. church, do 11 65
Bap. church Saxton's River 5 75
Joseph Allen, Rutland 5 00
Bap. church, Windham 20 00
T. Burton, do 5 00
Alanson Hays, Panton 5 00
Samuel Griggs, Rutland 5 00
T. Hammond, Pittsford 3 00
Miss Sarah Blanding, E. Townsend 5 00
Eben. Sabin, Jamaica 5 00
Baptist church, Poultney 5 00
Peter W. Green, Grafton 10 00
Harvey White, Mount Holly 5 00
Nathan Horton, Chester 1 00
Mrs. Burgess, Grafton 1 00
Col. at the Vermont Bib. Society 4 03
Asa Whitman, Windham 5 00
Bap church, Sharon 2 00

Rev. I. Keach, Addison, for books 148 44
Joseph Graham, Ira, pr. H. Seaver 23 64
Estate of Betsey Hutchinson, late of 5 00
Pausmisic, pr. Wm. Hutchinson, Executor 50 00

MASSACHUSETTS.
Col. by Rev. E. Babcock, Cor. Sec. 39 29
Seekonk church 5 00
Rev. J. C. Welch, Seekonk 5 00
A friend by Rev. J. C. Welch 5 00
Norton church 5 00
Taunton do 12 37
Rehoboth do 3 76
Fall River do 55 05
Col. at Worcester Ass. Grafton 20 57

145 66

Gloucester ch., pr. Rev. W. Lamson
Col. by Rev. H. Seaver, agent
O. F. Bacon, Neponset . . . 5 00
1st Bap. church, Boston . . . 50 00
Westfield Ass'n, F. Wright, tr. . . 6 00
Rev. Jno. Higbee, Sandisfield . . . 12 00
Rev. John Alden, Jun., N. Adams . . . 2 00
Bap. church, do . . . 14 12
Mrs. L. L. Seaver, Chelsea . . . 5 00
Sales of books . . . 23 22

Hyannis Bib. Soc. to const. Rev. A. Pol-
lard a L. M.
Worcester Asso., per. M. Jacobs, tr.
1st Bap. ch. Beverly, pr. C. W. Flanders
Salem A.sso. Michael Shepard, tr.
Rowley church . . . 2 50
Beverly, 2d ch., to const. Rev. Mr.
Hale a L. M. . . . 30 00
Lynn church . . . 64 15
Salisbury and Amesbury church, to
const. Deac. J. Thayer a L. M. . . 30 00
Salem 1st ch. for bib's in the West 4 00

Berkshire Co. Bib. Soc., A. Hay-
den, tr.
Collections by Rev. H. Seaver, agent:
Wm. A. White, Boston . . . 5 00
Leominster church . . . 4 72
Mrs. S. Allen . . . 2 00
Mrs. A. Parker . . . 2 00
L. W. Conant . . . 2 00
M. D. Richardson . . . 9 00
David Allen . . . 1 00
Sterling church . . . 4 87
Federal-st. church, Boston . . . 76 55
Members of ditto . . . 38 45
Roxbury church . . . 75 48
Medford do . . . 20 00
Methuen do . . . 34 52
James Fuller, Kingston . . . 2 00
Dea. S. Drew . . . 1 00
Mrs. H. Cook . . . 1 00
Mrs. L. L. Seaver, Chelsea . . . 2 00
Miss Elizabeth Peaslee, Boston . . 5 00
R. Hayford do . . . 1 00
Dr. A. J. Bellows, Charlestown . . 5 00
Rev. T. H. Lunt, Littleton . . . 2 00
Littleton church . . . 15 25
Benj. Raymond, Littleton . . . 2 00
Daniel Flegg do . . . 5 00
Chelmsford church . . . 16 25
Cash from Littleton . . . 0 22
Mrs. Ridder . . . 0 25
Rev. C. Sibley, Harvard . . . 5 00
His little daughter . . . 0 50
Fitchburg church . . . 15 87
Rev. Orin Tracy . . . 5 00
Samuel A. Crocker . . . 20 00
Ephraim Osburn . . . 2 00

A friend, S. Yarmouth, pr. H. Lincoln
Charlestown 1st ch. and So., pr. S. H. S.
Arnold . . .
Wendell Association, pr. O. Chittenden

RHODE-ISLAND.

3d Bap. ch., Providence, per R. Babcock
A Birth Day Present for the Bib. Cause,
by M. A. B. of Warren
Third annual payment per last Will of
the late Nicholas Brown, pr. Ives and
Brown
Woonsocket ch. and cong., pr. H. Seaver

CONNECTICUT.

New London co. and vicinity Bib. Soc.,
pr. P. C. Turner, treas.

15 00 Collections by Rev. A. Macley :
Stratfield church . . . 31 50
Reading ch., individuals 14 50
T. Waterman . . . 10 00
E. Beers . . . 10 00
S. Omstead . . . 5 00
Laura Omstead . . . 6 00
W. S. Omstead . . . 1 50

117 34 Danbury, 1st. church . . . 47 00
do 2d. do . . . 2 50
do do . . . 18 50

35 00
28 62
35 00

NEW-YORK.

Columbia and Green co. Bib. Soc., per
H. P. Skinner, tr., \$30 by the West
Hilledale ch., to make Rev. M. L. Ful-
ler a L. M., and \$30 by Athens ch., to
make Rev. H. G. Grose a life member
Roundout ch. and cong., pr. H. S. String-
ham . . . 63 37
Newburg ch. and cong., pr. do . . . 68 62
Franklin Bib. Soc. per J. Bostwick,
Harden . . . 19 70

130 65 Black River Bib. Soc., N. Van Nest,
Watertown, tr.
13 18 Widow Bushnell, Bridgeville, Sullivan
county, per Rev. Samuel White
Mr. Harman of Owego, per Rev. E. La-
throp . . . 12 18

Estate of the late Elder Holmes, per do
Youth's Burman Bible Soc., Oliver-st.
church, to constitute John F. Bigelow
a life member, J. T. Adams, tr.
H. P. Skinner, Hudson, for books
Deacon W. A. Coot, Buffalo, avails of
goods sold, per Rev. A. Macley
Bible Soc., Albany co. and vicinity, per
William Soulden, tr. . . 13 00
West Troy church . . . 5 00
Schenectady do . . . 5 50
Rensselaerville do . . . 5 87
Westerloo do . . . 4 33
Barn and Knox do . . . 4 58
Duaneburg and Florida do . . . 6 03
Charlestown do . . . 3 00
New Baltimore do . . . 1 70
Second Broome do . . . 0 75
South Durham do . . . 7 50
Preston Hollow do . . . 48 83
Albany, South do . . . 59 38
Albany, Pearl-street do . . . 50 00
C. Durant, Esq., of do do . . . 41 41
Albany, First church . . . 1 22
Sales of books . . . 257 80

Chemung River Bib. Soc. pr. R. Watrous
Rev. J. T. Seely for books and donation
Middletown and Piermont Bib. Society,
per Rev. J. W. Griffiths . . . 16 50
S. Salisbury, Clyde, Wayne co. for b'ks
Collected by Rev. John F. Bliss, late ag't
Cattaraugus Ass., avails of g'ds sold 5 00
Rev. Solomon Goodale, Scottsville 3 00
Sales of books . . . 1 12

375 63
1 50
25 00
3 00

\$925 60 Rev. Edmund B. Cross, for books
Collections by Rev. J. Fletcher, agent
19 68 Otsego Association . . . 9 19
Syracuse church . . . 10 00
5 00 Cayuga Association . . . 9 05
Montezuma church . . . 2 00
Wayne Association . . . 102 50
200 00 Asa Gillet . . . 3 00
40 00 Ontario Association . . . 4 28
Eldridge church . . . 9 40

\$364 68 Amity-st. ch. N. Y., pr. T. H. Maghee . . 149 51
Madison Ass. Bib. Soc. pr. Rev. B. M. Leach . . 60 00
E. St. John, Febius, donation . . . 13 00
300 00 Harmony Asso., pr. J. B. Burrows, tr. . . 5 00
do do . . . 6 67

Leight st. ch. N. York, pr. Robt. Foulds
 Robt. King N. York, annual subscription
 Capt. Ed. R. Cobb do pr. Dr. L. Barker
 Luke Davies do donation
 Dr. E. Paruly do pr. W. H. Paruly
 Mr. Palmer, Stanford, pr. Rev. J. Peck
 John Martin, Montgomery, Orange co.
 Miss Alice D. Madden, donation
 Bib. Soc. 1st Bap. ch. N. York, H. Coles,
 tr., for Chinese scriptures
 Collections by Rev. Isaac Wescott, agent
 Stepentown Ass. Mr. Douglass, tr. 49 15
 Dutchess Ass., J. Germond, tr. 88 56
 Buffalo Ass. pr. C. Eaton, tr. 90 00
 Yates Ass. pr. D. Hedges, tr. 2 50
 Lovina church, per D. Furinton 1 00
 Cattaraugus Ass'n, per C. Going 2 00
 Monroe Ass'n, Wm. N. Sage, tr. 221 81

Mrs. Jacob Van Pelt, Staten Island,
 Youth's Burman Bib. Soc. Oliver-st. N.Y.
 Sales of books
 City Bib. Society, per S. Raynor, tr.
 Col. by Rev. Joshua Fletcher, agent:
 Broadhane church 3 47
 Second Galtway church 90 00
 Mary A. Davis, Clifton Park 1 00
 Waterford Ladies' Ass. for diffusing
 God's word in China 10 69
 Sunday School Scholar 0 03
 Saratoga Association Bib. Soc. 95 49

Part of a bequest by the late dea. Phelps,
 of Ames, Montgomery co., Abm. Hodge,
 Executor, pr. Rev. H. H. Hafr
 Seneca Ass., per James McLallen, tr.
 Oneida Ass., pr. Eph. Palmer tr. New-
 Hartford
 Middletown and Piermont Bib. Soc. per
 Rev. A. Hopper
 First Penny-a-week Bib. So. Albany

NEW-JERSEY.

Wantage 2d ch. per Rev. S. Leach
 Hon. John Patterson, Middletown
 John Farrier, do per Rev. S. H. Cone
 Scotch Plains ch. per Rev. A. Macley
 Plainfield 2d. church, per do
 Seventh Day ch. do per do
 N. J. Bap. State Con. F. P. Runyon, tr.
 Cohamsey church \$22 46
 Pemberton Female Bible Society 45 75
 Upper Freehold church 7 00
 Avails of a ring (jeweller's gold 0 25
 Trenton and Lambertson church 4 00
 2d Middletown ch. per A. Macley 0 69
 Washington and Hubartsville 4 94
 Samptown church 20 00
 Morristown do 2 91
 George's Road church 1 00
 2d Middletown do per A. Macley 6 50
 First Plainfield do 25 83
 A Friend to the cause 5 00
 1st Cape May ch. a balance 7 50

Collections by Rev. A. Macley:
 Samptown church 2 25
 Plainfield, 2d ch. 9 90
 Picatway ch. 8 05
 Bordentown ch. 7 75
 Paterson ch. to constitute Rev. C.
 H. Hoskin, L. M. 30 00

Rahway Bib. Soc. per R. Rudd

PENNSYLVANIA.

Bridgewater Bib. Soc. Rev. J. Morris,
 Beaver City
 Collections by Geo. E. Tucker, agt.
 French Creek Bl. So. G. Gallow-

35 00 bur, tr. Girard, Erie co. \$10 for
 3 00 foreign distribution 34 79
 30 00 Do avails of goods sold 6 00
 2 00 Do per F. Kidder, Rochdale,
 30 80 Crawford Co 4 41
 2 00 Newcastle 1 88
 5 00 Miss Evans, Brownsville, per R.
 1 00 L. Fahnestock 6 50
 480 00 Pittsburgh and Allegheny City
 Bible Society, per do 19 45
 Sales of Books 10 69

Am. Pub. Soc. per Rev. E. R. Loxley
 Collections by Rev. A. Macley, agent:
 Hilltown church 5 75
 J. D. Phillips, Norristown 2 00
 Lackawanna and Lackawanna Bib.
 Soc. R. Grenell, tr. 160 00
 385 08 Mrs. Worrall, Wilkesbarre 1 00
 5 00 Mr. Grenell, Carbondale 3 00
 36 00 Wyoming Bible Society 38 97
 133 85 Dimock Corner's Church 1 08
 468 23 Montrose do 16 89
 N. Milford \$1 25; Miss Wade 50 c. 1 75
 Bridgewater Bible Society 10 00
 Rev. J. W. Parker, Bridgewater 5 00
 Plymouth Village 1 05
 Hemerson Gaylord, do 10 00
 Barwick church 11 91
 Danville do 2 89
 Madison do 19 21
 Mansey do 0 28
 130 68 Mrs. Rowe, Mansey 6 25
 Elder Bradley, do 1 00
 100 00 Jersey Shore Church 3 00
 55 51 Milton Church 0 50
 Lewisburg do 1 25
 144 36 Dr. W. H. Ludwig 5 00
 Cumberland, 27 c.; Augusta, 48 c. 0 75
 4 56 Shamokin church 1 59
 25 00 Sunbury church 6 28
 Rush do 0 50
 \$2963 46 Harrisburg do 15 06
 The Church of God, do 5 00
 1 75 Do Shippensburg 8 36
 5 00 Do Mechanics' & Ch'town 1 13
 15 00 Do Middletown to cons. their
 5 00 pastor, Wm. Mooney a l. mem. 30 00
 20 16 Do Lancaster 5 58
 2 80 Easton Church 2 00

Part of Col. taken in May last at the
 Con. held in 1st ch. Philadelphia, per
 Wm. S. Hansell 10 27
 Centre Bib. and Book So. pr A. M. Lloyd 26 04
 Estate of Rebecca H. Fotta, late of
 Pittstown, per D. Fotta, Jr. Executor
 Collections by Geo. E. Tucker, agent:
 McKeesport. Bib. So. per J. Penny 1 40
 Mar's Hill Bl. So. Westmore'd co. 4 06
 Pittsburgh Association 12 25
 Clarion Bib. Soc.: Mahoning ch.
 2 87; col. per Elder S. Miles,
 8 18; per Mr. Granberry, 1 00;
 Brookville, 53 cts; Pennataw-
 ney, 51 c. T. Hays, Smicksburg,
 50 cts. 13 38
 Loyalhanna Bible Society, A.
 Johnson, tr. Saltsburg 75
 Livermore do S. McCurdy, tr. 50
 Mrs. Mary Gear, Blairsville, 25
 Miss Eliz. Vance, Connellsville,
 (jewelry not sold)
 \$57 95 Freeport Bible Society 5 30
 5 00 A. W. Lane, Freeport 5 00
 Flat Woods Bible Soc. per Rev.
 M. Sutton of Connellsville 1 00
 \$368 42 George's Creek Bible Society 4 35
 Greensburg Church 1 00
 7 00 Miss C. Eberhart, do (jewelry not sold)
 J. Morris, Whately, Greene co. 5 00
 Misses Miranda and Mary Morris 6 78

\$78 84
 63 17

377 01

10 00

J. Long, 50 c.; Jesse Long, 25 c. 1 00
J. Morris, 25 cts. 3 00
Sales of books 36 86

Mrs. S. Wharton, Blairsville, 1 pr gloves (not sold)
Collections by Rev. A. Macley—
Ballagomingo church 53 00
Radnor Hall " 3 00
Willistown " 18 20
Mrs. E. F. Bird 5 00
Westchester church 5 00
Eliza Miles 0 50
Norristown, " 5 92

Collections by G. E. Tacker, Agent :
Ruf's Creek, Greene co. 0 38
Ten Mile Bib. Soc. per P. Axtell 6 75
South Ten Mile Bib. Soc. Greene co. 1 00
Beulah Bib. Soc., Wash. co. 4 40
Pleasant Grove, " 0 72
S. Kelly, Taylorstown, " 1 00
Washington Bib. Soc. " 16 00
Disciples' Congregation " 5 25
Jona. Martin, annual 3 00
Henry Langley, " 5 00
Pigeon Creek church, " 4 50
Pleasant Val. B. S., F. Schrantz, tr. 7 50

Harriburg ch. and Rev. M. Semple per Rev. C. G. Sommers
Windsor ch. for Scriptures for Heathen children, per I. Seed, tr. C. U. Ass.
Madison ch. per Rev. B. R. Loxley,
A friend in Phila. per do
G. Whitaker in Phila. do
S. J. Green and mother, Milesburg, per Rev. I. G. Miles
Col. by Geo. E. Tacker, per I. G. Miles
Sidney Hamilton 0 50
Muddy Creek Church 1 13
Forks of Cheat church 1 62
Mrs. Boughner, Geneva 2 25
Susan Weltner 1 25
J. Bane 3 00; Z. Axtell, \$1 4 00
J. Robinson 2 00
T. Tucker 1 00; S. Baldwin 50 cts. 1 50
A. Rush, 25 cts; Family dona. 6 25 6 50
Greensburg ch. per Mr. Jones. 6 90
North Ten Mile ch. 1 50
Bethlehem ch. 2 00
Sisters Pratt and Bane 50
D. Delaney 25 cts; J. Hamilton 50 75

DISTRICT OF COLUMBIA.
Collections by Rev. E. Kingsford
VIRGINIA.
Bethany Bib. S. per Elder A. Campbell.
Bethany Bib. Soc. pr J. Campbell
Three little children of Elder A. Campbell, 25 cts each

SOUTH CAROLINA.
Newberry Bap. Bib. So. pr J. S. Carwile
Edisto Bap. Ass'n per J. G. O. Wilkin-
son, Aiken,

GEORGIA.
State Convention per W. H. Turpin
Collec's by Rev. Wm. B. Johnson, Agt.
Dr. W. H. Turpin, Augusta 30 00
Messrs. T. W. Freeman, do 5 00
W. H. Stark 1 00; J. Whitlock \$2 3 00
W. P. Richmond 50 c. E. Murkin \$1 1 50
D. E. Plumb 1 00
R. H. Hickman 1 00
J. A. Barnes, jr. 0 50
J. F. Turner 1 00
J. M. Turner \$1; Dr. D. Hook \$1 2 00

D. R. Wright 1 00
J. A. Barnes, sen. 1 00
Mrs. N. Barrett 1 00; Cash 2 00 3 00
Mrs. E. Scranton \$2; A. Adams \$3 4 00
Mrs. Emily H. Tabman, l. mem. 30 00

\$74 00

ALABAMA.

Alabama B. Soc. per Rev. J. H. DeVotie 302 02
Thomas P. Miller, Mobile, for books 24 96
Tuscaloosa ch. per Rev. T. F. Curtis 40 00

\$156 98

MISSISSIPPI.

Yalobusha co. and vicinity Bib. Soc.
W. Duncan, Sec. for books 90 00
To const. Wm. Minter and E. C.
Eager, life members 60 00
Do. per W. Duncan, tr. for books 58 00
For foreign distribution 42 00

\$366 98

250 00

TENNESSEE.

Rev. J. A. Bullard, Lebanon, to consti-
tute his father, Mr. John Bullard a l. m.

\$30 00

KENTUCKY.

Bethel Association Bible Soc. per
Nimrod Long, tr. for books 96 72
For const. Elders H. B. Wiggins,
Wm. J. Morton, and Mrs. E. A.
Baker, life members 103 28
Christian church, Lexington, per Mrs.
Henry Bell 12 50
Kentucky & Foreign Bible Society, per
James E. Tyler, treasurer 300 00

\$300 00

12 50

\$300 00

\$412 50

OHIO.

Collections by Geo. E. Tacker, Agent :
Rev. H. Silliman, Elyria, 1 00
J. D. Wilcox, Wellington, Lor. co. 1 00
E. Herrich, do do 0 50
A friend in Mansfield 50c.; do 25c. 0 75
Willi's Creek As. pr B. Y. Seigfried 4 75
Sciota As. per C. A. Clark, 5 20
Mt. Vernon As. per D. E. Thomas 22 75
Aux. do. per N. Martin, 3 10
Do. from E. Going, pr J. Crawford 2 00
Grand River B. S. per B. S. Koff, 5 78
New Lyme Auxiliary 7 00
Phelps Auxiliary, for Mr. Wade 8 00
Do. for Africa 4 08
Rome Auxiliary, 12 45
Ashtabula Auxiliary, 1 00
Sheffield church 1 87
Trumbull ch. Rev. J. B. Sackett, tr. 1 24
Windsor church, Rev. B. S. Knapp, Geneva 0 80
Sales of Books, 6 00
Grand River Bible Society per Rev.
A. Williams, 1 34
Wooster As'n Bible Society per P.
Dawley, tr., Massillon, 6 67
Rocky River Association Bible So-
ciety, per Rev. L. Austin 36 00
Trumbull do do do 48 81
For City Bible Soc. per D. Platt 6 64
Sales of Books per Rev. L. Austin 20 00
Portage As. Bible Soc. per do 27 25
Mrs. S. Young, Ascor, Colum. co. 1 75
Four other sisters, 25 cents each 1 00
J. Brown, 1 80; P. Young, 1 80 3 60
Sales of Books, 37 90

\$320 19

20 00

5 00

\$345 19

INDIANA.

Kosciusko Co. Bible Soc. F. French, tr
Ezekiel French, Oswego, for books

ILLINOIS.

Collections by Rev. B. H. Clift, agent.
Oswego, Kendall co.
Lewis Morgan, Bristol,
A. Farkhurst do
James Eldridge do
D. Johnson 50 c. Mrs. A. Winchell 50 c.
Henry Cooper, Bristol
Cash
Mrs. B. H. Johnson 25 c. J. Scofield 25 c.
S. S. Lathrop 1 00; D. Matlock 1 00
Rev. James Scofield, Bristol
Rev. Morgan Edwards do
P. Ashley 50 cts.; A. H. Tracy 50 cts.
M. Winchell 25 c. F. F. Winchell 50 c.
W. S. Faxon 50 cts.; J. Parsons 25 cts.
Mr. Holden, 12 cts.; J. McClellan Jr. \$1
Miss M. McClellan, 25 cts.; Mrs. N. M.
Lathrop, 25 cts.
W. Moore, 25 c. Mrs. Jane Ashley 50 c.
Mr. C. Butler, 25 c. Mrs. S. Parsons, 25 c.
Miss H. Shouts, 25 cts.; J. McClellan,
Sen., 1 00
S. Pryne, 50 cts.; Mrs. Pryne 25 c.
H. Higby
Benjamin F. Alden, Bristol, L. M.
Ottawa, La Salle co.
T. G. True do
Canton, Fulton co.
Collection at Peoria
La Marsh, Peoria co.
Chicago church, Cook co.
Subscriptions paid at Convention
John Penoyer, Union Ridge, Cook co.
Mrs. Abigail Bishop, Plainfield
Collection at Plainfield
Dea. A. Lanfear, Lockport, Will co.
Rev. S. Knapp do
B. Farley 50 cts.; J. Wright 50 cts.
Wm. Knapp, 25 cts.; D. D. Green 50 c.
Mrs. Green, 1 00; T. Brooks, 1 00
Mrs. Brooks, 50 cts.; Mr. Harwood 50 c.
Miss L. White, 50 cts.; Judson Green,
10 cts.
Rev. S. S. Martin, Knoxville
Fem. Mite Soc., Long Grove, Ken-
dall co.
A lady at Belvidere, Boone co.
Collection at North West Conven.
Jacob Whitman, Belvidere
Pleasant Grove, McHenry co.
Rockford, Boone co
Ill. Bap. State Conven'n, J. Francis, tr.
Rev. Jacob Bower, Manchester,
for the City Bib. Soc.
Collection at Rushville, Schuyler co.
Sylvanus Bagbee do
Mount Sterling, Brown co.
A friend at Centreville
An orphan lad & his sister, do 10 cts. ea.
A sister at Griggsville
Rev. C. Greenleaf, do 50 cts.; S. Par-
sons 50 cts.; O. Parsons 50 cts.
Col. by Miss M. E. Jenkins, Griggsville
J. Rosevane, 25 cts.; cash, 1 00
Treasurer of Sub'a for benev. objects, do
Collection at Perry, Pike co.
J. Clark, Pittsfield
J. Hodges, 1 00; J. J. Mudd, 50 cts
D. Bates, 50 cts.; Cash, 3 45
Rev. D. Hubbard, Six Mile Crk. Pike co.
Collection at Bethel, St. Clair co.
Mrs. R. Lemon and others
Female Effort Soc., St. Clair co.
Cash at Payson, Adams co.
Sales of books

94 00	Coll'ns By Rev. R. Babcock, Cor. Sec.	
33 50	Canton, includ. 5 dols. to be paid	
	Mr. Clift	17 73
\$57 50	Fem. Bib. Soc., Springfield, includ.	
	\$7 82 collected in united cong.	
	of Disciples, and the Bap. ch.	25 00
4 73	Fem. Bib. Soc., Jacksonville	8 90
0 25	Col. at Disciples meeting	3 16
0 50	Winchester unit. cong. of Baptists	
0 25	and Disciples	8 50
1 00	Whitehall ch., including \$2 25 to be	
1 25	paid Mr. Clift	5 50
1 52	Carrollton church	11 12
0 50	Kane ch., includ. \$1 25 to be for-	
2 50	warded	3 73
1 00	Upper Alton church	7 62
3 00	Lower Alton, includ. 10 dols. from	
1 00	M. Pierson, 8 from Dorcas soc.	
0 75	in Mrs. Viall's school, 6 from	
0 75	bro. Haven's family, and 5 from	
1 12	Pres. Sherwood	52 70
	Carrollton Bib. Society, pr. David	153 96
0 50	Pierson, tr.	10 00
0 50		\$436 44
	MISSOURI.	
1 25	Collections by Rev. B. H. Clift, Agent:	
0 75	At the General Association, Florence,	
0 25	per Elder E. George	2 50
30 00	Cape Girardeau ch. pr Rev. R. Babcock	17 19
2 01		\$19 60
	MICHIGAN.	
5 06	Collections by Rev. B. H. Clift, Agent:	
2 25	A friend, Jackson,	0 10
2 32	J. McConnell, Jackson,	5 00
7 34	Dr. Daniel Peck, do	10 00
1 00	Rev. S. H. Moore, Ypsilanti,	5 00
3 50	Collection, do	10 00
10 00	B. D. Townsend, Berrian, annual,	5 00
1 00	Mrs. M. Dudley, Edwardsburg,	1 00
1 00	Rev. C. Swain, Brooklyn,	1 00
1 00	Mrs. M. L. Bacon, do	1 00
0 75	N. Bangs, do	1 00
2 00	Dr. Amos Walker, do	5 00
1 00	Rev. E. R. Spear, Grass Lake, Jackson c.	1 00
	Miss C. Holland, Napoleon, do	1 00
0 60	Mrs. A. Whitman, do do	1 00
1 00	C. Eldred, Kalamazoo, annual,	5 00
1 50	Rev. W. L. Eaton, Schoolcraft,	5 00
30 00	Mrs. J. T. Haynes, Coldwater, Branch c	5 00
8 44	Mrs. M. Alden, do	1 00
10 00	DAS. Salter, Marshall,	1 00
1 00	Mrs. Sophia Salter, do	1 00
7 06	Cash, do	1 00
19 80	Mrs. T. Hunt, Lodi Plains,	1 00
	W. Ten Brook, Fairfield,	1 00
12 76	Rev. T. Z. E. Jones, Grand Rapids,	5 00
4 82	Collection at Albion, Jackson co.	2 42
	Two little Boys do do	25
		\$75 77
	GERMANY.	
2 00	Collections by Rev. J. G. Oncken:	
1 62	Sophia Walker, Hamburg, contri-	
2 20	buted in 1842,	0 72
1 85	Baptist Church, Hamburg,	28 59
1 00		\$29 31
	BAHAMAS.	
1 00	Ragged Ld. B. ch. pr Capt. A. T. Holmes	2 25
1 50	Crew of the Brig Rocket, per do	1 00
3 85		
50		
5 70		
1 15	NOVA-SCOTIA.	
5 12	Baptist churches, pr John W. Burns,	
3 04	treasurer, Halifax:	\$136 50
48 75	Total	\$6768 22

